

The Catholic Record

Price of Subscription—\$2.00 per annum. THOS. COFFEY, L.L.D., Editor and Publisher. Advertisement for teachers, situations want, etc., 50 cents each insertion.

LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905. Mr. Thomas Coffey: My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit.

Mr. Thomas Coffey: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. It is interesting and instructive, and a truly Catholic spirit pervades the whole.

LONDON, SATURDAY, MARCH 7, 1908.

CIRCULAR LETTER OF THE BISHOP OF LONDON.

St. Peter's Cathedral, London, Ont., February 18th, 1908. To the Very Reverend and Reverend Clergy of the Diocese of London.

Reverend and Dear Father,—Some weeks ago you received in book form a translation of the Encyclical letter "Pasceatis Gregis" of our Holy Father Pius X. on the errors of the Modernists, and also translations of the Decree concerning Sponsorship and Matrimony, the Decree of the Holy Roman and Universal Inquisition approved by the Sovereign Pontiff and the Motu Proprio of the decisions of the Pontifical Commission on the Bible given at Rome on Nov. 18th, 1907.

You are directed to read the Encyclical Letter in parts and explain it to the people so that they may know what the Holy Father really condemns and that they may know also the treachery and sophistry used by the enemies of the Church.

In these parts you will find the Spirit of Modernism in some so-called intellectual Catholics who are opposed to the teaching and practice of the Church concerning Catholic education, secret and dangerous societies, infidel and immoral reading; and in a certain frivolous class of young people, there exists a great desire for novelty in religion and contempt for all proper authority in the home, the Church, and State.

During the Holy Season of Lent read and explain the Decree on Sponsorship and Matrimony so that all Catholics may know their duty in these important questions. Since the essential truths of Christianity are attacked on every side, and since the Holy Father suffers a continual persecution on account of defending them, all good practical Catholics should unite in showing their gratitude to God and their love and devotion to the Holy See, the centre of Catholic Unity, and the rock on which our Blessed Saviour built his everlasting Church. This persecution is nothing new. We read in the Acts of the Apostles that the first Pope was also a prisoner. Peter was therefore kept in prison. But prayer was made without ceasing by the Church of God for him. (Chap. xii., v. 5.) God heard these prayers and sent an Angel to deliver Peter from the hands of Herod.

This year we have a special reason for coming to the assistance of the Holy Father. This is the Fiftieth Year of his priesthood, known as the Golden Jubilee, and the Catholic world will join in prayer for the Vicar of Christ, that, acting as Head of the Church, he may be free to rule the whole flock committed to his charge.

By uniting the prayers of the members of the League of the Sacred Heart, the Sodality and pious Confraternities of men and women, and by securing the prayers of the children, you and your people can join in making the celebration pleasing to God and consoling to the Venerable Pontiff. From the beginning of Lent until the end of the year, every priest is directed to say the prayer "Pro Papa" during Holy Mass when the Rubrics permit. As the 18th of September will be the anniversary of the Holy Father's ordination, each pastor is urged to have special devotions on the 18th, 19th and 20th, consisting of the Rosary, Litany of the Blessed Virgin, and Benediction of the Blessed Sacrament, and on Sunday, the 20th, closing with the singing of the Te Deum. The faithful are requested to receive Communion during the Triduum. The Religious Communities are requested to have these devotions and several missions will be given during this Jubilee year.

Besides giving the Holy Father spiritual help we should also join in the numerous good works depending upon the Head of the Universal Church for support. Formerly the revenues from the Papal States and from the Religious Foundations therein supplied the Sovereign Pontiff with the necessary means to carry on the vast system of Church administration throughout the

world, but since the confiscation of these by the Italian Government the Holy Father is forced to rely entirely on the generosity and good-will of his devoted children, including both the clergy and the laity. The Cardinals and many officials in the numerous departments in Rome, the Delegates and Nuncios in different parts of the world, the colleges and seminaries for the training of missionaries to carry the Gospel to people still in the darkness of ignorance and infidelity, the supporting of these missionaries and many other charitable and educational works, must make it clear to every Catholic that large sums of money are absolutely necessary to enable the Holy Father to meet the demands made upon him. In many dioceses there is an annual collection of Peter's Pence, but here it was considered more convenient to wait for several years and rely upon the faithful to be generous accordingly.

Catholics in Canada enjoy many blessings denied to the Catholics in several countries in other parts of the world. We have peace and prosperity and freedom and should show our gratitude to God—the Giver of all good gifts—by helping to extend His Kingdom on earth.

