

The Catholic Record.

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

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The Catholic Record.

London, Saturday, May 17, 1902.

GIVE THEM A CHANCE.

We often think it is a pity that we have so slight regard for our men of ability. We make foolish and useless demands on their time and vitality. We call upon them on every occasion, no matter how insignificant, for the purpose of exploiting our own vanity. The result is that we doom them to either premature death or mediocrity.

A WORD TO NURSES.

It strikes us that many of those who minister to the sick are unduly exercised over the services of the doctor. Have the doctor by all means, but have the priest too, and in time. And do not let the doctor dope the sick person with drugs. It may be that he is in pain, but it is better that he should suffer and be able to make a confession, than to have him half-dazed when the priest arrives. Besides, some practitioners are too fond of using the needle; and many a person owes his acquaintance to morphine and cocaine to this foolish and unprofessional habit.

THE PRESBYTERIAN AND THE VATICAN.

The editor of the Dominion Presbyterian is, we fear, essaying the somewhat difficult avocation of humorist. But humorists are born, not made, and he will do well to continue giving us his usual staid copy.

In a recent issue he grew funny over doings at the Vatican and remarked that unseparated pens comment thereon at their peril. The editor need not be alarmed, and if he thinks he can discover anything discreditable to the past or present history of the Vatican he will be aided in his search by the authorities of the Vatican. The archives are open—so just wade in, brother, and help yourself. With regard to Joan of Arc we may remark that the Church had nothing to do with her martyrdom. Twenty-five years after her death, the condemnation was reversed by a committee appointed by Pope Calixtus III, and the odium of it placed where it belonged—on the shoulders of the ecclesiastics, some of whom played a part in the schismatic council of Basle. The Church is not in the business of whitewashing Churchmen. Much as she values their honor and credit, she values truth and justice more, and whenever, as in the present instance, they delve in matters in which there is neither honor nor credit, she is the first to put them under the ban.

THE CHURCH IN PORTO RICO.

We learn from an exchange that a Dr. Carroll, who went to Porto Rico for his health and missionary business, gave a characteristic report at a meeting of Methodists in New York.

We have had on this occasion to allude to the singular fact that a man who is a very decent citizen in his native heath can, under the influence of missionary zeal, display qualities which, to say the least, are no evidences of respectability. The experience of years has taught him nothing, and from every country in which he sets up his tent we hear the same old calumnies against the Church. We are sorry that this should be the case, and we suggest that every missionary be given an injection of common courtesy. It may possibly tend to lessen the output of missionary literature, and it may prevent the daily newspapers from chuckling over godly men resorting to tactics that would disgrace a self-respecting pagan. We are at a loss to understand why it should be the case. No cause is served by calumny. The Methodists who indulge in it are unmindful of the words of St. John Wesley exhorting them to avoid miserable bigotry, which makes many unready to believe that there is any work of God, but among themselves. This Dr. Carroll brought back with him a choice collection of fairy tales. He told his hearers that the natives were flocking to the conventicles of the Methodists. Some of the people do in Porto Rico, as in Rome, wherever in fact there is a free-lunch counter and a bribe tacked on to the conventicle, but they usually flock back again. A religion of words and sensations palls upon the appetite of the normal-minded Catholic. The statement, however, in this case that the Catholics are seceding is, we are informed by a correspondent, untrue from beginning to end. The churches are well attended; the priesthood is re-

spected. Regarding the charge of immorality, Bishop Blenk of Porto Rico was offered a sum of money to anyone convicting a priest of unworthy conduct. So far the money has not been claimed, and yet this rev. gentleman affirmed that the majority of these Spanish priests were immoral—slandered in cold blood a body of men who have earned the respect of unprejudiced witnesses. We do not know whether the report was inspired by a desire for notoriety or for the shakels to carry on a propaganda of vilification, but we think that it may convince the world that "theological partisans are less truthful, less candid, less high-minded, less honorable even than the partisans of political and social causes who make no profession as to the duty of love."

INDECENT DECORATIONS.

