

# The Catholic Record.

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

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### A GOOD WORK.

The May Bulletin of the International Truth Society indicates that its affairs are prospering. The Society was founded for the defence of Catholic truth. It has run down the liar and slanderer and has earned a claim to the support and consideration of Catholics. We notice, too, that it has a rogues' gallery in the shape of the records of the anti-Catholic lecturer of the Margaret Shepherd stripe. We believe that this business is about played out in Canada. Still, it is well to remember that in case of our invasion of any of the peripatetic purveyors of the unclean, their records are on file and may be had for the asking.

### AN ABSURD NOTION.

We are aware that our friends have what they are pleased to term a veneration for the Bible—that is as much of it as Rationalism has left them—but in this connection let us quote the words of a distinguished convert, who was known at one time as James Kent Stone. In his book "The Invitation Heeded," he says:

"Of all absurd notions which ever claimed large sway over the human mind, perhaps the most singular is that of a Supreme Being, Who for ages had spoken to men by direct communication by ministers and prophets, having a special gift of His own Spirit, Who at last sent His Son with a message, should when He recalled that Son have simply put the record of all these transactions in a book and given to none any authoritative power of interpretation."

### OLD CALUMNIES REVAMPED.

Our readers will remember that at the beginning of the Spanish-American war we published excerpts from various and ornate orations of our ministerial friends. They worked full time at resolutions. We had "Westward Ho" over again; also fresh pictures of the Inquisition and the saturnine and merciless friar. It was, send creep reading, warranted to send cold shivers up the spines of the inmates of old ladies' home and to make them fearful lest a terrible friar with a knife or it is a balo, should steal in upon them. So our friends packed their grips and turned their faces to the East on their crusade of enlightening the benighted Catholics of the Philippines. They are there now, and having the time of their lives. They are repeating the same old fairy stories and mumbling the same old calumnies. And it is hoped that a propaganda of vilification may influence the Filipinos whose ancestors were civilized when the progenitors of the missionaries were using stone-hatchets and rooting for herbs.

### A SUGGESTION.

Our scholars are looking forward now to the reward for the year's labor—for some prizes, and for all let us hope a few weeks of romping in the sunshine. And it seems to us that not a few of us are like scholars at this season. We, too, feel the exultation of life; and we hark back to the days when we heard a message in every breeze, and saw fantastic castles in the blue, and spirits and goblins in the storm. If we cannot hie away to behold with eyes unblinded by the dust of the city, "every bush afire with God," we can hunt up our old memory pictures of things that thrilled us in the years long since. "Glooms of the live oaks, beautifully braided and woven," quiet fishing pools as beautiful as the white soul of a child; the long walk over the mountain with the boys and the winds of the river; the grave seniors who smiled at our enthusiasm—all these come with their burden of joy and of sadness for the hopes that are dead. But why trouble our readers with rambling reminiscences? What we started out to say is we hope that the Record will find many supporters. The fund is for the gamins who sell newspapers and for every tired little mortal who never gets beyond the confines of the pavement. There are a good many of them in vile rookeries which are a libel on civilization. Why they have not been torn down years ago, passes understanding. They are good enough for the landlord who takes his rent and has a mansion elsewhere, but they are bad for those who are obliged to live in them. Suppose, then, we give up the making of pants for the little heathen at the end of the world and take all the lads who are having a post graduate course in the college of the street, the mothers who are tired and sick of the reek of

the tenement and put them for a day now and then where everything is fresh and sweet. It is but an elementary mode of charity, but it may spur on the good people who contribute, to enquire into how they may best share the burdens of their less fortunate brethren.

### AN UP-TO-DATE CREED.

A good many editors are talking quite seriously on the necessity of having an up-to-date creed. Ingersoll used to say that he could beat the Ten Commandments, and it looks as if some gentry of the press were approaching the same conclusion. We may dub this whittling away of revealed truth an evidence of increasing toleration or a sign that our needs are of a different order from those of preceding generations, but it is in reality an indifference to religion and the broad way leading to naked atheism. It is the wide open door to every species of blasphemous fakirs whether they meet in convention or go forth single-handed to preach their gospel for a consideration. What is the good of a revelation if a man can accept what pleases his fancy, and its doctrines are made the theme of the criticism of editor and preacher? To put Christ on trial, and by amending His Christianity to convict Him of ignorance of the requirement of this generation, is the limit of foolish pride. What becomes of the words of the Apostle: "Though we, or an angel from Heaven, preach a Gospel to you, besides that which we have preached to you, let him be anathema."