The collection for the Jubilee offering and Peter's Pence will be taken up in every parish on the first Sunday in Lent and if necessary, on the Sunday following. The collection should be taken at the church door, by envelope, or by having the names written and the usual silver offering added. To give the children a chance to share in the good works a Sunday-school collection should be taken on the same Sunday in each parish.

To comply with the desires of the Special Committee in Rome a statement will be printed and read and arranged as follows—(1) Offering of Bishop and Clergy; (2) Religious Communities of women to help Holy Father to furnish poor churches; (3) The amount given by the faithful laity; (4) The Sunday-School offering in each parish. All are requested to make the collection worthy of the generous priests and people of this diocese.

This circular will be read to the people on Sunday, March 1st. Asking a share in the prayers of all I am,

Rev. and Dear Father, Your humble servant in Christ, FERDINAND McEVAY, Bishop of London.

HELL.

A Methodist Ottawa pastor, the Rev. Dr. Henderson, preached not long ago upon the question as to whether there is a hell and what is its nature. "Hell is sin and sin is hell," was his view. Whether sin was eternal and therefore hell eternal was farther out in the depths of theology than that he could decide. Occasion was taken by the Ottawa newspaper to gather various opinions upon a "material hell," meaning thereby a great lurid furnace with material fire and brimstone. The majority denied the existence of such a prison, as denoting the punishment of the spiritual by the material, and as contrary to our conception of the goodness of God Who could not—at least so these sentimentalists tell us—create a place of eternal punishment. Dr. Henderson is rather blasphemous against such as hold the eternity and reality of hell fire. "What would you think," he asks pathetically, "of any human tyrant who would, if the power were given him, scoop out of darkness a hell of liquid fire who would hurl therein every moment thousands who would leave them without a moment's pause from pain or allow a drop of water to cool their parched tongue and who would so perpetuate their existence as to inflict upon them eternal suffering for no other object than infliction of such pain? If your God be capable of such monstrosity He is not mine." This is a new argument. The objection against it, as also all kindred methods, is that it looks at sin and its punishment too much from man's side and not enough from God's side. It ignores to a great extent the malice of sin, its moral deformity and the guilt which it inflicts upon the soul. In the present case, however, there is another strong objection to Dr. Henderson's view. It confuses sin with its punishment. The murder of a victim is one thing, the hanging or incarceration for it is quite different. It is childish, untheological and unphilosophical for any one to make sin and hell identical. They differ as cause and effect; they differ from the consideration that the punishment is inflicted only after the judgment, whilst sin can be committed only before the judgment; and lastly, sin may at any moment of this life be atoned for and pardoned, but out of hell, which essentially belongs to the other life, there is no redemption. Modern views of the other world are most peculiar. It is easy to assume a self-righteous attitude and claim for one's age all the civilization earth ever gained or heaven ever bestowed. Sin is not understood. It is looked upon as a weakness in a nature which of itself is frail. It is not regarded as rebellion against the sovereign majesty of God, or folly to His wisdom and impurity to His holiness or ingratitude to His benefits. Men do not look at the high supernatural end to which they are called. Still less do they consider that death means finality.

