

The Catholic Record.

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

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A May Sonnet.

(From the Antigonish Casket.)
The never failing help on Mary's part
Is fuel to a soul that in her love
Confides its cares, and like a raptured dove
Flies straightway to the furnace of her heart.
Oh! let us all to Mary fair impart
Our troubles and our woes: she will approve
And in our distress need will be our chart
To guide us on that everlasting shore.
Upon this sea where tempests never end
May she at last, our earthly voyage o'er,
Be at the port of Heaven, our truest friend
To greet us on that everlasting shore!
Till then, sweet Mother Mary, bless us all
Who only wait to hear thy loved Son's call.
Who only wait to hear thy loved Son's call.
DAVID S. O'KEEFE.

St. Joseph, N. B.

Official.

To the Reverend Clergy of the Archdiocese of Toronto:

Reverend and Dear Fathers—We by these presents call your attention to an authorized translation of a 'Brief' recently issued by our Holy Father, on the subject of devotion to the Holy Ghost. We request of you to read this Brief to your people on the Feast of Pentecost, and to carry out its provisions as far as the time will permit.

We regret sincerely that we received this document only on Saturday last. Had it reached us at an earlier date we should have had it issued in time to fulfil the conditions of the novena which it prescribes.

I beg leave to remain, Reverend and Dear Fathers,

Yours devotedly,

JOHN WALSH,

Archbishop of Toronto.

St. Michael's Palace, Toronto,

30th May, 1895.

SPECIAL PRAYERS

Recommended to Catholics for the Solemnity of the Feast of Pentecost—Unity of the Christian World.

Leo XIII. Pope:—To all the faithful of Christ who shall be made cognizant of the contents of this letter, Health and Apostolic Benediction.

With a desire worthy of the tender solicitude of a mother, the Church has never ceased to implore the Almighty that the universal Christian people might be united together in the bonds of religious faith and practical devotion. We, likewise, who represent on earth the person of the Divine Pastor of souls, have endeavored to follow that example. We have been unremitting in our efforts to foster a like purpose amongst Catholic nations and we now recommend a similar resolution to these Christian nations whom the Church so long and ardently calls to the true centre of Christian unity. The source from which we have attained so many happy auguries and from which we still await renewed assistance is not hard to discern, for it is invoked from Him who is justly invoked under the title of "Father of Mercies" and whose special prerogative it is to illuminate our minds and graciously lend our wills unto salvation. Nor can even Catholics be blind to the grandeur and dignity of our undertakings, for on their success depends the greater glory of God, the honor of the Christian name and the eternal salvation of many souls. And if they sincerely and religiously consider the beneficent results that must inevitably accrue from our efforts they will experience an increased revival of divine love in their hearts which, with God's grace, will prompt them to shrink from no obstacle and strain every nerve on behalf of their Christian brethren. And then it will come to pass—a thing devoutly to be wished—that they will readily unite with us, not only in the firm and unwavering hope of a satisfactory issue but also in that means which devout and humble supplication obtains from the throne of mercy. For the exercise of this duty of Christian piety there is no time more appropriate than that in which the Apostles of old after the Ascension of our Lord into Heaven "remained together and were persevering with one mind at prayer with Mary the Mother of Jesus" (Acts iv., 14.) awaiting the promised help from on High and the treasures of all the gifts of the Holy Spirit.

From that august cennacle of the Paraclete the Church conceived by Christ and brought forth in His saving blood, wafers it as it were by the breath of God, went forward on her glorious mission of leading the nations of the earth to the unity of faith and the newness of Christian life.

Within a short period the most admirable and bountiful results followed where we beheld that inimitable union of hearts that can never be too strongly recommended for our imitation and example. "And the multitude of believers had but one heart and soul." (Acts iv., 32.) For that reason we have deemed it well both by exhortation and request to excite the devotion of the Catholic people, that, following the example of the Virgin Mother and the holy Apostles, they may also, during the nine days preceding the feast of Pentecost, pray God with unanimity of purpose and fervent devotion, repeating the self-same prayer: "Send forth thy spirit and they shall be created and thou shalt renew the face of the earth."

