

The Catholic Record.

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

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OUT OF DATE.

An article in a recent issue of The Christian Guardian warrants us in saying that the individuals who aim at evangelizing the French Canadians are, so far as tactics go, deplorably out of date. As object lessons of forgotten methods of controversy they may serve some useful purpose. The antiquarian may take pleasure in clerical gentlemen brandishing weapons that have been relegated to the museum, but to the average man this display is as meaningless as it is ridiculous.

The article in question is of the warp and woof of assertion, and is so oracular and dogmatic as to startle those who have a hundred and more sects, mutually destructive and hopelessly irreconcilable, and all based on the Bible, awaiting their approbation. The writer points out what his judgment approves as the teachings of Christ, forgetful that other Protestants may not see eye to eye with him. The Presbyterian believes, for instance, that baptism should be given to infants: the Baptist believes that it should not. Men of the Dowie type use the Bible to buttress their theories, and Mrs. Eddy finds in it the justification of Christian Science. Which is the true belief? They certainly do not speak the same thing. "On what point of religion," asks Beza, "are the churches which have declared war against the Pope agreed?" Examine all from beginning to end: you will hardly find one thing affirmed by the one which the other does not directly cry out against as empty. No wonder that the theologian, Delbrück, says that "the Protestant Church taking Scripture alone as doctrinal bases is built on sand."

A VERY OLD ASSUMPTION.

The writer assumes that the individual is the only judge of revealed truth, and then, curiously enough, endeavors to foist his views upon others. Why waste his time to tell us what we should believe, if we also have the right of private interpretation? Why try to stand between us and God? Why make plans and spend money on evangelization when we must solely rely on ourselves in matters of belief? But, as true to-day as when it was uttered, is the dictum of the historian that the Reformation did not know or respect all the rights of human thought: at the very moment it was demanding these rights for itself it was violating them towards others. On the other hand, it was unable to estimate the rights of authority in the matters of religion.

A PRINCIPLE OF DESTRUCTION.

The principle of private interpretation is as destructive of faith as it is of truth. The man who constitutes himself the judge of revealed truth has opinions—in other words, he bows not to authority, but to the interpretation he is pleased to put on the Word of the Lord. He may be mistaken in his opinions. And yet faith cannot exist without infallibility in the teaching authority of the Church. The principle does away with truth, since it justifies contradictory beliefs. It is the open door to doubt and scepticism and we need no greater proof of this than the divisions on the score of faith which are in the world. The absurdity of denouncing the Church and of maintaining that its documents—the Bible—are divinely inspired, has left the non-Catholic world at the mercy of infidelity. The spectacle of men reading into the Bible their whims and caprices, and making it sponsor the wildest theories, made Carlyle cry out that he did not think it possible that educated, honest men could even profess much longer to believe in historical Christianity.

A FACT.

It is a historical fact that the Church existed before the New Testament was written. Christ sent down upon it the Spirit of Truth to abide with it forever, and foretold that the gates of hell would never prevail against it. The true Church, then, was in the world when the advocates of private interpretation appeared, or it was not. If it was not, Christ failed to keep his word. Hence He was not God, and the New Testament is but the history of an impostor who made promises but did not keep them. Of what value in this hypothesis is the New Testament to those who rail against an infallible

Church and refuse to the source and guardian of the Bible the reverence that they grant to theories based on Bible texts?

ANOTHER FACT.

It is also a fact that the Church preserved the Bible, catalogued its books and placed them in the canon. Assuming, as do our friends, that the Church is not infallible, how can we be certain that we have the Bible at all. If fallible she may have erred in her selection of the books of Scripture. She may have made a mistake in placing the gospel by St. Luke, who was not an apostle, and rejecting that of St. Bartholomew, who was an apostle. Some of the Sacred Books indeed state that their writers were animated by the Holy Ghost, but this does not necessarily mean that particular divine influence which goes by the name of inspiration. Even if we admit this, there still remains the question whether these statements themselves were inspired. The only way to avoid a vicious circle is to appeal to some testimony external to the inspired Books. Even if we were to grant that the inspired character of all the books of the Bible was made known at the time of their original publication, we should still require official testimony of this fact. Besides, how could we be sure that the copies which we now possess agree with the originals. Apart from the authority of the Church the common belief in the canon of Holy Scripture and the identity of later copies rests on evidence which is by no means historically conclusive. The non-Catholic may believe in the inspiration of the Bible, but he can give no proof of it. To cite testimony of divines is to cite testimony which is fallible, and besides, divines are not agreed on the number of the books of Scripture.