Time and again our ecclesiastical superiors have advised parents not to tolerate any indecent representation in their homes. But some good people who think otherwise decorate the walls of their dwellings with pictures that are scandalous, to say the least. Do they think it is bad form to have in their homes what may remind the inmates of God and His saints? Or do they imagine that it is better to have the responsibility of Christian parents to beautify their parlors with pictures and statues of Pagan divinities in various degrees of dishabille? We are well aware that persons who have them will wonder at our lack of artistic sense and smile at our narrow-minded strictures. They, of course, have an eye for the beautiful, and because of that, and more so because they have heard these things termed artistic and seen them in the houses of their neighbors, they must have them too, to befoul the minds of the children. This may sound extreme, but it is eminently reasonable, founded on the very nature of things, and consequently they who have the nude, or semi-nude on anything bordering on it, leering at them, day in and day out, are not going to be uplifted morally. And let it be understood that the art which panders to human passion—the art gone astray from the Church which inspired and fostered and prompted the canvases which are the wonder and despair of the moderns—should not be tolerated in Catholic homes. We can get copies of pictures which are artistic and edifying and have therefore no excuse for giving place to object lessons in the flesh and the devil.

GAMBLING AND BETTING.

Our friend the Presbyterian had in a recent issue a strongly worded leader on "Gambling and Betting." The evil is not confined to the race-course, but, as it says, is invading lacrosse, hockey, boating, quots, and in consequence these sports are frequently converted into brutal slugging matches. We do not quite see the connection between betting and slugging. It may be that an individual who makes his money this way is rather prone to exhibiting his slugging abilities, but it very often happens that he is an inoffensive gentleman with a recognized capacity for the money of those who study him in ultra-religious periodicals. Slugging, of course, is always wrong, especially with quots—boating also, if the contestants seek to put one another out of business rather than propel their boats through the water. However, a game of quots, for example, can be as devoid of guile as the mind of an infant, and we assure the learned editor that a little attention to making "ringers" will develop his eye, steady his nerves, and by enabling him to put on flesh, prevent him from acquiring the lean and hungry look that is wont to be ascribed to dangerous men. We agree with our esteemed contemporary that legitimate sport has been dragged to a low level by the betting fraternity. But we disagree with him when he says that gambling and betting is morally wrong. Of course it can be, and is, a sin under certain conditions, but by itself it is not. We should not be alarmed for his moral state were he to put a dollar on the favorite or back his hockey team for the pennant. It would be one way of parting with money, and, however, it might displease us, we should not brand it with the stigma of sin. There is no reason for the offhand statement that betting is morally wrong, and we believe that such extreme methods of dealing with it do more harm than good. It does not square with common-sense, nor with the moderation recommended by the Apostle. It is well to dissuade a man from exposing himself to the fascination

of gambling, but you will never do it by telling him that he is committing sin every time he backs a horse or has a deal in wheat futures.

Our esteemed contemporary endeavors to hedge a bit when he asserts that many stock-exchange operations are gambling. Why not say *all*, because every form of speculative trade is a form of gambling. The man who gauges the market, and, on the strength of it, puts a thousand dollars on steel, is just as much a gambler as he who bets money on a race. And if the race pattern is in a bad state morally, then also is the speculator of any kind. However, we do not think that the editor will say that every individual who pins his faith on stocks, hoping therein to reap a rich harvest through the fluctuations of the market is on the way of perdition. By all means let us cry out against gambling, but let it echo the voice of reason and not sentiment.

PAULISTS TO NON-CATHOLICS.

An Additional Night Required for Answers—Catholic Devotion to the Blessed Virgin.

Philadelphia Catholic Standard and Times. The mission for non-Catholics given by the Paulist Fathers at the Church of Our Lady of Mercy proved highly successful. Thirty persons of culture and refinement are under instruction and as many more have signified an intention of joining the class of inquiry later. Three different times was it necessary to send to New York for literature, so great was the demand. Every night hundreds came to the sanctuary for copies of "A Truth-Seeker and His Answer."

