

WHAT IS MEANT BY MARTYRDOM.

ANY of our readers are most anxious to know what is really meant by martyrdom, or in what does it consist. Now, in this paper we intend placing before them the principles laid down by some of the most eminent theologians, such as St. Thomas, Ferreris, Patuzzi, Elbel, St. Alph. Benedict XIV., etc. Martyrdom is a voluntary acceptance of suffering, or patient endurance of death or deadly torments, for the faith of Christ or any Christian virtue. It is said, in the first place, to be a "voluntary acceptance" of suffering or "patient endurance" of death to indicate that adults are required to accept death or deadly torments voluntarily for the faith. Hence, if an adult is killed while asleep through hatred of the Christian faith which he professes, and if he did not think of laying down his life for the faith before he fell asleep, he could not properly be called a martyr.

If, however, before he fell asleep he was determined at any moment to die for the faith, on account of this anterior disposition he may be supposed to accept death voluntarily—and if, while asleep, he were slain through hatred of his faith, he might be looked on as a martyr.

In the next place, it is said to be an "endurance of death or deadly torture." Death itself is not necessary for martyrdom, as we may see in the instance of St. John the Evangelist, who was a real martyr, although he came miraculously out of the cauldron of boiling oil and afterwards died a natural death. The will was there, and God knew the desires of his soul. Do we deny that the three youths who were thrown into the burning furnace were martyrs because they were not burnt? "If you question the fire," says St. Augustine, "you will find they did not suffer; if you examine their disposition, it was for that they were crowned." (1)

Again, it is said to be endurance "for the faith of Christ" to indicate that the deadly torture or the death that is endured is not sufficient by itself for real martyrdom, but that the suffering or death must be undergone for the faith of Christ. "Thus," says St. Augustine, "suffering alone does not make the martyr, but the cause. For, if sufferings make the martyr, then all those who perished by the sword would be looked upon as martyrs." A criminal may endure punishment similar to that of the martyr, but the cause is not the same. There were three hanging on the crosses on Mount Calvary—one the Saviour, another who was to be saved, and a third who was lost. The suffering was similar, but the cause on behalf of which they suffered was different. By reason of the cause for which he suffered, the bad thief was no martyr.

Heretics may suffer for their doctrines, but they are not martyrs. "Without faith it is impossible to please God." Heretics have not real, supernatural faith, which means to believe all that God has revealed, and proposed to our belief by the Church established by Christ on earth. Heretics accept some articles and deny the rest, and thus, believing only what they choose, cannot have the true faith, and hence cannot die for it.

Fourthly, we said—"Or for any Christian virtue." For besides those who voluntarily lay down their lives for the faith, there are from time to time many who suffer cruel torments in defence of other supernatural virtues, and thus, implicitly, in defence of the faith, for all the works of virtue, inasmuch as they are referred to the glory of God, are in some way professions of faith, and one who would rather die than abandon virtue by that very disposition declares that God ought to be supremely honored and to be preferred to all created objects. This truth, however, as St. Thomas teaches, is an article of the Christian Faith.

Hence, St. John the Baptist, was a real martyr, although he did not die exactly for the faith, but was beheaded for reprehending adultery. Again, St. Stanislaus, Bishop of Cracow, is venerated as a martyr by the Church. He was slain by King

Boleslas, whom he tried to reclaim by his salutary remonstrances. St. Thomas of Canterbury is revered as a martyr by the Church for shedding his blood in defence of ecclesiastical liberties and immunities. St. John Nepomucene was declared a martyr for dying in defence of the seal of the Confession. Thus, too, many holy virgins are numbered amongst the martyrs for dying in defence of virginity.

Three things, therefore, are required for martyrdom—first, that one suffer death, or at least torments that will naturally cause death; secondly, that these be voluntarily and patiently endured; thirdly, that these be borne in defence of the true faith or some other virtue duly referred to the glory of God, and persevered in to the end.

Martyrs are called witnesses because they bear testimony to the divinity of Christ, endure their sufferings with patience, and contend till death on behalf of the truth. St. Augustine says: "A martyr is an intrepid and courageous witness of live-giving faith."

But witness is borne to the faith not only by those who voluntarily shed their blood and willingly undergo a cruel death for the faith at the hands of the enemies of our holy religion. Even those who are seized by the persecutors of our religion and forced to suffer other species of tortures, being thrown into prison, sent into exile, or obliged to endure hardships, and who persevere to the end in defence of holy religion or the supernatural virtues, are esteemed and venerated by Holy Church. Thus we have the Holy Pontiffs, Saints Marcellus, John, Silverius, Martin, Pontianus, and the Bishop of Eusebius venerated as martyrs, although merely imprisoned or exiled for the faith.

