



Senate Reading Room Dec 7

"AD MAJOREM DEI GLORIAM."

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A SUPPRESSED LETTER FROM MR. TARDIVEL TO THE EDITOR OF THE FREE PRESS.

THE CHURCH SHOULD NOT BE IDENTIFIED WITH ANY POLITICAL PARTY.

To the Editor Free Press, Winnipeg.

Dear Sir—I am sorry to again encroach upon your space, but I really cannot allow your leader of August 23, "Two Belated Church and State Theorists," to pass unchallenged. I am one of those belated theorists; the other is the editor of THE NORTHWEST REVIEW, who is quite able to take care of himself. I shall therefore confine myself to such of your statements as concern me only.

You say that I am perhaps the "leading figure" of a group that dreams of making the "Church supreme in all things"; that I "revel in the contemplation of the Church governing everything and concerning itself in the smallest everyday affairs of the life of each individual." You state that I "love to dwell upon such doctrines as that of Bishop Saint-Vallier, the successor of Bishop Laval in Montreal, who believed, as we read, that a bishop is inspired from above, in virtue of his office, with a wisdom that needs no human aid, and that whatever thought comes to him in prayer is a divine inspiration to be carried into effect at all costs and in spite of all opposition."

I doubt very much whether you or any one else could give "chapter and verse" for that queer sounding quotation. At all events, I assure you that I never heard of it before, and that I do not love to dwell upon such doctrines, for the very simple reason that they are against the teachings of the Catholic Church. I fear that in making the above quotation you have been the victim of a hoax; and I fear it the more so as you say that Bishop Saint-Vallier was the successor of Bishop Laval "at Montreal." Now it is a well known historical fact that neither Saint-Vallier nor Laval were ever bishops "at Montreal." The first bishop "at" or rather of Montreal was Bishop Lartigue, and he took possession of the See of Montreal in 1836. Before that date there never had been a Bishop of Montreal for the plain reason that Montreal was not a bishopric. Bishop Saint-Vallier died in 1727, nearly a hundred and ten years before there was such an ecclesiastical dignitary as "Bishop at Montreal." If you investigate the matter you will surely find that your quotation is as wide of the mark as your history.

But let that pass.

I do not hold, with regard to the relations between Church and State, the crude and absurd theories you are pleased to credit me with. If you had ever read any of my writings on the subject you would certainly never have committed the injustice your article contains. But why do you take your knowledge at second hand? Why do you not read what a fellow journalist really does say before

holding him up to obloquy? I ask for no favors, only common everyday justice. I ask to be judged by what I say, not by what others make me say.

It is perfectly well known that far from reveling in the contemplation of the Church governing everything and everybody, I stand up strongly for the Catholic doctrine, so often inculcated by the Pope, that there is an essential difference between spiritual and secular matters; that the Church, supreme in all things spiritual, does not interfere in things purely secular; and that she does not strive to exercise any jurisdiction over persons outside of her pale. If there is in Canada a journalist who stubbornly, I may say, and upon all occasions, combats the school which would fain identify the Church with any political party, that journalist is myself; and in so doing I merely echo the constant teaching of the Popes.

Not longer ago than the first of August, replying to a contemporary of the Province of Quebec, I wrote the following:

"In spite of the repeated and constant directions of the Holy See and of the Canadian bishops, a certain school among us persists in identifying the cause of religion with the cause of one of our two political parties to the extent of making it a crime for Catholics to refuse to maintain said party in power. This abuse—for it is surely a grave abuse—will certainly bring forth once again and ere long a renewal of the pontifical and episcopal direction in this burning matter."

Does that sound like "reveling in the contemplation of the Church governing everything"? Speaking of the appointment of Mgr. Falconio as first permanent apostolic delegate to Canada I wrote in La Vérité of July 15:

"We shall learn to more clearly distinguish between what is doctrinal error to be firmly rejected by all and what are free opinions that may be held or antagonized without prejudice to religion. We shall learn to combat more sturdily all modern errors—including Liberalism—without compromising the authority of the Church by dragging it into party struggles for the possession of political power."