"As the tree falls so shall it lie." It is only while there is day that we can work. When it is night no man works. After death comes eternity. There are few points upon which Scripture is more definite and emphatic than upon the eternal punishment of hell. "Depart from me, ye cursed, into everlasting fire," is the sentence of the omniscient and omnipotent Judge. "Those who obey not the Gospel of our Lord Jesus Christ," says St. Paul, "shall suffer eternal punishment in destruction, from the face of the Lord, and from the glory of his power." The prophets draw the same picture, that some of those who sleep in the dust of the earth shall awake unto life everlasting and some unto reproach to see it always. Nor can the plea be advanced that this term, eternal, as applied to the case, is used to signify a long indefinite yet terminable period. We do not need arguments to prove that a term should be accepted in its natural meaning. The contrary is the case; for we need strong arguments to turn from the natural meaning to a metaphorical. Now if eternal when applied to the reward of heaven signifies that those joys have no end, so the term when applied to punishment has the same meaning. As St. Augustine puts it: "To say in one and the same sense: eternal life has no end, eternal punishment has an end, is most absurd." Again St. Augustine, commenting upon the punishments of the worm and fire, says: "Whatever punishment is signified by the name of worm and fire, certainly it will not die or be extinguished, it is signified as endless." Hell is the punishment of mortal sin. When a man dies in the state of mortal sin he dies with his face turned from God, with his will fixed in some created good. The souls of the wicked will immovably cling to the end which they have chosen for themselves. Separated from the body the soul will be no longer apt to advance to any new end, but must rest forever in the end already attained. So great is the malice of sin that it could never be compensated by all the good works of all pure creatures possible. It needed the Incarnation of the Son of God in order that condign satisfaction might be rendered the justice of an offended God. Since this evil is so great that there can be no adequate reparation between it and all the good works, no matter through what length of time they are performed, it deserves a penalty longer still, as long in fact as the soul which committed it will endure, which will be forever. Nor can the length of the punishment be compared with the duration of the sin. Length of punishment depends upon the malice of the fault. As St. Gregory put it: "He who sinned in his eternity against God should be punished in the eternity of God." Any one is said to have sinned in his eternity not according to the continuation of the act through his whole life, but because, having placed his end in sin, he has fixed his will in the purpose and intention of sinning forever. Again the sanction of God's law requires that between a grave sin and a good life an essential, radical distinction should be drawn and placed before all. If good and evil relative to the essential attainment of the ultimate end, viz., God, be equal, then virtue and vice lose their contrast, and all morality is a mere pretence. There is only a difference of time when the soul lowest in hell will stand beside the saint in heaven. It was God's love for His creatures as clearly as it was His justice and holiness which moved Him to create an eternal punishment for mortal sin and place an impassible gulf between vice and virtue, between the sinner and the saint. Nor is God to be regarded as acting in a spirit of vindictiveness and rejoicing over the punishment of his enemies. God wills the good of all. His goodness and mercy have stooped to man in the low depths to restore him to his rank. But goodness and mercy are ordered by wisdom, which in turn cannot permit the whole moral order to be disturbed. God does not take joy in the pains of hell, but His majesty will not allow that order to be frustrated by the malice of men, but God will see that those who have voluntarily refused to keep the necessary order and obey the law will, against their will, be subjected to this order. A twofold punishment lies in this—the punishment of loss and the punishment of sense. With these some other time. The thought of hell is not suited to worldliness, shallowness and pleasure. Its stern reality forces itself upon us all and its dark shadow makes us earnest in spite of ourselves. "It is fearful," as Father Faber says, "to think upon the union of God's power, wisdom and justice, in producing this world of punishment, this wonderful, mysterious and terrific part of creation which is in its desolate mysteries beyond our conception." No sentiment can extinguish its fires, no sophistry argue away its existence and no rhetoric console its desolate eternities.

ON READING.

One of the modern apostolates is the printing press. For good and evil, for moral elevation and degradation it works with all the zeal of spirits and all the success of giants. It sows seed over fields which without it would remain uncultured or await the ploughshare of another generation. Nothing is so much at our free choice as reading; its material being always nigh at hand. Nothing has such a subtle influence over us as our reading. With our out-suspecting it, like companions, our books shape our thought and outline the paths we are likely to walk. Some of us read too much, with no discretion and without restraint. On the other hand we do not read what we should. St. Paul urges the Corinthians that they must distinguish between food for the perfect and milk for children. It stands to reason that all kinds of meat will not do for all classes. What a loss of spiritual energy and deliaoy in the wholesale reading of exciting novels, whose over-drawn pictures excite a curiosity and desire of imitation in the young whom experience and responsibility have not yet sobered! In matters relating to modesty and purity the danger is greater. The duty of all who fear God and would save their immortal souls is clear. Books cannot be read whose scenes, descriptions or sentiments excite sinful imaginations or urge to sinful acts. It is not books actually obscene which are the most dangerous—it is those which are suggestive. Then there are books which are anti-Catholic and anti-religious. Many of these have the fault of being highly literary in their form, and being indirect in their attacks upon God and His Church. On the other hand, a good book is a great teacher and faithful friend. There are many works—poetry, history, theology, romance—all touching upon subjects invigorating and educational—a never failing help in the things that concern our salvation. To grasp our faith and feel its grip upon our heart, our life, our conduct, we must yield ourselves to some of these guides. We must view our faith with mind and heart and will; we must view our Church in relation to history, sciences and society, survey it as it touches the world and rebukes it, and feel its power and wisdom as it ministers to the higher aspirations of our own nature. No one can be spiritual without assiduity in some spiritual reading. No one can love our Blessed Lord who does not know about Him, or be truly loyal to the Church who does not take the trouble to study her. And now that Lent is with us why should we not devote a half hour to some of those books so full of faith and so burning with love—a help for ourselves, a preparation for time wasted in worldliness through the rest of the year.

ANARCHY.