Again, the necessary witness to, and confession of, the faith may be had even in the case of little children, who, being unable to elicit any particular act of his own, are put to death through hatred to the faith which, through the proxy of parents or others, they profess. These are revered as martyrs, as we see in the case of the Holy Innocents, who were put to death by Herod for Christ, whose praises they proclaimed, not by speaking, but by dying. And hence, it is that the Church venerates them as martyrs. Hence, too, theologians teach that if children are put to death, even in the mother's womb, through hatred of the faith, they are real martyrs, for they lose their lives for Christ's sake.

Catholic soldiers who are slain while fighting for the faith against heretics or infidels are not, properly speaking, martyrs, because death is not endured voluntarily, but through necessity. As a martyr of fact, they are not looked upon as martyrs by the Church. Although they are not, rigorously or strictly speaking, martyrs, yet, if they die in the state of grace whilst defending the faith of Christ against its enemies, they are sure to be rewarded with special glory in Heaven. Thus St. John Capistran, in animating the Christian troops against the Turks, cried out—"Oh! how happy will those be who fall in this battle for Christ's sake. They will be crowned by the angels with the martyrs who died for the faith."

St. Thomas says:—When anyone suffers death on behalf of the public weal without any reference to the glory of God, he does not merit the crown of martyrs. He wins the crown, however, and is a martyr, if his sufferings be referred to the glory of God, as if, for example, he were to defend the State against the attacks of enemies who aim at corrupting the faith of Christ, and were to suffer death in such defence." In such a case the suffering of death is clearly joined to a righteous defence, and righteous defence does not exist except in the case where one actively repels the attacks of another. St. Thomas, then, simply says that the attacks of other are to be repelled, not for the precise purpose of defending one's own life, but in order to defend the faith of Christ against the attacks of an enemy. It may, however, happen that in defending one's own life a person does so precisely because he regards his life as necessary for the defence of Church or faith. If the other conditions of martyrdom be present, such a person would seem to be a real martyr. Those who die for the love of God while attending to persons stricken by plague or pestilence are not, properly speaking, martyrs. They are not considered as having died for the faith or any supernatural virtue required for real martyrdom. By a certain analogy, however, they are often looked upon as martyrs on account of their heroic act of charity.

It is not permissible for one, unless for some reasonable cause, or through divine inspiration, to provoke the enemies of the faith in order that one may be martyred. It would be rash and imprudent, and

may justly be looked upon as tempting God.

If a person is in a state of mortal sin and has an opportunity of approaching the Sacrament of Penance, he should do so before he lays down his life for the faith. If he has not the opportunity, he is bound to make an act of supernatural contrition.

Martyrdom remits all guilt and punishment, so that immediately after death the martyr is crowned with everlasting glory. Special happiness is reserved by God in Heaven for those who generously shed their blood for the faith.

Martyrdom is death borne for Christ. The desire for martyrdom ought to proceed from the love one has for Christ. Certainly, if one suffers death to avoid hell and secure paradise, it is not for Christ he suffers, but for himself. Therefore, that a man may be said to die for Christ, it is necessary that he should suffer death for the love of God, in some sense, at least, if not in the sense of perfect love.

We are bound by divine and natural law to acknowledge our faith eternally as often as the honor of God, our own salvation, and the salvation of our neighbors require it.

Since the confession of faith is an affirmative precept, there are special times when it is necessary for salvation openly to confess one's faith, viz., when by the omission of this confession the honor due to God, and even our neighbor's edification, would be seriously lessened. Hence, when examined by a public authority—whether Protestant or Pagan—we are bound, notwithstanding the danger of death, to declare ourselves Catholics.

Undoubtedly it requires more than ordinary courage or fortitude to face the lash of bloodthirsty monsters, to submit without complaint to their scourges, racks, fire, torture, dungeons, starvation, and death, in all its other most cruel forms. St. Thomas speaks as follows: "Evils, when imminent and on the point of assailing us, excite within us fear, which is more intense as the evils are greater. And fear being a passion most mighty to subdue our hearts and to withdraw them from good when it is surrounded with difficulties, the special function of this cardinal virtue of fortitude is to control our fear, particularly when it arises to a high degree through the prospect of some dreadful calamity, and it has also for its office to render us firm and dauntless so that we turn not our backs upon virtue, and flee not to the arms of the opposite vices." The Anglican Doctor adds that a particular function of fortitude is to steel the soul against the dread of death, since it is proper to the brave man to be dauntless in presence of the greatest evils, because these being overcome, lesser ones cannot prevail over his firmness. Now it is indisputable that of all evils death is the most terrible, as at one stroke it strips us of all temporal goods; hence to fortitude does it especially belong to make us imperturbable even in view of death.