Truly great and salutary are the blessings which we hope to obtain from Him, who is the Spirit of Truth:

who has revealed the hidden mysteries of the God head in the sacred Scriptures; who strengthens the Church by His ever abiding Presence, and from whom as from the living fountain of holiness the souls that are regenerated unto the adoption of the sons of God are wonderfully multiplied and perfected in the supernatural gifts of eternal life.

For it is from the manifold graces of the Holy Spirit and from His perpetual bounty that divine light and love, health and strength, solace and rest, all good Christian purpose and proficiency in Christian operation are derived. In fine the Holy Spirit so acts by his power in the Church that as Christ is the head of that mystic body so the Holy Ghost may be appropriately called its heart: for "the heart has a certain secret influence in the body; and therefore the Holy Ghost is compared to the heart because He animates and unites the Church in an enviable manner." (St. Thomas.)

And since above all the Holy Ghost is that divine charity to whom all the works of love are attributed, it is greatly to be hoped that through Him the spirit of error shall be expelled, the spirit of wickedness restrained, and there shall be affected a closer union and more lasting harmony that will be worthy of the children of the Catholic Church, who, in accordance with the admonition of the Apostle, "should do nothing through strife," but "being of one mind, having the same charity, and being of one accord," will thus fill up the measure of our joy and become not merely in name but in very deed a strong and flourishing community. From such a manifestation of Christian harmony amongst Catholics; from the earnest devotion of prayer to the Holy Ghost, we are confident that the reconciliation to effect with our separated brethren may be realized, so that "the mind may be in them which was in Christ Jesus" (Phil. ii., 5), and being at last partakers with us of Faith and Hope they may in time be joined with us in the much desired bonds of perfect charity. Besides the blessings which the faithful who receive to our earnest exhortations shall receive from God in return for their active piety and fraternal charity it further pleases us to bestow the reward of Holy Indulgences from the treasure of the Church.

Therefore, to all those who for nine consecutive days before the Feast of Pentecost shall devoutly recite either publicly or privately some special prayers to the Holy Ghost, we grant, on each of these days, an Indulgence of seven years and seven quarantines; also a Plenary Indulgence on any one of these days, or on the Feast of Pentecost, or on any day within the following octave, provided that having duly confessed and communicated they pray to God, according to the intentions above specified. We further grant to those who wish to repeat the same conditions of prayer, during the octave following Pentecost, the same Indulgences. Those Indulgences may be applied to the suffering souls in Purgatory; and by our authority we hereby ordain and decree that they shall be available each year for the future, those conditions being observed which are required by law and custom.

Given at Rome, at St. Peter's, under the Fisherman's seal, in the year one thousand eight hundred and ninety-five, on the fifth day of May, in the eighteenth year of our Pontificate.

DEVOTION TO THE SACRED HEART.

During the month of June the Church, in an especial manner, celebrates this devotion, and it is to be hoped that every one who has not yet joined the League of the Sacred Heart will do so at once, for the Blessed P. Simon Gourdan writes that it is:

1. The most holy devotion, for therein men venerate in Christ those affections and motives of his heart by which he sanctified the Church, glorified his Heavenly Father, and showed himself to men as a perfect example of the most sublime holiness.

2. The oldest division of the Catholic Church, which, instructed by St. Paul, the great Apostle, has at all times acknowledged the great beneficence of the divine and Sacred Heart of Jesus.

3. The most approved devotion, for the Holy Scriptures everywhere admonish us to renew the heart, by changing our lives; to penetrate it with true sorrow, to inflame it with divine love, and to adorn it with the practice of all virtues. When, therefore, a new heart is promised us, by which to direct our lives, that can be no other than the heart of Jesus, which is to us the pattern of all excellence, and which we must follow if we would be saved.