### SCIENTISTS IN A DILEMMA.

The question of the hour is what caused the eruption at Martinique. The scientists are prolix of conjectures and theories, but beyond this they have nothing to offer, and are in their own admission wandering in a maze of uncertainties. Scientific expeditions may give light on the matter, but just now the searchers after nature's secrets are perplexed and baffled. It is too bad. We have been led to believe that some scientists could account for most anything; and now a thing within their own province throws them into consternation and reveals to them the abyss of their ignorance. Perhaps they may profit by the lesson and be humble and reverent before the things of the other world.

And here is another interesting phase of the question. The different theories that have come under our notice have been rejected by this and that scientist because they were not compatible with the actual facts of the case. The procedure is reasonable, but unfortunately is more honored in the breach than in the observance. However, so long as the geologist or any other kind of an 'ist minds his own business by occupying himself with material phenomena he is not likely to rush into metaphysical speculation and to unload his theories of God and the soul on a suffering planet.

### LET US HELP EACH OTHER.

"It is pleasant to dwell in unity." Besides, it inspires many speeches which sound well and are inscribed on the "minutes" for the edification of posterity. Still, we have noticed that some who dilate on the topic have a knife up their sleeves for their brethren. Our experience, of course, may be limited and our vision defective, but it seems to us that we have seen it not in the meeting room, but outside it. It is ground and sharpened by the jealous and mean-hearted. Sometimes the blade is made of calumny and misinterpretation of motives; at others, of actions which are the stock-in-trade of those who have claws only to tear those who have wings. Again, it flashes forth in hints and insinuations, or takes the form of prejudiced opposition, and it is as remorseless as the hired still-etto of a bravo. Yet we talk of unity as we slay our brethren. We judge and condemn them though "we know not anything." We publish their failings from the housetops, but take good care to keep our own skeleton secluded. We fight them in business and politics, not because we have any valid reason for so doing, but because our souls are too small to harbor joy at the success of a co-religionist. If you want any proof of this, ask the men who have earned elbow room in the race of life. Some of them, you may find have been given support and sympathy; but they are few compared to those who have, despite contemptible opposition, been helped on their way by their own courage and determination, and oftimes by the kindly words and acts of those without the fold. Perhaps a strong man does not need any sympathy. And he

does not get it from many of those who talk about sympathy and unfold airy schemes for the protection of our interests. If but one-half of the beautiful things we hear were translated into beautiful actions we would have less talk about being discriminated against, and a solidarity that would make the politicians sit up and think. We are making no plea for the support of incompetency. We do not say that an individual beginning, for example, a professional career should be sought after to the exclusion of all other. But we are not extreme in thinking that we should not add to the roughness of the road he has to travel by unfriendly and ignorant criticism. Adversity indeed tempers a man and makes him a more efficient instrument for the world's work; but the budding lawyer, or doctor, or merchant, will get it in due time without our contributing to it. And yet this is done in our parts by many of the dulcet speech and big prayer book. Is it because we have been so long in the rut that we brook no one trying to step out of it? Or because we have sat for years at the door of the temple of Prosperity content with scraps and leavings that we care not to see our friends taking a seat inside? Whatsoever the cause, it exists in all unloveliness; and while it does, it will do much to make us believe that the picture limned by various orators is but a mere caprice of the imagination. But we can make the picture a reality, not by words but by deeds. "Words," said Dr. Johnson, "are the daughters of earth and things are the sons of heaven."

### "QUESTION BOX."

Philadelphia Catholic Standard and Times.

The following questions and answers, which are important, will illustrate the calibre and trend of some of the minds to which the missionary's efforts were directed and the kind of work he was called upon to perform. Father Sutton's replies, though to the same effect, were not, for lack of time, so much in detail as here given:

Q. "If the blood of Jesus Christ is efficacious and sufficient to pay the penalty for sin (you even claim a surplus for the granting of Indulgences), why is purgatory necessary to regain pay the debts?"

A. Why is hell necessary also; one is just as good a question as the other. Hell is necessary because we do not accept the condition laid down by Christ for the obtaining the merits of His sacrifice, and so we must pay again the debt. By our own fault we have not freely taken away from us the debt due to sin, if any remains. We go to heaven when we accept the conditions laid down by Christ. Thus we go to heaven after baptism, or after an intense perfect contrition for sin, or after a Plenary Indulgence obtained through the Church, when we have made a good confession with imperfect contrition. Christ pays for all by His passion. We go to purgatory when we have fulfilled the conditions for escaping hell, but have not fulfilled all the conditions for going to heaven. We have thus to pay the debt still due through our imperfect repentance, because we have not fully rejected the debt. By our own fault we have not in purgatory we pay again the debt remaining due to sin on account of our imperfect repentance.