But the love of God, with which our Fathers were animated, made them embrace with joy torments and death for Jesus Christ. They seemed not content to suffer the torments to which they were condemned, but sought, and sometimes by insult even forced, the tyrants and their executioners to inflict increased torture, in order that they might show themselves the more grateful to a God who died for love of them.

(1) What is necessary is, that one should voluntarily face either death itself or tortures such as naturally and apart from the working of a miracle would be sufficient to ensure death.

(2) It is well to remark that there is no intention here of touching the disputed question, whether this love should proceed from the motive of perfect charity.—Rev. Father Antonine, O.F.M., in the Glasgow Observer.

THE PRACTICAL APPLICATION OF ETHICAL TEACHING.

FEW among the many illustrious churchmen who, during the centuries, have shepherded the flock of Christ, have equalled the present Pontiff in stimulating active interest in questions affecting the lives and well-being of the people at large. In making this statement, it is not my in-

tention to exalt one Pope at the expense of others; it is not my intention to depreciate, in the slightest degree, the enormous benefits conferred upon the world by St. Clement, by St. Leo the Great, by St. Gregory the Great, by Paul IV., and by others equally famous in the bright annals of ecclesiastical history. A cursory glance either at the letters of St. Gregory the Great upon the sacredness of individual freedom or at the decrees of Popes Pius II. and Paul III. against slavery will furnish some of the proof which will convince any reflecting person that the Supreme Pontiffs have always led in any movement which tended to help the lower classes and to make the conditions of existence less burdensome for them. But a close comparison of the characteristics of the leading Popes will, I think, bear out the assertion that Leo XIII. will ever be known as the Pope of Social Questions. From the beginning of his pontificate until the present year, he has addressed letter after letter to the universal Church, dealing accurately with the numberless phases of modern social difficulties, and proposing, with consummate wisdom, wide-reaching and practical remedies. It is truly a touching spectacle to gaze upon this sturdy figure of Christ, white with the years of almost a century, bent with the burdens of the most exalted office in the world, as he surveys, with penetrating eye, the misfortunes of the downtrodden and oppressed, and advances, with skillfully-marshaled battalions, to their rescue.

By many outside the Church the sterling character and the unselfish plans of the Pontiff have met with open recognition and generous praise, by others his keen discernment and practical wisdom have been viewed with alarm. In a lecture upon Leo XIII., delivered at Harvard some time ago, Professor Toy declared that the present Pontiff was a constant menace to the welfare of Protestantism. "The non-Catholic world," said this learned lecturer, "has little to fear from Popes who concentrate their energies upon such harmless doctrines as Transubstantiation and the Immaculate Conception, for these are mere matters of temperament; but when a Pope ventures into the burning questions of daily life and actually legislates upon these much-mooted problems, then it is high time to guard carefully the citadel of Protestantism." Professor Toy gave evidence throughout this lecture of intense dread of Leo XIII., due to the fact that the toiling masses are looking for a spiritual leader, competent to solve their difficulties and able to remedy their misfortunes. If they find such a champion in Leo XIII., then, the Professor imagines, the citadels of Protestantism will be evacuated by the laboring classes and there will be desertions by wholesale to the army of St. Peter. What wonder that, as a conscientious sentry, Mr. Toy sounds the note of alarm and summons all non-Catholics to the defense of the Protestant ramparts.

If I had the time, I should like to analyze in detail the various encyclicals of the reigning Pontiff, and, by showing their practical bearing upon life, to point out how the fear betrayed in the utterances referred to is not entirely groundless. But as both time and space are lacking, I must content myself with a brief study of the famous encyclical upon Christian Democracy.

Now what is Christian Democracy? It is the plan of campaign, outlined by Leo XIII., for banishing from society, as far as can be done, those evils which cripple modern labor and crush the modern toiler. It is a campaign which, both in principle and in practice, is Christian, because its tenets and its methods are drawn directly from the of the Gospel; it is Democratic, because it works through the people and for the people. It favors neither the monarchial nor the republican form of government, because its mission can be accomplished as effectively under the shadow of the throne as in the broad sunlight of the halls of popular assemblies. The tenets of Christian Democracy may be reduced to the following heads:

I.—The foundation of all civic prosperity and happiness is justice. To every one what is due him. Hence the claims of all the agencies of industrial life, and consequently both of capital and of labor, must be respected. The rights of the miner are as sacred as the rights of the millionaire; the rights of the prince are as true as those of the peasant. Reverence for right, respect for lawful ownership, the cheerful surrender to every one, whatever be his station, of those objects which can justly be claimed, are the foundations of social peace.