4. The most perfect devotion, as being the origin of all other devotions, for the heart of Jesus is the inhaustible treasury, from which the blessed Mother of God, and all other saints have derived their graces, their virtues, their life, their spiritual good. Filled first with treasures from this source different servants of God have instituted and established other devotions.

5. The most profitable devotion, for thereby we have brought before our eyes the very fountain of life and grace, and can draw directly from it, increasing in ourselves all virtues, by adoring this divine Heart, meditating on its holy affections, and endeavoring to imitate them.

6. The devotion most pleasing to God, for thus we adore God, as Christ requires, in spirit and in truth, serving Him inwardly in our hearts, and endeavoring to please Him finally.

7. The most necessary devotion, since it is the whole object of it to unite us most intimately with Christ as members of Him, her head, to make us live by and according to His spirit, to have our heart and soul with Him, and through grace finally to become one with Him, which is and must be the object of all devotions.

THE ONLY HOPE OF UNITY.

The question of unity is certainly a burning question at the present time. Our Protestant friends are wide awake on the subject and are anxiously discussing the question. What can be done?

One of the most discouraging indications in regard to the union even of various Protestant denominations is the fact that it seems impossible not only for the separate denominations to unite but even for the different divisions of the same denomination to come together in a compact organization. Every denomination has in the progress of time split into separate sections on the principle of private judgment, yet calling themselves by the old name with the addition of a distinctive appellation: for instance, Presbyterian Baptists; Seventh Day Baptists; Hard Shell Baptists, etc. Methodist Episcopal; Wesleyan Methodists, Protestant Methodists, etc., with much longer lists of both, and so with the rest. Now, it would seem that the points of difference between these various sections of the same denomination could not be very essential, and there is a feeling among the most sensible and conservative portion of them that the differences are really not essential and they ought not to cause division among them—they ought to unite in a common organization. Yet, it seems impossible for them to agree. Spite of all their efforts they cannot be persuaded to forego their minor preferences of opinion and doctrinal teaching for the sake of a common and more intimate brotherhood.

We are afraid they will not be inclined to accept advice from us even though offered with the greatest sincerity and deepest sympathy for their distracted condition. But the fact is they know and feel the desirability, and even the necessity, of unity in the Church of Christ. They know, or ought to know, that external unity is a note of the true Church, according to the prayer of our Lord: "That they all may be one as Thou, Father, art in Me and I in Thee, that the world may know that Thou hast sent Me." But the idea that Thou hast sent Me. But the idea that they ever being able to unite among themselves is hopeless. Even if they could what would they gain? Protestantism is not the only form of Christianity. There are three hundred millions of Catholics to be taken into the account. Under these circumstances we do not see for them to abandon their thousand and one contentions and constantly divergent sets and join the Catholic Church. This is the best the most sensible advice we can give them. Some, perhaps, will laugh and others will sneer at the proposition. But if they would but take the matter into serious consideration—not take for granted that they are infallibly right—lay aside their prejudices and examine the claims of the Catholic Church with candor and impartiality, our word for it, they would soon be convinced that that Church alone contains the means and the guarantee of true Christian unity, that is, unity of faith and unity of organization with a supreme central tribunal of final appeal to interpret the law and settle controversies.

Why cannot our separated brethren see that unity in spirituals is just as impossible without such an authoritative tribunal as unity in temporals would be without a supreme civil tribunal to define the law and end disputes?

The absolute necessity of such a head and centre of unity is one of the strongest arguments in favor of the supremacy of the See of Peter. That necessity ought to have influence in interpreting those passages of Scriptures which are appealed to as giving supreme authority to Peter. Our Lord with divine presence knew the importance and necessity of such a head endowed with the prerogative of infallibly interpreting the divine law and guiding the faithful in the way of truth and peace. Hence He said to Peter: "I have prayed for thee that thy faith fail not and when thou art converted confirm thy brethren." "Feed My sheep and feed My lambs." "I give unto thee the keys of the kingdom of heaven." "Thou art Peter (petra, a rock), and upon this rock I will build My Church and the gates of hell (the powers of darkness—the propagators of error, heresy and

schism) shall never prevail against it."