The shooting at Denver, Col., of a priest whilst administering Holy Communion sent a thrill of horror through the whole continent. Murder under any circumstance is appalling. But here was a robbed priest at the most solemn function of Holy Mass, giving Communion to the faithful who approached to receive the Bread of Life. Amongst those who presented themselves was a demon in human form kneeling at the altar-rail between two simple women, the wretch, pretending to receive the Blessed Eucharist, pressed against the breast of the unsuspecting priest a loaded revolver, drew the trigger, and sent a bullet through his victim's heart, who fell with a cry at the altar steps. No matter how we sympathize with the clergy and diocese of Denver, or mourn the martyr death of Father Heinrichs, we feel that in such dreadful hatred on the one hand, and such an undeserved fate on the other, no punishment can equal the crime, no revenge can restore the irreparable loss. It was a crime rendered all the more heinous by the circumstances under which it was committed. Stealth marks the coward's track. Who then is safe against the hatred and plotting of anarchy? This anarchist claimed that he was a priest—man is not the only one. Has society in the United States or in England acted fairly in the treatment of anarchists? The other day in Philadelphia principles similar to those of all anarchists led to a serious riot. Here is the theory: "Take the lands, the mines, the factories, as your own; work in them under better conditions, than you worked when your employer spared expense at the cost of your health and life. Keep the product yourselves." The Denver anarchist hates priests because he hates religious laws. And God, as the supreme Legislator and Author of all law, becomes to anarchists the chief object of hatred, and God's ministers the chief targets for their stealthy bullets and their cowardly bombs. Women are prominent in the ruin-

ous apostolate. Louise Michel, Emma Goldman, Maud Gonne and Voltairine de Cleyre are going abroad advocating principles which will destroy all civilization and sweep away all law. For any nation to allow these purposes of anarchy to be advanced in print and on platform is simply criminal co-operation. It cannot but find expression in the Haymarket bombs of Chicago and the deadly work of Denver's assassin. The United States will not have God in education, whilst they will allow atheistic anarchists to plot and plead for death to all who believe and who wish to be governed by the truth, justice and love of Christ. A society which sows the storm will reap the whirlwind. The awful death of Father Heinrichs will not for a moment deter priests from continuing their duty without fear. But the country in which they work owes it to its own honor as well as to its citizens that more precaution is taken against the propaganda of anarchy, that more safety is assured law-abiding subjects and more protection provided against the approaching storm.

EVOLUTION.

There is in McGill College a professor of zoology, Prof. MacBride, who has gone out of his way to teach modernism instead of zoology and religion instead of science. We are not very deeply concerned about the gentleman, as he is not well known to us. To be more definite, he is winning more notoriety by going outside of his subject than he won by sticking to it. This may be a reason for Professor MacBride entering the field of modernistic theology. Another reason is that he wishes to defend a Methodist clergyman who was removed for his views. "Gradual evolution of man from an ape," he says, "is believed in by every zoologist of any note—by every one, that is, who has any right to have any opinion upon the subject." We have long held that no set of men are so dogmatic as scientists. Theologians cannot approach them. Here is a man who deliberately tells us that zoologists of note—himself amongst the number—are the only ones who have a right to form an opinion upon this subject. Biblical scholars, metaphysicians, theologians and all the rest of the cultured world are excluded. They, in common with the rest of men who have not the good fortune to be zoologists of note, must either accept on faith the ipse dixit of one of these favored judges or consider themselves an inferior class. They may think they have no blood relationship with apes, and they may even in their presumption question the alleged proofs. No matter. Professor MacBride says that the serum of human blood shows it: and blood will tell. For our part we are not so easily convinced. Before, however, entering upon the main question of evolution, let us glance at the professor's logic. The serum of human blood, when injected into the ape, does not poison it, but does poison all other animals in which it is injected; therefore man is evolved from the ape. All that is proved is that there is a similar quality of blood. Even if we were to admit with this zoologist that because the serum does not poison the blood of the ape, then man is derived from the ape, our difficulty would be increased by the thought that all the other animals are out of the family. Evolution cannot start half way down. If poisoning or not-poisoning be the test of evolution and blood relationship the family compact consists of man and the ape, with decided uncertainty about the missing link. We doubt that all zoologists of note are evolutionists. Instead of evolution gaining ground it has lost it. Materialism is unable to explain the inner conformity to design of even one organic body, still less the uniformity of species and genera throughout all ages. "The bee," says Cardinal Wiseman, "has been striving without intermission in the art of making its sweet confection since the days of Aristotle; the ant has been constructing its labyrinthine since Solomon recommended its example; but from the time they were described by the philosopher and the sage, we are certain they have not acquired a new perception or a new organ for their purposes." The same organic forms which we see in the animal world around us prevailed in the primitive fauna of the globe. No lapse of time, no alterations however violent in the conditions of life, have ever essentially changed their structure. The origin of life and of the visible order is not to be found not in evolution or abiogenesis or eternity of species but in the Omnipotent "flat" which made all things to be. Still less is the origin of man to be explained by evolution, for both soul and body—and soul much more than body—bespeak an origin far above any mere created order. There is between man and any lower animal a specific difference both intellectual and organic. As Cicero stated long ago, men are not