II.—The very existence of society necessarily implies variety of skill, of occupation, and of standing. Hence there must be different ministries and different workers. However, these differences, these varie-

ties, are not hostile, but friendly; not antagonistic, but harmonious, blending together into that beautiful Christian family which St. Paul so eloquently portrays, and in which equality of sentiment reigns supreme, because all have the same sublime destiny, and all share alike the same supernatural means needed to reach this exalted end.

III.—Reverence for authority is the badge of the Christian Democrat. He seeks not to throw down, but to build up; not to destroy, but to strengthen. The constructive aims of society can be accomplished only by unswerving loyalty to all those who, either by vote, by appointment, or by natural position, are placed in the sacred office of authority.

IV.—Without morality there can be no true prosperity. The most abundant supply of the conveniences and of the luxuries of life will not make a people eminent in the line of national morality.

V.—Justice needs the help of Christian charity in order to perfect its beneficent work. The man who falls in sickness by the wayside has no claim in law upon the chance passer-by, but he has a claim for assistance in virtue of Christian charity, in virtue of that generosity of heart which breaks down the barriers of space and of time, and realizes that a brother's sorrow is one's own sorrow, and a brother's needs a lien upon one's own possession.

I might draw many other principles from this celebrated document, but those mentioned contain the germ of all. It is, however, so remarkable an encyclical that it deserves the careful study of all thoughtful men.

We should bear in mind that the democracy spoken of by the Holy Father is something entirely different from the democracy of the socialists. By democracy Leo XIII. understands that form of government in which the people, through elected representatives, have a voice. Thus constitutional monarchies fall under the list of democratic policies. Democracy, in the Pontiff's sense, is not mob-rule; it is not the rule of a lawless horde, without chiefs, without leaders, without settled principles of government; it is, first and foremost, the rule of order, the rule of wisdom and of prudence, but a rule which presupposes political maturity in the citizens. One can plainly see that where men are in a state of political infancy, there the relations between people and ruler must be akin to those between a father and his child, or to those between a guardian and his ward. But, where the citizens have reached political manhood, where there is national self-reliance, there we have a suitable field for the democracy so much extolled by St. Peter's successor.

That he regards this rule as one fraught with blessings to the people at large is evident, not only from this general letter, but also from his many allocutions to the various pilgrim bands of workmen who, from time to time, have visited the Holy City. The people, guided by religion, and marching under the Cross, the tried and trusted emblem of justice and of protection, will mold a nation's life into its true and proper form. Then and then only will the Angel of Peace hover over the camps of the millions of bread-winners.

In some places the suggestions of the Apostolic See have been taken up with deep enthusiasm, and strong organizations of Christian Democrats have been formed, who have pledged themselves to the following programme:

- a—The full recognition by the State of the sanctity of marriage and of family life;
b—The practical acceptance of the truth that there can be no morality without religion;
c—Due reverence for child-life;
d—The Christian idea of the dignity of labor;
e—The rescue of agriculture from its present depressed conditions;
f—Juster methods of taxation;
g—The possibility of small holdings;
h—The establishment of governmental loan institutions;
i—All employees to be given opportunities for the performance of their religious duties on Sunday;
j—Where there is a monopoly of houses or of building land, authority should intervene to abate either the monopoly or monopoly prices;
k—Christian sanitary regulations and the punishment of all owners of overcrowded dwellings, in which it is impossible to observe Christian decency;
l—Responsibility of employers and owners for the decency of the dwellings of those who work in their employment or live on their property;
m—Fair return for the expenditure of human energy;
n—The absolute safeguarding of individual rights.

If the soldiers of the Cross will only rally around their Chief and as-

opt the tactics which he proposes, then, indeed, may we look for the new order sung by poets and eulogized by orators. Across the darkened sky of modern industrial warfare gleams the standard of the Cross, the refuge of the oppressed, the hope of the downtrodden, the symbol of peace. Let us consecrate our energies to win the bloodless victory to which we are summoned by the World's White Shepherd.

"Brave Leo! thy western battalions, Massed in this land of the free, Hail thee with loyal devotion, And over the deep-ridged sea, The song of their soldierly service Is borne by the winds unto thee!"

Rev. Thomas I. Gasson, S.J., at the Catholic Summer School.

THE WORRIES OF THE RICH.