The measure of patronage accorded to the Question Box may be judged from the fact that it was found necessary to set aside an additional night for answers, and on Monday evening the church was crowded from the sanctuary to the vestibule by an audience, fully 50 per cent. of whom were non-Catholics, who listened attentively to the replies of Father Doyle to the queries propounded.

The closing exercises were held Sunday evening. The church was packed; there was not even standing room in the aisles. Most of those were present were Protestants. They heard a most beautiful and eloquent discourse on "The Future Life," by Father MacCorry. Many a tear was shed; the audience was thrilled with the preacher's exposition of hell, purgatory and heaven. Rev. Gerald P. Coghlan, the rector, thanked the non-Catholics for their attendance during the week.

THE "QUESTION BOX."

The following were some of the questions asked and answered during the week:

Question. Why do Catholics place the Virgin Mary in such a high position? Did she not say when she uttered the Magnificat "My soul doth manfully the Lord, and my spirit hath rejoiced in God my Saviour?" Thus you see she needed a Saviour as well as we. Remember, there is but one Mediator between God and man. And who can forgive sins but God?

Answer. We do not place the Blessed Virgin Mary so high that we give her the power of forgiving sins. The Catholic in the common prayer to the Blessed Virgin Mary says, "Holy Mary Mother of God, pray for us sinners, now, and at the hour of our death. Amen." We only ask for her prayers. In his act of contrition for sin which the Catholic says in confession, he calls only upon God to forgive him; the penitent says he is sorry for offending God, and not the Virgin Mary or the saints. The motive for his sorrow is a motive that must have reference to God through faith and not a motive that has any connection with the Blessed Virgin Mary. So in confession, the place where the soul speaks with the most ardent accents of religion, there is no mention of sorrow connected with the Virgin. The penitent says, "Oh, God, I am sorry for my sins, because by them I have displeased Thee; I am sorry for my sins, because by them I have deserved hell and lost heaven. I promise never to offend Thee again." There is here no promise to the Blessed Virgin Mary never to sin again; there is no declaration that we have sinned against her; there is no statement that "ringers" will develop his eye, steady his nerves, and by enabling him to put on flesh, prevent him from acquiring the lean and hungry look that is wont to be ascribed to dangerous men. We agree with our esteemed contemporary that legitimate sport has been dragged to a low level by the betting fraternity. But we disagree with him when he says that gambling and betting is morally wrong. Of course it can be, and is, a sin under certain conditions, but by itself it is not. We should not be alarmed for his moral state were he to put a dollar on the favorite or back his hockey team for the pennant. It would be one way of parting with money, and, however, it might displease us, we should not brand it with the stigma of sin. There is no reason for the offhand statement that betting is morally wrong, and we believe that such extreme methods of dealing with it do more harm than good. It does not square with common-sense, nor with the moderation recommended by the Apostle. It is well to dissuade a man from exposing himself to the fascination

I suppose we shall agree in this, that a mediator is one who pleads by means of his merits, before God for us, in order to obtain for us forgiveness of sins and other gifts. When at the elevation of the Host and chalice the bell rings three times to inform the