mere dwellers upon the earth; they are star-gazers, searchers into things eternal and heavenly, the examination of which belongs to no other class of animal. The human intellect transcends the material body of which it is the essential acts of thought and choice upon itself alone, and not upon anything else. There is between this rational soul of man, and the irrational soul of the lower animals, a specific difference, so that man and any other animal are not at all in the same species. The lower cannot evolve into the higher form. There is nothing in it to evolve. Reason and free will are inorganic. No organ can by finest mechanism shape a thought or resist the free choice of man. Similarly is oply accidental: it proves no substantial identity and establishes no blood relationship. The difference of organism is too great even to admit the likeness which is exaggerated by zoologists, and most illogically so by Professor MacBride.

UNBECOMING TEXTS FOR SERMONS.

It must surely cause a shudder to the old-fashioned ministers of the Protestant denominations to find some of their brethren conducting their churches in a manner that smacks very strongly of vaudeville. A man who advertised himself as Pastor Russell a few weeks ago delivered a sermon in this city, taking for his text "To Hell and Back." The London Free Press of Monday last tells us that the Auditorium was well filled with a large and interested audience Sunday afternoon, who came to listen to a discourse by Rev. A. K. Birks, being a criticism of Pastor Russell's sermon. The Rev. Mr. Birks stated that if the title of that discourse had been left to him he would have called it "To Hell and Stay." We desire not to enter into a discussion of the matter contained in the sermons of these reverend gentlemen. We merely desire to point out that such harm and no good will accrue from clergymen following the lead of the yellow papers in New York in their manner of treating religious subjects. It is very true that these ministers have, as a rule, large congregations. Likewise the yellowest of the yellow papers of New York invariably rejoice in the possession of the largest list of subscribers. "To Hell and Back" is certainly a startling headline for a sermon. It may draw a crowd, but the audience will most certainly not be composed largely of a class who go to a place of worship to offer up their hearts to God in prayer. A thoughtful person would suggest to Pastor Russell that, when he is about to start on the journey mentioned, it would not be prudent to buy a return ticket. How to deal with such men as Pastor Russell is one of the problems which confront our non-Catholic brethren. They have no church organization which may put a tight rein on those who are prone to violate the proprieties of Christian behavior. In many of the churches of our non-Catholic brethren, we regret to say, subjects foreign to that for which the edifice was erected are almost continuously dealt with in the sermons of the preacher. In one we find the higher criticism, in another the new theology, in still another political questions, railroad accidents, and a thousand and one subjects which no doubt causes the old-fashioned Protestant Christian to raise his eyes towards heaven and exclaim, "Whither are we drifting?" The expectation of being presented with literary chrysantheums, and the curiosity to know what the preacher will have to say, taking for his text some startling and oftentimes unmeaning vagary of the imagination, brings a congregation of listeners, but not a congregation of worshippers. Let us turn to the other side of the picture. The London Free Press gives the following short synopsis of a sermon delivered last Sunday in St. Peter's Cathedral by Rev. Father O'Neil: Last evening Father O'Neil treated exclusively of those sins which kill the character and reputation of another and hurt his social life. The tongue possesses a fire that can defile the whole body. When improperly used, it not only hurts those against whom the statements were made, but kills the soul of the offender. Reputations can be ruined in three ways: by calumny, calumny and detraction. Some are so mean that from the malice in their hearts they will throw reproaches and slurs on others. These, when anything is said to them, will fly into a passion at those speaking to them. This is calumny. Others again will throw the blame of a fault, perhaps their own, upon another, charging him secretly of a crime of which the accuser knows him to be innocent. This is calumny. Detraction is the blackening of another's character. This may be accomplished in three ways: by publishing abroad his secret sins, by exaggerating his sins and finally by putting a false meaning upon one's actions. Many are greatly given to making known the faults of others. It is a great fault, as it injures two souls, the one that tells of his brother's fault, and the one that listens to the relation of this fault, for if Christian