All the world sees and knows that that prophecy has been most strikingly fulfilled. In all the ages past the Papacy has been the bulwark of orthodoxy. Amid all the confusion, the irregularities and scandals which the prevarications of worldly ecclesiastics have from time to time brought upon the Church it was the impregnable barrier of the Papacy that stemmed the tide of error and corruption and caused the Church to triumph in the end.

And what a magnificent illustration have we in our own time of the far reaching, all powerful and beneficent action of the Papacy. The voice of the Holy Father is listened to with respect by the nations of the world and no voice is more potent in the cause of truth, justice and peace than his. True the personal characteristics of Leo XIII. add special interest to all his utterances. But, after all, the chief secret of his power lies in the fact that he is the representative of the spiritual order on earth, and when he speaks he is simply the mouthpiece of that grand old Church whose system of teaching in the embodied wisdom of the ages, and which has a noble body of ruled cases and authoritative decisions on all subjects pertaining to the well-being and happiness of man, whether in this world or that which is to come. Oh, that the nations would listen to his gentle, loving, all-powerful voice and return to their allegiance in that true home of the soul, the Holy Catholic Church, where alone true rest and peace can be found.—Catholic Review.

POSSIBILITY OF PROOF OF GOD'S EXISTENCE.

Editor N. Y. Freeman's Journal:

In the argument for the existence of God as stated on page 33 of "Notes on Ingersoll" it is assumed that a real being must be either created or eternal. Is not that assuming too much? Is there a contradiction or absurdity involved in saying that a thing which exists at one time and did exist at some preceding time was not created by some other being? Probably we should fall into contradictions and absurdities in trying to account for its existence, but that would only prove that there is a limit to human knowledge. What I question is not the existence of God, but the possibility of proving it as we would a proposition in Euclid.

1. That a thing must be created or eternal is as clear and immediately evident to the mind as any fundamental axiom in Euclid. Like geometrical axioms it cannot be proved, because there is nothing more immediate and evident to the mind that could intervene to make it clearer or more evident. To demonstrate or bring home to the mind the truth of a thesis it is necessary to begin with a truth or truths already known to the mind, and using these as the marksman uses the sights on a gun barrel, show that they point directly at the thesis. In other words, we must show that the truth of the thesis is necessarily involved in the truths already known and admitted.

Now when we come to a truth than which no other is better known the process of demonstration, as above illustrated, must necessarily fail. That is the reason why every demonstration must go back farther and farther until it comes ultimately to a truth that is undemonstrable by reason of its very immediateness to the mind. All the sciences rest on truths of this kind. They are called the axioms of the science. No attempt is ever made to prove them; the most that is done is to explain what they mean. Euclid lays down a few of these axioms, and, wisely, without any attempt to prove them, builds upon them every proposition of his immortal work.

Let us now come back to our proposition: "Every real thing must be created or eternal," and explain what it means as best we can. Everything that is here has a beginning or not. There is here no medium, no middle ground. The alternative of having or not having a beginning exhausts all the possibilities. Everything thinkable must be referred to the class of having or to the class of not having a beginning. What cannot be referred to one or the other of these two classes is absolute nothing, and nothing is unthinkable.

Now that which has a beginning must once have been non-existent, otherwise it could not have begun to be. But if it began to be there must have been, prior to that beginning, a reason or cause to turn the scales and determine its coming into being rather than its continuance in non-being. That cause or reason could not be in the thing itself, for, according to the hypothesis, the thing is not yet in being, it is nothing; and nothing can do nothing, determine nothing. Then the cause of the thing's being rather than not being must be something outside of and independent of the yet non-existent thing. This outside and independent cause that determines the thing to be rather than to not be is its creator, and it, now in existence, is created.