A WORD TO THE REASONABLE MAN.

But should not a reasonable man expect that if God communicated to the world truths which are above the sphere of reason, he would have provided a competent authority to teach them. To say that this authority is fallible is to say that we have no authority at all in this respect. For if the object of faith and the mode of assent to it are above nature, we must have an authority that cannot err. No wonder that Von Hartmann in his lay sermons cried out:

"If there should really be a Church which leads to salvation, no matter how, then at all events I will search for an immovable sovereign Church and will rather cling to the Rock of Peter than to any of the numberless Protestant sectarian Churches."

THEY LEARN AND FORGET EVERYTHING.

"An infallible Church stands across the pathway of human progress and hinders all advancement." We quote the foregoing as a sample of the perillities which get into the columns of The Christian Guardian. We are not told in what manner an infallible Church hinders advancement. It is curious, however, to hear a man who scowls dogmatism so dogmatic in tone and so insistent in proclamations which may be true or false.

It would be as difficult to show that truth can hinder truth as it would be to prove that the Church, "the pillar and ground of truth," can teach error in regard to the truths of revelation.

AN ANCIENT THEORY.

"An infallible Church is the fruitful source of much error." Another dogma of The Christian Guardian. And yet, the Lord promised His own perpetual presence and that of the Spirit of Truth to the Church. If Christ has failed to keep his word: if the Divine guidance has been withdrawn, then is the Gospel an antiquated delusion and Christ an impostor. Such a supposition is a blasphemy. Christ commanded us to hear the Church under penalty of being ac-

counted as heathens and publicans. Are we to be punished for obeying a Church that is the source of error? The apostles were commanded to "teach all things whatsoever I have commanded you." How are we to know these things? Our friends say that we shall find them in the Bible. But there is nothing in the Bible to support this assertion. It does not say that it contains the whole revelation, nor would such testimony be conclusive. The New Testament did not exist until many years after the death of the apostles. It tells us that our Lord said to His apostles: "I have still many things to say to you, but you are not able to bear them now." We read also: "But there are also many other things which Jesus did, which if they were written, everyone, the world itself, I think, would not contain the books that should have to be written." Where are these things to be found? Not in the Bible as is evident from the words of Scripture. If, therefore, we are commanded to receive Christ's teachings in their entirety we must receive them from the apostles to whom He said: "Go ye and teach, and behold I am with you all days." If we had no teacher to tell us with certainty what truths are in the deposit of faith there could be no obligation to believe. The wonder is that preachers who avow fallibility, who can furnish no proof that the Bible is divinely inspired and whose belief in their own principles is blind and motiveless, have the audacity to ask others to stake their hopes of salvation on the word of man.

ANOTHER GUARDIAN DOGMA.

"The Church is a barrier to progress."

The proof according to the writer is: "Witness the stagnation and illiteracy of Catholic countries."

A moss-covered fallacy and a sign which that logic is not among the weapons of the converters of French Canada. Supposing that we do witness, what inference must be drawn. Protestant countries are prosperous: therefore Protestantism in all its variations is divine? The millionaire who waters stock and fills his coffers by any and every means is basking in the sunshine of truth. But the Catholic who is poor is without the gates in the darkness of error. According to the doctrine of our dogmatical friend the beatitudes up to date are: "Blessed are the rich. Blessed is the nation that does not stagnate. Blessed are the powerful." But we have read that Lazarus the beggar made more progress in life than Dives the wealthy. Nowhere do we find any evidence that Christ promised material prosperity to the nation professing the true faith. He repressed the worldly ambitions of his followers and sent them forth to persecution and death. It is certain that a nation may, though poor in trophies of commerce and conquest, be in a high plane of civilization and that material progress does not necessarily imply true progress. True, again, that the civilization of which we boast was cradled in a stable.

Let us do some questioning.

"If England's wealth to-day comes from the Reformation how shall we account for that of Spain in the sixteenth and seventeenth centuries. And if the decline of Spain has been brought about by the Catholic faith to what cause shall we assign that of Holland, which in the seventeenth century ruled the seas and did the carrying trade of Europe?"

AN EVERYDAY APOSTOLATE.

In a new church which he is preparing to build in North Denver, the Rev. J. P. Carrigan will fulfill a long cherished plan of holding regular services twice a week for non-Catholics who seek enlightenment on Catholic doctrine.