Q. "If man by his own suffering can expiate sin, what is the need of the sacrifice of Christ?"

A. Man alone by his own sufferings cannot expiate sin. Man can do nothing in regard to sin or its punishments without the expiation or atonement of Christ. Man by himself cannot take away the guilt or eternal punishment of sin. This is done gratuitously by God. But the merits of Christ's passion, applied to man's sufferings here or hereafter in purgatory, help to compensate for the imperfections of his repentance, after the guilt and eternal punishment are freely taken away by God on account of the repentance. Sufferings in purgatory and on earth of themselves do not satisfy the justice of God for sin, but only inasmuch as they derive all their value from that all-availing atonement which Jesus Christ made upon the cross and in virtue of which alone all our good works find acceptance in the sight of God.

Q. "If man is justified freely for His (Christ's) sake, as the Scripture says, how can he be justified by his own works?"

A. He is not justified by his own works. The Council of Trent says we are said to be justified gratuitously because none of the things which precede justification, whether they be faith or good works, can merit this blessing for us. The same Council says that sins are remitted gratuitously by the mercy of God (Sess. vi., chap. vii.). The principal dispositions required for justification are the following acts, which can only be made by the assistance of God's actual grace; namely, an act of faith or belief in revealed truths, an act of fear of God, in respect of hope and an act of charity, an act of repentance for past sins, with a purpose to avoid sin in the future and to keep the commandments; a desire to receive baptism for those who have not yet been baptized and for those who have fallen into sin after baptism, a

resolution to approach the sacrament of penance. (Council of Trent, vi., Sess. chapter vi.)

Q. Do you consider God is all-merciful if He allows the souls He created, to remain forever in hell?

A. Yes, I do believe He is always and under all circumstances all-merciful, and cannot be otherwise, whether there is a hell or no hell; just as whether there is such a punishment or no punishment for sin. You might just as well ask Is God all-merciful when He punishes sin at all in the smallest and infinitesimal way as when He punishes it with an everlasting punishment.

Q. "Why do you believe, then, that God is all-merciful, since He inflicts punishment for sin?"

A. I believe He is all-merciful because the Roman Catholic Church (the authority on earth that can teach me as God and Christ can teach me, without an error, when it is question of God's decrees that God is all-merciful, all holy, all just. Christ Himself inflicted punishment on the money changers, and He was a God of mercy, and it was He who said, be perfect, as your Heavenly Father is perfect. Moreover, the infliction of punishment is the duty and right of justice. God is justice and has the right to punish. And when He punishes, it does not conflict with His mercy or His love.

Q. "He allows the souls to remain forever in hell and will give them no further opportunity to escape from hell. Would you then call Him merciful?"

A. Look at the gates of hell. Behold your crucified God pleading with you to avoid hell, with His arms outstretched to forgive you and to aid you; you hear Him say that out of hell there is no escape; you hear Him beseech you with all the power and eloquence of an infinite God of love "and mercy now before the gates of hell; you enter of your own free will and over the body of your crucified God; you force yourself within with full consent and deliberation; you know that there is no return, because God, a God of mercy and love and truth, has told you so; would you, could you turn around and demand of an outraged, merciful, loving God to reopen the gates of hell or else you will call Him unmerciful? Would you then attempt to make out God a liar? He said the gates of hell were closed forever. He is a God of truth and must obey the law of His own nature. The law of infinite truth cannot conflict with the law of infinite mercy and of infinite love. One must not forget that our God is not only a God of love, of mercy, of justice; He is a God of truth. He cannot lie. The Church of God, the Roman Catholic Church, says that hell is everlasting. Christ said, depart from me, ye cursed, into everlasting fire. Let us plead for protection of truth, as well as for the protection of mercy and of love.

Q. "God permitted the soul to cast aside the crucified Son of God who guarded the gates of hell, and thus permitted the soul to damn itself. Hence He is not so merciful; at least, He is not all-merciful."

A. This permission has nothing to do with His mercy; it regards His holiness.

Q. "Then do you not think that this permission to the soul to cast aside its Saviour and damn itself reflects on the holiness of God?"