These are the real doctrines the editor of La Vérité "loves to dwell upon." I think you will admit that they have not the slightest tinge of the dark and forbidding theories which you picture me as brooding over.

I know what should be were all men in the fold of the Church; but I am just as well aware as any one of what the actual state of society requires. And even if all were Catholics; even if the supreme authority of the Church in things spiritual were recognized by all mankind, she would still leave purely secular matters to the secular power, according to Christ's command: "Render unto Caesar the things that are Caesar's, and to God the things that are God's."

Begging of you to publish this letter, which I hope will be the last, and trusting that you will no longer saddle me with doctrines that I repel, I remain your obedient servant,

J. P. TARDIVEL.
Quebec.

Rev. Father Bigonnesse, O.M.I., passed through Regina last week en route for St. Albert.

CONSCIOUSNESS, NOT PERSONALITY.

Dr Seton has an interesting article in the Catholic World on the modern scientific method of investigating the problem of personality. He approves of it and hopes from it more satisfactory results than from methods heretofore pursued. He says:

"Among the questions which to-day are being forced to the front is that of human personality. Until recently this question was studied only by metaphysical methods. But since the hypnotic state has been recognized by science the study of personality may be said to have turned over a new leaf."

We do not share the doctor's hopes that the phenomena of hypnotism will afford additional light on the nature of personality. Nor do we think any additional knowledge can be expected from the physical sciences that deal with the brain matter. Everything should be investigated by methods corresponding to its order of being. The physical sciences are limited to the physical or material order of being, and beyond this order they have no authority, no power to throw light on the non-physical, which is to them as that which is not. The non-physical is to the physical sciences a nonentity, and as such they cannot deal with it in any manner. Nothing can not be the object of science. The physicist who tries, by means of the physical to get beyond the physical, is like the squirrel which, running in a turning wheel, thinks he is progressing.

Dr. Seton, following in the modern method and using its language and phraseology, falls into the error—very common to modern scientists—of talking through an article on a subject without telling us what that subject is, without giving a definition of it. While the term personality is frequently used, it is evident that personality was not the real object of his thought. It seems to us that all through the article he confounds consciousness with personality, using the former term as an equivalent of the latter. The interesting illustrations he gives deal exclusively with states of consciousness, sub-consciousness or non-consciousness of self.

The reader would have been spared this confusion of ideas if the doctor had given a definition of personality, or told the reader in what sense he used the term. He gives the case of a certain Rev. Ansel Bourne, who at times forgot that he was Bourne and thought himself a Mr. J. Brown. Bourne alternated to Brown and back again several times. The author the doctor quotes concludes from this that "Mr. Bourne's skull covers two distinct personal selves." The author, Prof William James, calls it a case of "alternate personality," seems never to have doubted but that alternating consciousness proves alternating personality. Of course such a conclusion is unwarranted. It supposes consciousness to be personality, or at least an essential condition of it, whereas consciousness does not enter into the definition of personality.

Boetius defines person to be "an individual substance of a

rational nature." Persona est rationalis naturæ individua substantia. This definition is approved by St. Thomas in his Summa; Pars Prima, Quæstio xxix., and after him by all Catholic philosophers.

From this definition it will be seen that consciousness is not essential to personality. The man unconscious in a profound sleep is just as much a person as when awake and conscious. His personality does not cease to be while he sleeps. The unconscious infant in the cradle is as truly a person as Dr. Seton and Leo XIII. True, the sleeping man and the infant do not reason while unconscious, but the act of reasoning is not essential. All that is required by the definition is that the individual substance be rational, capable by its nature of reasoning, not that it reasons hic et nunc.

Another thing that we learn from this definition is that a person is a being, not of the physical, but of the metaphysical order, and consequently a subject to be investigated by metaphysical methods, not by physical.