worshippers that the time is at hand to worship God, there is no Catholic adult nor child ignorant as to bow low and worship the Blessed Virgin Mary as God. Every Catholic at Mass, publicly before the world, acknowledges who is his God and who is the mediator between God and man. The knowledge of his God that he gets from the Mass would never allow the most ignorant Catholic to consider the Blessed Virgin as his God. The Mass for every Catholic is the crucifixion. With his head bowed low at the elevation, the Catholic sees the crucifixion before him on the altar—not the crucifixion of the Blessed Virgin Mary, but the crucifixion of Jesus Christ. Jesus Christ is whole and entire under the appearance of bread and wine upon the altar; He is offering Himself to the Father as He did upon the cross. When the blood is brought upon the altar, "This is My blood," He says, "shed for the forgiveness of sins." It is the blood of the crucified God; He offers it again to His Father for our sins. Christ and Christ crucified is therefore before the Catholic at Mass. To Him he prays; on Him he casts his sins and asks for forgiveness; to Him he says, "My Lord and my God," from Him he hears the voice of supplication, "Father, forgive, they know not what they do." Even if it were possible to forget, the Mass would never allow any Catholic to forget himself and place the Blessed Virgin in the place of Christ or of God. The ignorant adult and the ignorant child are ever taught by the Mass the supreme position of Jesus Christ, our God and only Mediator. Thus in the Mass, in the confession and in all the sacraments of the Father, and Christ, the Son or the Holy Ghost are invoked as God, and to no one else, Virgin, saint or angel, is the name of God ever applied. Never does the Church in any case or position invoke the Virgin Mary as God or give to her the power which belongs to God alone, or to Christ alone; and the individual, however ignorant, never forgets the distance between God or Christ on the one hand and the Blessed Virgin on the other.

It is true that we honor the Blessed Virgin Mary as the greatest of all the creatures of God, but only as a creature. Every Catholic is aware of this position. In the same Magnificat quoted, the Blessed Virgin Mary said, even in her greatest humility, which makes it more remarkable: "Henceforth all generations shall call me blessed." The Catholic is the only one who lives up to this inspiration, which came from God. The Catholic blesses her and invokes her aid, and the Catholic will do so through all the generations, even to the end of the world, for he believes the gates of hell shall never prevail against his Church, according to the promise of Christ. The Catholic asks her to pray for him, to love him with a mother's love, to obtain from God and her Son all blessings for him. The Catholic honors her by imitating her virtues, especially of humility, chastity and obedience, to any call that may come from God. Never does the Catholic honor her as God, or even as a mediator between God and man. You say that there is but one God and one Mediator, Christ Jesus. We say the same; and we further say with you that the Blessed Virgin Mary needed a Saviour as well as we. And it is through the merits of our Saviour she is what she is—a woman conceived without original sin; the Mother of Christ, the Mother of God; the greatest creature in heaven, loved and honored by all the saints and angels in heaven and by all the Catholics on earth; an advocate for us before her Son; a saint in heaven whose prayer for us is more fruitful for us than the prayer of any other saint, angel or man before the throne of God. With hearts of loving faith each Catholic says, "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death," and each Catholic believes that the three persons of the Holy Trinity, the Father, the Holy Ghost, as well as the Son, loves to honor her prayers by granting what she asks.

What Catholic objects when the non-Catholic asks for the prayers of his minister or his own mother and father? What Catholic objects when the non-Catholic mother asks her little child at her knees to add to the morning and evening prayer, "God bless papa and mamma this day." The little, innocent, loving child at her request prays to God for his papa and his mamma. Does he rob God or Christ of their position? Does the mother do the same? No; neither does the Virgin Mary when she prays to God for the poor sinners of this world. When the mother asks her child to pray that God might bless papa and mamma, does the Catholic say that the mother is making her child a mediator between God and man? The mother would say: "I know who God is and what He is, and I know Christ and what He is. He alone is the mediator. I ask my child to pray for papa and mamma because Christ loves little innocent children and will more quickly respond to their prayers than to mine, a sinner." So in like manner the Catholic says to the non-Catholic, there is but one God and one mediator, Christ Jesus. I ask the Blessed Virgin Mary to pray for me because Christ, the one mediator, loves His Mother with a love greater than any love that He has for any one else that he has created; Christ will more quickly respond to her requests than to ours, poor sinners as we are. For what the Blessed Virgin is in the sight of God and man, we shall continue through all the generations to bless her with the words by which God blesses her in the Scriptures, "Hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus." You

say this position is too high for the Blessed Virgin. We do but imitate our God Who gave her this position and blessed her in these words. Every Catholic to the end of time will ask her to pray for him in these words given to him by the Church, "Holy Mary Mother of God, pray for us sinners, now and at the hour of my death. Amen." You will agree now, perhaps, that when we so pray we know enough of God to remember she is not our God; that we know enough of Christ, as mediator between God and man, not to make the Blessed Virgin take the position of Christ. Perhaps you may now see when we ask her to pray for sinners we do not ask her to forgive us our sins. Like all non-Catholics, the Catholic asks God alone and Christ alone to forgive him his sins.