"A church for my neighbors," is the way Father Carrigan describes his plan. He will also inaugurate a circulating library composed of the books which treat of the Catholic religion. The idea is an altogether new one and came as an inspiration to Father Carrigan, who has made a record for the number of converts he has baptized.

The new church will not be commodious, but it will take care of the congregation comfortably. The week-day services for non-Catholics will be open only to those outside the fold of the Church. Earnest Protestants will be given every chance to have their doubts dispelled.

On a recent Sunday evening Father Carrigan received twelve converts into the Church. They included men and women formerly associated with the Baptist, the Methodist and Episcopal churches. On this occasion Father Carrigan spoke feelingly of the work being done for those outside the Church, and explained his new project, which will stand unique in church annals throughout the world.

HONOR INSTEAD OF CONSCIENCE.

CURIOS SUBSTITUTION PROPOSED TO TEACHERS BY DR. STANLEY HALL.

In a sermon at St. Edward's Church last Sunday the Rev. Charles Alfred Martin commented on the startling statement made by Dr. G. Stanley Hall, of Clark University, at a teacher's meeting in this city last week, to the effect that the schools should teach less dependence upon conscience and more upon honor in inculcating morality. "In ages past," said Father Martin, "the universities of a nation were its court of intellectual appeal. Now-a-days the names of the presidents and professors of some of our universities are frequently coupled with opinions which make thoughtful men grieve. When the head of a little New England school of 100 pupils was introduced to the 2,000 members of the Northeastern Ohio Teachers' Association, as a psychologist and educational expert who had won the right to speak with authority on problems of education, doubtless he realized that some message was expected of him. "The burden of his message was 'less dependence upon conscience and more upon honor in the teaching of morals.' 'The element of conscience,' he is reported in the daily press as saying, 'is insufficient alone to guide the child aright. Clearly there is need of a new method of teaching morals, and I have come here to-night to suggest one.' The new method suggested is honor inculcated by a text-book of the world's stories of sublime heroism. This, he says, was the ancient and originally pagan principle of honor; and in France they have obtained the best results from such an ethical bible. MORAL FAILURES. "I ask, was the moral training of the ancient pagans, as depicted in the epic, less than that which we must revert to its method? History tells us that one of the causes of the rapid spread of the Christian religion was the exhaustion and weariness of the pagans with the failure of their morality. Their great philosopher dreamed of the coming of one who would teach men how to live in proper relations with each other and the gods. "And has this new method succeeded in France? France has banished from her schools the world's one peerless hero, Jesus Christ. I wonder if He finds a place among the 1,200 stories of the new ethical bible. France hories to day the echoes of right-thinking men in every land, denouncing the leaders who control her national education, as exiles of heroes, as persecutors of the Christian Church, as robbers of the patrimony of the poor, of the dead and of God. The patrons, ancient and modern, of the new method are sapientious endorsers. "It is clearly true, as this educator says, that we need a new method of teaching morals in our public schools. The problem he discusses forces itself upon every large convention of teachers, and his voice swells the chorus of prominent educators who thus confess the failure of our present system to educate in the most important sphere of character. But is conscience the old method which is to be thrown out and supplanted? Have our public schools been teaching morals upon the basis of conscience? Many of the teachers in Friday's audience must have wondered when they heard of the new teaching morals at all? No. Better give conscience a trial before it is condemned! In the nature of things conscience is the only possible basis of morals, as it is the subjective norm of right and wrong. CONSCIENCE. "The reports do not give our visitor's definition of conscience and perhaps quotes him incorrectly in transcendently defining honor as 'simply the ideal of right conduct at all times. "Conscience is the voice of reason proclaiming the morality of human actions. It is not a distinct faculty of the soul. It is the intellect judging whether an action be right or wrong. Human actions are morally good or evil, according as they agree or disagree with the law of God. The divine will is the objective norm of right and wrong. So deeply has the Almighty heart that conscience responds to the simple problems of life with the sureness of instinct: and is often beautifully called the divine voice within us. Without conscience there can be no morality; as there can be no moral responsibility where there is no moral judgment. HONOR. "Honor is essentially associated with the esteem of others. Without God, honor cannot sustain the onslaught of terrible temptation. The desperate man does not care what the world thinks. The hypocrite boasts that the world will not find out. The interested witness is not deterred from his perjury by the recollection that George Washington never told a lie. The worst temptations of the growing boy are not discussed in the biographies of heroes. Honor with God's esteem as well as man's involves conscience, the knowledge of God and of our own dignity and destiny. "The conscience or moral judgment may be blunted or it may be developed. In forming habits of virtue, the stories of the heroes may be a splendid aid. As well as the heroes of war and politics and science and art, our Christian schools hold up for the inspiration of their pupils and moral heroes, the men of sanctity, the exemplars of spiritual excellence. "Teachers, if they are true to their profession, are ever eager for larger