No, I do not think so. God is all-holy; so speaks the Church, and she knows only too well that men do not know the holiness of the Saviour's voice on earth. Let me ask you a question. Why do you stop where you did? Why not come to the very foundation of your difficulty in regard to hell? Why don't you say clearly and distinctly why does God permit the existence of sin, or at least mortal sin, in this world? Why don't you say, I know the answer; sin came into the world by means of Adam and through the devil; but why permit the existence of sin, at least mortal sin, at all? Why don't you say, if there were no mortal sins, there would be no damnation? Instead of trying to blame God for hell, come nearer home to what you are better acquainted with and speak of sin. You know that men commit mortal sin. Why not say, and be done with the whole difficulty of hell, God cannot be holy, since He allows men to commit mortal sin? You do not care to put it that way, because now you are treading on surer ground than that of hell; now there can be no quibbling. Well, then, I will put the question for you that you should have put in the beginning.

Q. "God cannot be holy, since He allows to men the possibility of committing mortal sins."

A. You do not dare to put it that way because you know that God, the God of infinite love, of infinite mercy, must also be a God of infinite sanctity. He can't be one without the other. Besides, you know He hates sin with an infinite hatred; you have heard the thunder of this hatred for sin in your conscience; you have tried to crush this voice of God condemning your sin, but you could not crush it. It cries out in spite of all we do to silence it. Moreover, you have heard God forbid sin through Moses and the prophets, through Christ and the Church. Do you charge Christ with unholiness because He permitted sin to exist? No! When Christ, the Son of God, foretold and permitted Judas to betray Him, Peter to deny Him, the Jews to scourge and crucify Him, do you say that Christ was not holy because He did not stop the storm at sea; He raised the dead to life; He forgave sin; He foretold sin;

but He did not stop the existence of sin. And yet you call him a God of love, a God of mercy. You agree with Him when He stood before the Jews and said "Who can accuse me of sin?" "Whom do we blame for the sin of Christ's betrayal, of His denial and of His crucifixion?"

A. Why, Judas of course, Peter and the Jews. Then who is to be blamed for the souls in hell? Not the holiness of God, but the souls of the damned.

Q. "We blamed Judas and the Jews for their sins because they are free to sin. Why, then, did God give men freedom?"

A. "To know Him, love Him, serve Him in this world and be happy with Him in the next."

Q. "Can we blame God in any way for making us free, since it brings with it the possibility of sin?"

A. He had the right to make us free or not, and the liberty to choose between them; He exercised His right and His liberty. He chose to make us free, and He did so.

Q. "Is that the reason we cannot blame God in any way for the existence of sin and hell?"

A. Yes, especially since God gave to all the necessary means to avoid sin and hell.

Q. "Can priests commit sin?"

A. Yes; for they are men. All men can commit sin, but all men will be judged and condemned for their sins when unrepented. The priest will receive a worse punishment from God for his sins than the ordinary sinner; because he knows more, receives more graces from God, his responsibilities are more grave. Christ has said, To him to whom much has been given, much is expected.

Q. "Do you then admit that there were some bad Popes and Bishops and priests before the Reformation?"

A. Certainly. There always have been and always will be some bad officials in the Church. Even Christ had his Judas. Thank God, there are not many of them in the Church!

Q. "Why, then do non-Catholics make such an attack against the Church when they find in history some men who are not worthy Catholic officials? Why for this reason do they say the Catholic Church cannot be the Church of God?"

A. Because they are like those who attack God and cry out against Him, since He allows sin to exist in the world and souls to damn themselves. They think the sanctity of God should not allow these things to exist. So the non-Catholic thinks that the sanctity of God should not allow sin to exist among the officials of His Church on earth. And just as men turn from God because there is a hell, so also many non-Catholics turn from the Church and say it is not the Church of God because God has not destroyed the official before he had a chance to sin, or at least so confirmed him in grace that he could not sin.

This method when applied to the Church is just as false as when applied to God. Just as God exists with sin on earth, so does the Church of God exist with sin among its officials. The right-thinking man does not condemn God and deny His existence because of sin and hell, so neither should the right-thinking non-Catholic condemn the Church nor deny the existence of the true Church because of the existence of sin among its officials. God never promised that the officials of the Church would not be able to sin. He promised she would teach without an error the doctrines and commandments of Christ. Let the right-thinking non-Catholic study the question of sin and hell, so neither should the right-thinking non-Catholic condemn the Church nor deny the existence of the true Church because of the existence of sin among its officials. God never promised that the officials of the Church would not be able to sin. 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