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Reddite quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo.—Matt 22: 21.

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FAITH AND PHILANTHROPY.

Some thoughts from a striking lecture given by Father Ryan at St. Peter's church last Sunday evening.

WANT of faith is the radical defect of modern philanthropy in its well-meant efforts to elevate the masses and help the poor. "Without faith," says St. Paul, "it is impossible to please God." And without faith, says experience, it is impossible to effectually help man. This faith that pleases God and helps man is divine faith. Divine faith is the belief of man in God, or the belief of man in man as one of the mysteries of God. This faith is called divine because God is its origin and end. It comes from God and leads to God. It is beyond man's nature and must come from above. It is beyond man's unaided action, as it takes hold of the infinite. Because it is beyond nature in its origin it must be infused. Because its object is God it is called theological. Though this virtue or habit cannot be acquired by acts, it may be increased by exercise when supernaturally infused. Though God is the direct and immediate object of divine faith, man, as an object of this same divine virtue, is not excluded. Indeed the reason the second great precept, "Thou shalt love thy neighbour," is like to the first, "Thou shalt love the Lord thy God," is precisely this, that the motive for loving, and, in a certain sense, the object loved is in each case the same, and that is, God. But the God that is loved is not seen; He is believed. He is seen by the blessed in heaven, seen as He is in Himself, and hence, in heaven faith is impossible. He is seen in His image on earth, and hence it is that life on earth is a life of faith and merit, the only life worth living. As the God that is believed in on earth is not seen, the proper object of faith is the invisible. The only object of modern philanthropy is the visible, the surface of things that appear. It believes in what it sees and feels, the natural, sensible, tangible, and so its science is what is called "positive," and its action what is called "practical." This positive, practical, science, under the form of Humanitarianism is fast becoming the religion of the day. It is the latest heresy, or rather it is the logical and compound result of all the heresies. It is the religion of literature, science and art. It is very attractive, and very dangerous, but it won't do. It fails everywhere, but fails most where it should succeed best, if it could succeed anywhere, in its care of the poor. Being eminently "practical" it looks to the present, takes hold of the tangible, sets to work at what it sees. It considers the masses, but has not time to think of men, especially does it not stop to think of every individual man. Is it quite sure there is no poverty that does not appear? Is there no poverty of the mind and soul and heart? Man is not all matter. He is not a machine, not even an eating machine, much less is he a part of the big machine, called the State. The masses are not so many clods to be put out of the way of the car of social progress. Nor are men even cogs to help the car in its onward and upward course by being kept clean and bright and well fed with oil. You may make and break a machine, use and abuse it; you may even admire it. But there is one thing you cannot do; you cannot reverence it. Now this is the very first thing you must do with a man if you would help him to any purpose. You must go down on your knees, if you would stand him upon his feet again a living soul. But why should I go down on my knees to a man, and to a poor man, a worthless man, to a man who has brought poverty, and ruin and shame on himself and others. The only reason under heaven for so doing is because I see in that man the creator or the Christ. But have you no faith in Humanity, says Mr. Frederic Harrison, the high priest of the "positive." Not a particle. Humanity even with a big H is a humbug. You may talk about it, write about it, rave about it, laugh at it about the best thing to do with it—but there is one thing you cannot do—you cannot love it. And unless our practical philanthropist brings reverence and love with him in his visits to the poor he had better stay home with Humanity, and give up trying to help human beings who have hearts and souls. But is it sufficient to consider the poor hearts and souls and call on your purse of brotherly love to do your whole duty to the poor? It is not. The most dangerous side of modern philanthropy, of the religion of Humanity, is its merely sentimental side, as may be seen in Mr. Drummond's

defective and very dangerous teaching. He says the greatest thing in the world is love, and he professes to speak of the last of St. Paul's trinity of theological virtues.

But the love of which Mr. Drummond speaks may be love without faith, and whatever such love may be, it is certainly not the greatest thing in the world. Once it was "faith alone" now it is "love alone." Each is an error. As faith without love is dead, so love without faith never began to live as it ought. Love without faith is modern philanthropy at best. The atheistic revolution of the last century gave to the world a trinity without God. The religious and agnostic revolution of to-day would invent a unity without God, and ask the children of men to worship humanity. It is quite true human nature is worthy of highest worship, but only the human nature that is hypostatically united to the Second Person of the adorable Trinity, the eternal word of God. It is also and consequently true, that because the Son of God took to Himself the nature of man, all men are destined and called to become children of God. And it is because He who made His own the nature of all, is pleased to be represented in the person of each, that divine faith is necessary to make philanthropy effective. These are merely the first principles of Christianity; but it is well for Catholics to remember them now, when they are denied or ignored in pulpit and press called Christian. It would be well, too, that our Catholic charitable and beneficial societies should take as their motto that text of the inspired teacher of social science. "Blessed is he who understandeth concerning the needy and the poor." He is not called blessed who talks about the poor or writes about the poor, or even preaches about the poor. Nor again is he called blessed who gives to the poor. But only he who by divine faith understands the problem of poverty, while by divine charity he endeavors to solve it. The inspired economist confirms his teaching by a simple appeal to the last great day:—

"Blessed is the man who understandeth concerning the needy and the poor, for the Lord will deliver him on the last great day." We have it on the highest authority that on that day Faith will stand on the right to receive the blessing, philanthropy on the left to be withheld with a curse.

A MISSION FOR ITALIANS AT THE CATHEDRAL.

THE missions at St. Michael's Cathedral have been especially blessed this Lent. The mission to men was one of the most successful ever given at St. Michael's, as was evidenced by the large number enrolled in the League of the Sacred Heart. The women's mission was, if possible, even more successful. There was a large attendance at the morning and evening exercises; and at the meeting of the Ladies' League on Sunday afternoon the chapel was overcrowded, many were unable to get in, and the number of new members went beyond counting. In his paternal care and solicitude for all the members of his flock, the Archbishop conceived the happy thought of a special mission for the Italians of Toronto. His Grace is most fortunate in having two very active and zealous young priests, Rev. Fathers Cruise and Coyle of St. Mary's Church, who were educated in Italy, and who speak Italian with the fluency and ease of the natives of that country. These untiring young shepherds hunted up their stray sheep from all quarters of the city, and gathered a varied and goodly flock into the cathedral chapel during the past week. The evening exercises opened with the beautiful and touching devotion of the Way of the Cross. A very pleasing and most attractive feature in this devotion at the Italian mission was congregational singing by the exiled children of the land of song. Their simple faith and tender piety found fitting expression in the soul-stirring, sorrowful melody of the *Stabat Mater*, while their Catholic loyalty to the old Church's liturgy was shown in the ease and evident intelligence with which they answered the Latin prayers. Considering their varied and engrossing avocations, their attendance at the mission was remarkably good. The devoted young missionaries have much reason to be pleased with the success of their efforts, and His Grace the Archbishop will be able to gladden the heart of the Supreme Pastor by assuring His Holiness that the children of Italy are well cared for in Toronto.