Q. "Who was Cain's wife?"

A. He probably married his sister.

Q. "Can a murderer alter the kingdom of heaven?"

A. Yes, if he is sorry for his sins, goes to confession and receives absolution from the priest.

Q. "Why are nuns kept apart from the world, when God made this world such a beautiful place to live in?"

A. They imitate the life of Our Saviour. This constitutes the religious life. Our Saviour left the world and went into the desert even. So did Saint John the Baptist. Both did so to hold communion with God and not to be distracted by the things of this world. The nuns retire from the world for the same purpose. In solitude and alone the heart can better ascend to its God.

Q. "Do Catholics baptize the living for the dead?"

A. No.

Many other questions of a most interesting nature were asked and answered in detail. Owing to pressure of matter, The Catholic Standard and Times is compelled to hold them for future issues.

LEO'S RESPONSE TO THE U. S. BISHOPS.

The following is His Holiness Pope Leo's reply to the address presented him on the occasion of his Pontifical Jubilee by the entire hierarchy of the United States—translated by the N. Y. Freeman's Journal:

To our Beloved Son James, of the title of Santa Maria in Trastevere Cardinal Priest of the Holy Roman Church, Gibbons, and to the other Archbishops and Bishops of the United States of America:

Beloved son and venerable brothers, health and benediction.

Certainly we have reason to rejoice, and the Catholic world, through reverence for the Apostolic See, has reason to rejoice at the extraordinary fact that we are to be reckoned as the third in the long line of Roman Pontiffs to whom it has been happily given to enter upon the twenty-fifth year of the Supreme Priesthood. But in this circle of congratulations, while the voices of all are welcome to us, that of the Bishops and faithful of the United States of North America bring us special joy, both on account of the prominent merit of your country and the special love we entertain for you.

You have been pleased, Beloved Son and Venerable Brothers, in your joint letter to us, to mention in detail what we have done for your churches, prompted by charity, during the course of our Pontificate. We, on the other hand, are glad to call to mind the many and various ways in which you have ministered to our consolation throughout this period. If we found pleasure in the state of things which prevailed among you when we first entered upon the charge of the Supreme Apostolate, now that we have advanced beyond twenty-four years in the same charge, we are constrained to confess that our first pleasure has never been diminished, but, on the contrary, has increased from day to day by reason of the increase of Catholicity among you. The cause of this increase, although first of all to be attributed to the providence of God, must also be ascribed to your energy and activity. You have, in your prudent policy, promoted every kind of Catholic organizations with such wisdom as to provide for all necessities and all contingencies, in harmony with the remarkable character of the people of your country.

Your chief praise is that you have promoted and sedulously continue to foster the union of your churches with this chief of churches and with the Vicar of Christ on earth. Herein, as you rightly confess, is the apex and center of government, teaching and priesthood; the source of that unity which Christ destined for His Church, and which is one of the most powerful notes distinguishing it from all human sects. The fruitful exercise of this government and teaching has never been left wanting to any nation by us, and we have never permitted that you or your people should suffer the lack of every opportunity to testify, the constancy of our solicitude for you and for the interests of religion among you. And our daily experience obliges us to confess that we have found your people, through your influence, endowed with perfect docility of mind and alacrity of heart. Therefore, while the changes and vicissitudes of nearly all the nations which have for long ages been in possession of Catholicism give cause for sorrow, the state of your churches, in their flourishing youthfulness, cheers our mind and fills us with gladness. True, you are shown no special favor by the law of the land, but on the other hand your lawgivers are certainly entitled to praise for the fact that they do nothing

to restrain you in your just liberty. You must, therefore, and with you the Catholic host behind, make strenuous use of the favorable time for action which is now at your disposal by spreading abroad as far as possible the light of truth against the errors that prevail and the sects of absurd opinions that continue to spring up.