AN American secular journal thus summarizes from its standpoint a few of the anxieties of those who have amassed wealth. It says:—

John W. Mackay, like William H. Vanderbilt and Jay Gould, was killed by overwork. The care of his millions, growing with the lapse of years, became too heavy and shortened what was reckoned a year ago a robust life. French and English and American physicians who were called in from time to time to dismiss slight ailments were astonished at the vitality of the man. After an examination in 1900 a distinguished London surgeon said Mr. Mackay would live to be 90. Yet he is cut down a little past 70. He was of large frame and great strength and of correct habits. These attributes carried him through the exciting life he led in passing from a penniless miner to an international figure in the financial world; from poverty to the ownership of \$65,000,000.

Men like Mackay with increasing and exacting burdens make no allowance for the flight of time. They think they are as well fitted at 60 or 70 to carry staggering loads as at 20 or 30. A little reflection would show them such a condition is impossible. Even if proven, they would not abide by the conviction. Greed has assumed the mastery and money-getting and money-holding are the consuming passions. The other pleasures are set aside for these all-absorbing ones. To be the richest man, or to be included with the wealthiest of the universe, is the ambition before which every noble aspiration must be sacrificed. Thousands find this the mainspring of existence and in its pursuit are cheating themselves as well as those near to them. Instead of enjoying their wealth in a philosophical way they become its slave and thereby evolve only the meaner traits of human kind.

Jay Gould used to say that he would give millions of dollars to the man who would take his place in his vast railroad system but no such personage could be found. He wanted the freedom and pleasure his riches entitled him to, but they were beyond his reach and he went to a premature grave overburdened and worried by his insupportable load.

John W. Mackay, while riding in France, envied the dweller in the ivy-covered cottage, happy in the cultivation of his green acres. When the hot spell overtook him in London he could not afford to relax his efforts, for vast enterprises hinged upon his labor. The man with a modest income could find refuge from the heat in the English capital but the Californian with vast possessions could not. The laborer whose pay for a day was less than that of a second of Mr. Mackay's time could afford to keep in the shade, but the cable, bank and mining king could not. He was a slave to his money and failed to enjoy it as a wise man should. He was shortsighted, too, for, if he had been prudent, he would have lived many years to direct the enterprises that to-day are poorer because their creator has passed to eternity.

Great riches very generally crush out the lives of those who command them. The knowledge that they wreck mind and body will not deter those following in the footsteps of Vanderbilt, Gould and Mackay. They, too, will learn when too late that wealth carries responsibilities and worries out of all proportion to its benefits and that a man is a fool to allow life to be crushed out of him in the vain endeavor to over-reach his wealthier neighbor.

AN HISTORICAL ROMANCE OF THE Times of Queen Elizabeth.

CHAPTER XXXV. That morning I had Water Lane, close to shop of a dealer in clothes. Thither I no steps, to purchase other clothes I should character of serving-bought some yards of fine holland; last of a stout chest, painted and with birds on which I packed the I had purchased. It was well content with he had made, sent a to carry the chest. low-servant, helped me to my chamber, and the cambric and cloth was necessary for a not say much, but I gift had won her heart half an hour later, came into the kitchen rate me about some stepped between us, her face that if she from her nagging, we leave her that same upon the sour-visaged her eyes, and expressed that a Christian maid the Gospel should vent against just authority, ting a conspiracy against the goddess Papias against the Queen's Ma As soon as she had the occasion to put a to my companion about acy of which Lady Ho en. "What," she said, ing been heard of it in Did you not hear I and his associates w der the Queen, set Ma the throne, deliver th the Spaniards, and up pel everywhere. And am a living woman, r expect it of the lads, young and so good hu show them to you; th here every day to the ber to be examined, in they will give evide Scottish Queen. But have not done so, th been mercilessly tortu clerk told me. It is s suits have given them which prevents them pain."

"I was told that s men had been arrested I said timidly, standing could not see my face. She replied: "Yes, t tress Bellamy and her granddaughter, who is Babington's wife. The over there in the Cold old weather-beaten to White tower. You can the kitchen window, a little chamber you can dow of their cell. To shall have to take the ner; they are both sicl one I think is the two."

At this point Rachel elsewhere, and in truth wish to question her f I was occupied in my entered the kitchen, w nized as the boatman, had taken us down to I made myself known he exclaimed aloud in ment at finding me the lenced him with a ge took his cue in a mome stand," he said with a "But be on your guard find this a more dan than the Thames. Yet night nearly brought n flows. However noth proved against me, so, Papist, I was let off w imprisonment for smug ed my services to Sir arrangement suits us b bly; he has not to pay have the opportunity many an honest penny. must say: the Papias a al with their money, w question of helping the co-religionists."

"You shall not find al," I said, slipping a into his hand. "Take t with. Now tell me w done, what you can h for my poor grandmo ter, my uncle, and the ers?" The man, surpris