knowledge and wise guidance. But not every man with a theory is a wise guide. If the blind lead the blind both may fall into the ditch. When leaders of education betray at once want of success and of resource, the Catholic public feel that in setting up our Christian school, till such time as we can find an equitable solution of the problem of moral training in our State institution, we have made no mistake. It is good citizenship for all to work honestly and patiently upon this problem. When its solution comes it will be founded neither upon the admitted bankruptcy of Christian morality nor upon a reversion to pagan principles."

PREPARING FOR JOY.

WE MAY DO IT BEST THROUGH SORROW, SAYS FATHER KEATING, S. J.

Rev. John Keating, S. J., preached a beautiful Lenten sermon at the High Mass at St. Ignatius' Church, last Sunday morning. For his text he took the words of St. Paul: "Rejoice and be glad, and again I say, rejoice." In part, he said as follows: "At this period of Lent the church raises the dark veil wherewith the earth is covered, in order that a glimpse of the coming glory of Easter may strengthen us for the sad days that are before us. For we know that sadness is one of this world's most subtle temptations, and one which the early fathers most deplored. For this reason the church calls on us to-day to rejoice. "The approaching feast is one of the joys of church life, and this note rang clearly through all the proclamations of early Christianity. St. Paul ever exhorted his disciples to look gladly on the struggles and persecutions that awaited them and, though bound and shackled in the Roman dungeon, he cried out: 'Rejoice and be glad, and again I say, rejoice.' It is in Christianity that we find this joy, for therein man finds a solace for his woes and encouragement in trouble. "True joy is not what the world calls joy. It does not consist in merriment and loud laughter. It is not the joy of the buffoon, as the book of wisdom tells us. True joy is the joy of an unaltered conscience, of an upright heart, of the soul trying to be obedient to God; this was the joy of the God-man Himself, even in the midst of sorrow, for in His heart the sorrow of the world had no place. "The joy of the Christian means more than the world's joy; it means to rejoice in suffering. St. Augustine said that in the better things of life we find the truest joy. "The pleasures of this life are mingled with sorrow. Many a bright heart and countenance hides an inward sorrow too deep for words. We must remember that these sorrows are sent by an all-knowing and all-loving Father. They are to prepare us for the true happiness to come. He knows what reward those sufferings will bring and the time of Lent He wishes us to find true happiness in the joy of Christ, in which St. Paul and his disciples found an unmingled pleasure and joy."—Baltimore Catholic Mirror.

THE LIE AND THE LIAR.

RESPECTFULLY SUBMITTED FOR THE CONSIDERATION OF THE EDITORS OF THE ORANGE SENTINEL AND THE PRESBYTERIAN RECORD OF MONTREAL.

Some tell lies for fun and others from a spirit of mischief: some to avoid difficulties and others from a spirit of vanity, and all commit sin. Every lie is displeasing to God. God is truth itself and therefore abhors a liar. Of none did our Lord speak so sharply as of the Pharisees, and they were liars by their actions. He showed His mercy to every class of sinners except to liars. He pardoned Zachaeus, a usurer. He forgave the penitent thief, a murderer and highwayman. He cleansed the soul of Magdalene, a profligate, and absolved the women taken in adultery. He made Saul, who was persecutor of the Church, a vessel of election. To all lands of sinners He was merciful, but not a single instance can we find of His having shown mercy to liars and hypocrites. We frequently see instances of most every punishment meted out to liars: witness Ananias and Sapphira who fell dead at the feet of St. Peter on account of their falsehood, and Gleaz, the servant of Eliaseus, who was struck with leprosy on account of his lies and avarice. "Lying lips are an abomination to the Lord." The liar forfeits the esteem of his fellowman. No one will believe him even though he speaks the truth. Whatever he says has but little weight because everybody thinks he is lying again. The harm done by the liar is often immeasurable. A harmless little story, after passing the rounds of a clique of liars often becomes the meanest kind of slander. It is but just to expect that liars will spend eternity in company of the father of lies and then they will have plenty of time to reflect upon the harm they have done by their lives.—Ex.