In looking over what we have just said we see nothing that has been taken for granted. We have kept

close to first principles that are too intimate and immediate to the mind to need proof, because there is nothing more immediate that could be used to prove them. Therefore, a real being that began must have been created.

As to a real being that is, yet did not begin to be, we need spend no time to prove that it is eternal, for the very definition of eternal is "that which is and did not begin to be."

Besides the eternal and the non-eternal there is nothing. Therefore, we did not assume too much when we said "A being must be created or eternal," and there is a contradiction in saying that a being, that was once non-existent and now is. Here there is no question of direct or indirect creation. Things that come into existence through the force of natural physical laws are created by Him who created that force.

"What I question is not the existence of God, but the possibility of proving it as we would a proposition in Euclid."

Every process of demonstration is essentially the same, whether it be in theology, ontology or geometry; just as the logical process is always the same whatever be its subject matter. If there be any difference between an ontological and a geometrical reasoning it must be sought in the nature of the data and not in the logical process. So far then as the process is concerned there is no difference between that which demonstrates the existence of God and that which demonstrates any proposition in Euclid's elements.

Is there any difference in data? There is a difference in subject matter, but no difference of degree as to truth. Euclid begins by laying down one or more maxims or truths that are so luminous as to be self-evident and proceeds to build upon them step by step his magnificent structure. The ontologist or metaphysician in like manner begins with fundamental maxims, equally true and luminous, and, resting firmly on them, goes, step by step, to the eternal and the cause of things. We do not refer there to revealed data or truth, for even that implies something more remote still; just as a revelation implies a revealer, and we must establish by the light of reason the existence of the revealer before we can believe in the existence of the revelation. This is why the ontologist or metaphysician in demonstrating the existence of the Supreme and Perfect Being makes no reference to Scripture revelation.

Thus far, then, the method of the ontologist and the geometrician is the same. And the first principles in both cases are equally self-evident. This being the case, why should not a demonstration of the existence of the cause of all existences from self-evident principles be as valid as a demonstration in geometry? If Euclid, starting from a self-evident truth, proves that the relation between the three angles of a triangle and two right angles is a necessary relation; the ontologist in the same way starts from a self-evident truth, proves that the Being whose existence alone explains things is the necessary being; and there being necessary, must be, and there fore is. Here there is no difference in the order of thought, no difference in process, no difference as to degree of truth or self-evidentness of data or first principles. Here we see no difficulty in the way except it be the persuasion some unthinking people are under that metaphysical truth is not as true as geometric truth. Such people need education more than argument. They ignore the fact that geometry belongs strictly to the domain of metaphysics; that its subject matter is absolutely independent of the physical universe; that the laws of form and motion are amenable to it; that it is eternal and immutable, and being eternal and immutable is and must be of the essence of the eternal and immutable Being. This conclusion may strike you as strange, but a little reflection will show the necessity of it. The truth of geometry is eternal and immutable. This will be granted without argument. Then it is of the essence of God, for if not there would be something eternal and immutable outside of and independent of God, something that could defy His omnipotence to change, something that could exist without and do without Him. To suppose the existence of any such thing implies the destruction of God's omnipotence, and to say He is not omnipotent is to say that He is not. To avoid this conclusion we must say that geometric truth is not something outside of and independent of God. But as it is, and is eternal and immutable, there is no alternative but to say it is of God, of His infinite being, and that its existence depends on His existence, and without Him it would not, could not, be either eternal, immutable or true. We can deal very little in any of the sciences without drawing near to the awful Divine presence. How profound are the words of Scripture: "In Him we live and move and have our being." We are like the eyeless man who stands under the luminous noonday sun unconscious of the ocean of light about him.—Freeman's Journal.

Who doth more hinder thee, and give thee more trouble than thine own hearts unnumbered affections.—Thomas à Kempis.
It is much safer to be in subjection than in authority.—Imitation of Christ.