We are not unwary, venerable brothers, of all that has been done by every one of you for the establishment and the success of schools and academies for the proper education of children. By your zeal in this respect you have clearly acted in conformity with the exhortations of the Apostolic See and the prescriptions of the Council of Baltimore. Your magnificent work on behalf of ecclesiastical seminaries has assuredly been calculated to increase the prospects of good to be done by the clergy and to add to their dignity. Nor is this all. You have wisely taken measures to enlighten dissidents and to draw them to the truth by appointing learned and worthy members of the clergy to go about from district to district to address them in public in familiar style in temples and other buildings, and to solve the difficulties that may be advanced—an excellent plan, and one which we know has already borne abundant fruit. Nor has your charity been unmindful of the sad lot of the Negro and the Indian—you have sent them teachers, helped them liberally, and you are most zealously providing for their eternal salvation. We are glad to add a stimulus, if such be necessary, to enable you to continue these undertakings with full confidence that your work is worthy of commendation.

Finally, not to omit the expression of our gratitude, we would have you know what satisfaction you have caused us by the liberality with which your people are endeavoring to contribute by their offerings to relieve the penury of the Holy See. Many indeed and great are the necessities for which the Vicar of Christ as Supreme Pastor and Father of the Church is bound to provide in order to avert injury and to promote the faith. Hence your generosity becomes an exercise and a testimony of your faith.

For all these reasons we wish to declare to you again and again our affection for you. Let the Apostolic blessing, which we bestow most lovingly in the Lord upon you all and upon the flocks entrusted to each one of you, be taken as a token of this affection and an augury of Divine gifts.

Given at Rome at St. Peter's in the fifteenth day of April, in the year MDCCCIII, the twenty-fifth of our Pontificate.

LEO XIII, Pope.

WHAT ARE THE CAUSES OF SOCIALISM?

A valued correspondent asks us, What are the purposes of Socialism or Communism?

We answer that the mediate causes are:

First—Infidelity. The Providence of God is banished from His own creation, man is confined to himself, and in himself he discovers nothing steady, relying and consoling. He then loses the courage necessary to make calculations for the future. The Church alone could restore this confidence, but Communism does not want a Church.

Second—Society lacks moral discipline. Man does not want to bend his brow under the eternal laws, and is not satisfied with what he possesses. Education is merely formal and superficial. Youth has to learn multa and not multum. The people itself is misled by a press that dissolves and demoralizes in place of strengthening and building up. Our political and ethical periodicals are sulphuric acid for the mind and heart.

Third—The political shifting and the uncertainty of the law offers no reliable support or point of gravitation to the accelerated centrifugal movement of public affairs. Divine law is not recognized by infidel public opinion. Historical law has to give way more and more to positive laws founded upon subjective views. The idea of an inviolable justice has almost disappeared from our midst. Faith in the sanctity of what is right was destroyed by the French revolution, by the confiscation of the Church's property in various countries of both hemispheres by main force without a shadow of right. It was a dangerous precedent. People noticed the example of the Government, and considered themselves justified to imitate it. Violence was employed by the great of the world to satisfy their greedy avarice and extravagant luxuries; why should not the people use violence in order to relieve its poverty and appease its hunger?

The immediate causes of Communism are terrible pauperism on one side and insulting overbearance and pride on the other. Society was entirely too hasty to do away with the old, time-honored, historical status. The fetters of the past were broken too early, and craving for unbounded liberty too quickly developed. Men of our days have lost their moral independence and self-government; all noble aspirations are drowned in sensual pleasure, and the elasticity of the mind is weighed down by sordid material, often dishonestly acquired.—American Herald.

Priest's Words Close Saloon Forever.

James Lawless, for twenty-five years a saloon-keeper in Morristown, N. J., has been so much affected by the eloquent temperance sermons of a Paulist Father now holding a mission there, that he declares he will never sell another drop of liquor.

He has handed his license to the priest.