The doctor recognizes the fact that alternating consciousness, whether produced by some unknown cause or by hypnotism, is an abnormal state, and the phenomena resulting are abnormal. It is natural that conclusions drawn from abnormal conditions are themselves abnormal. The hypnotist makes a man believe he is lame, and he will limp, therefore he is not himself, but a lame man. Very well. A rough breaks a man's leg, thus making him believe he is lame, and he limps. Therefore the man with a broken shin is somebody else. A few moments ago he had the consciousness of being a well man; now he has the consciousness that he is an abused and wounded man. Therefore his "skull covers two distinct personal selves."

Man should be studied in his normal state in order to come to normal conditions about him. A knowledge of all the diseases in existence does not tell you what a man is. Nor from abnormalities can you learn what a normal man is.—N. Y. Freeman's Journal.

WHERE THE GREAT FORESTS ARE.

A table in Science shows that Canada leads all other countries in the extent of her forests. She possesses 799,230,720 acres of forest covered land, as against 450,000,000 acres in the United States. Russia is credited with 498,240,000 acres, about 48,000,000 more than the United States. India comes next with 1,000,000 acres. Germany has 34,347,000 acres, France 23,466,450 and the British Islands only 2,695,000. The table does not include Africa or South America, both of which contain immense forests. It may surprise some readers to learn that the percentage of forest covered land is larger in several European countries, Germany, for instance, than in the United States.

Rev. Father Morin, who has done so much excellent work in bringing settlers to the Northwest during the last 10 years, is soon to withdraw from this arduous undertaking, and will accept the post of assistant priest in St. Jean Baptiste Church, Montreal.

THE BOOK OF WISDOM.

REV. FATHER DRUMMOND RESUMES HIS LECTURES AT THE IMMACULATE CONCEPTION.

Rev. Father Drummond, S. J., preached at the Church of the Immaculate Conception last night in continuation of the series of instructions he commenced last winter at this church on the Holy Scriptures, and which were suspended for the summer months. He commenced by giving a summary of his previous lectures and then went on to speak particularly of the Book of Wisdom, which forms a part of the Catholic Bible, but is rejected by Protestants. He rapidly considered the question of the authorship of the book and the date at which it was written. There was no conclusive proof on the first point, but on the latter it was certain that it dated from at least a hundred years before Christ and probably about two hundred. From this Father Drummond proceeded to a consideration of the Divine inspiration of the book and in this connection quoted at length from the early Fathers and from the writings of Rationalists, who studied the scriptures from the point of view of reason. He also examined the internal evidence and pointed out how frequently New Testament writers showed their acquaintance with the book, from which he adduced the argument that they believed it to be divinely inspired. He claimed for the Book of Wisdom that it was the most modern in its tone of thought, most Greek in its form of expression, and the most Christian of all the books of the Old Testament, and he concluded his most instructive lecture with some strikingly beautiful quotations from the book.

At the Benediction service, which followed the sermon, some grand music was rendered by the choir. The Tantum Ergo was a splendid rendition of the inspiring plain chant music of the Church and a particularly beautiful feature of the service was a solo, "Ave Maria," by Mrs. J. P. Raleigh, who was heard for the first time in this city and who possesses a most singularly pure and sweet soprano voice, which will prove a valuable addition to the choir of this church. —Free Press, Aug. 25.

ARCHBISHOP AT BANFF.

Banff, Sept. 21.—Mgr. Bruchési, Archbishop of Montreal, accompanied by Canon J. A. Vaillant, arrived here to-day. His Grace spoke most enthusiastically of his fine trip through the Northwest. This afternoon he drove around the Tunnel mountain, and on the return to his hotel, said that in all his travels through Switzerland and the Tyrol, he saw nothing that could compare with the views he witnessed from the summit of the mountain. Banff, he felt sure, was destined to become the favorite resort of Americans and Canadians. He continues his journey to the coast tomorrow and will visit San Francisco before returning to Montreal.

Rev. Father Poitras, O. M. I., pastor of St. Raphael, was in town last week.