TO BREAK UP THE HOME RULE PARTY.

The subjoined interview with William O'Brien, M. P., by a *World* correspondent today shows that serious trouble has again broken out in the ranks of the McCarthyite party. His statements, when they reach England from the *World*, certainly will provoke a hot controversy.

Mr. O'Brien is about to be forced into bankruptcy at the suit of Patrick Chance, who until recently was a member of the Nationalist party. The suit is for non-payment of £400 (£2,000), a balance of law costs incurred by Chance as O'Brien's solicitor in an action for libel against Lord Salisbury, four years ago.

Mr. O'Brien said to the *World* correspondent:

WILLIAM O'BRIEN'S STATEMENT.

"I received the final bankruptcy notice to-day from Chance and shall be disqualified from voting in the House of Commons on the 12th of June.

"I will not allow the money to be paid by public subscription; first, because Chance undertook the suit for the party, not for me, and he should await his turn to be paid out of the Paris funds allocated to discharging party debts incurred prior to the Partition; secondly, because the institution of bankruptcy proceedings against me is part of a conspiracy to drive me out of Parliament, conceived, I regret to say, by some of my colleagues who have differed from me and the majority of the McCarthyites on questions of party discipline; and, thirdly, because if this claim were paid, proceedings would be immediately started against me for some other party debt for which I could be made responsible on the same grounds as this one. To pay this claim would be equivalent to throwing a cake to appease a tiger. Chance has already been paid a larger sum by the party on account of the costs of the Salisbury suit than the whole of the costs of Salisbury, who had the leaders of the English bar employed for him."

"But why is this conspiracy directed against you?" the *World* correspondent asked.

"It is not solely against me," Mr. O'Brien answered. "I am only the first marked down for removal. Chance has begun suit against all the members of the committee of our party for another debt. He proceeds in the English courts because no Irish jury would give him a verdict."

TO OUST ALL BUT HEALY.

"It is a deep-laid scheme to disqualify for Parliament all the leaders of the Nationalist party except one, Mr. T. M. Healy, who is and always has been an intimate personal friend and political ally of Chance. When I am out the scheme is to start against Justin McCarthy, Sexton, Dillon, Blake, T. P. O'Connor—in fact all the prominent men of the party who have taken monetary responsibility on their shoulders to support evicted tenants and maintain the party when the funds were exhausted.

"I have, therefore, determined to make a stand at the outset, to resign my seat when Chance disqualifies me and to appeal to the Irish people against this infamous conspiracy because it cannot be made an instrument of the personal ambition of certain members of the party. I am confident that Ireland will respond in such a manner that it will be impossible for Chance and his friends to drive the leaders of the majority of the Nationalist party out of public life."

"Personally I have no regret at leaving Parliament, as it will set me free to work in Ireland with a view to the next general election."

If the Irish people, at the next general election do not relegate to oblivion, Mr. Chance, Mr. Redmond, Mr. Harrington and others, they will deserve the contempt of the world. The Pigotts are not yet all extinct."

Food For Thought.

A most effective temperance sermon was preached in a New York police court a week or two ago. A woman leading her son entered the court, and, approaching the sergeant, said: "I want to have my boy committed for a month. He has been drinking steadily for some time now; and if he is sent away for a while, he will regain his manhood and return to work." The sergeant prepared the charge, and the mother rose to confirm it on oath, saying, "O Johnny, Johnny! why did you drink?" As she ceased speaking, she clutched at her heart, staggered and fell into the arms of a court attendant. The unfortunate son bent over her prostrate form, clasping her hand with real tenderness, and cried: "Mother! mother! don't you know me?" "It's no use," said the physician, gently; "your mother is dead."

There are men, and women too perhaps, who could not shed a tear, if it were to quench the fiercest of purgatorial flames; but such an incident as this told to children could not fail to move them, or to inspire them with a lifelong horror for the sin which is breaking mother-hearts everywhere.—Avo Maria.