Boy Wonder.

Aldo Sganuel, a Florentine sculptor, who is still in his teens, has created a colossal marble bust of Pope Pius X. that is the marvel of the Italian art world. It stands in the reception room of the Carthusian cloister in Florence and is said to reproduce in striking faithfulness to nature every lineament of the benevolent Pontiff's face, and the expression of the Venetian prelate is in the helmeted mood of His Holiness, when every feature shows the longing for his old parish in the City of Canals.—Providence Visitor.

CATHOLIC NOTES.

The most extensive cemetery in the world is that of Rome, in which over 3,000,000 human beings have been buried.

A very interesting monastery of the Cistercian order, sequestered in a valley near Cologne, Germany, is the Altenberg Abbey. The church is of the thirteenth century.

A Catholic Irishman who recently died in Atlantic City, bequeathed a plot of ground and \$10,000 for the erection of a church for the Italian residents of that place.

Six Sisters of Charity rescued sixty infants on Maree 16, at Holyoke, Mass., from a burning building, one of a group which constituted the Brightside Institute, a Catholic orphanage.

Pere Monsabre, the famous French Dominican preacher, one of those who followed Laocordaire in the pulpit of Notre Dame, has just died at Le Havre in his eightieth year.

Notre Dame Ind., March 9.—Miss Katherine Eleanor Conway, editor of the Boston Pilot and poet and essayist of note, today was awarded the Lacretia medal for distinguished service in the cause of the Catholic Church.

Father Corro, the indefatigable worker among the lepers of Japan, has received from the Emperor a special decoration of merit, as a recognition of his efforts to relieve the afflicted people of Kumamoto.

The Marquis of Barral has just given to the Bishop of Grenoble his splendid castle situated near Voiron in that diocese, to give a home there to the diocesan seminary recently evicted by the French government.

The Felician Sisters, whose mother-house is in Detroit, have completed arrangements to build a \$100,000 orphanage at Milwaukee. The plans for the elegant structure have been drawn and accepted.

Archbishop Blenk, of New Orleans, La., will receive the pallium on April 21. The honor of preaching at the ceremony has been conferred on Archbishop Glennon, the distinguished metropolitan of St. Louis.

Rome, March 14.—Signor Tadolini, the sculptor, says that the monument of Pope Leo XIII. for the Basilica of St. John Lateran will be completed in two or three days. He believes that the body of the late Pontiff will be removed after Easter.

Thieves have carried off \$25,000 worth of valuables from a church at Treves, Rhenish Prussia. One of the articles stolen is a solid silver, gold plated monstrance, two feet, seven and one-half inches in height and studded with jewels. It bears raised figures of angels.

The Right Rev. Mgr. Patrick F. Mooney, D. D., rector of St. Bridget's church, Avenue B and Eighth street, and one of the oldest and most prominent priests of the New York archdiocese, died on Sunday evening, Feb. 24, at his rectory, after an illness of seven months.

Sister Mary Joseph, of Notre Dame Convent, San Jose, Cal., has reproduced the second station of the cross which was destroyed by the earthquake. This beautiful work of art is the admiration of both clergy and laity and has been placed in position at St. Joseph's church.

The beautiful rosary of diamond beads strung on a golden chain which belonged to the late Rt. Rev. Bishop Fitzgerald, together with the mosaic cross set in gold, the gift from Pope Pius X. were given by Bishop Morris to Sister Edward of St. Joseph Infirmary, where the Bishop died. Sister Edward nursed the venerable Bishop through his last illness.

It is not often one hears of an opera composed in the cloister. One such is, however, to be shortly placed before the public. It comes, too, from a monastery hitherto associated in men's minds rather with hardship and privation than the pleasure of worldly melody—namely, the hospital of the great St. Bernard. The author of the opera is one of the hardest-working monks in the Alpine community—Brother J. Gross. He has entitled his work which is in five acts, "The Old Valais."

When the will of the late Coadjutor Archbishop of San Francisco, was filed for probate it was shown just how modest was the estate left by the prelate. Instead of a large fortune, as many looked for, the only property left by Archbishop Montgomery was a collection of personal property valued at \$2,500. The main article in the whole modest estate was the late Archbishop's library. The collection of books, the gathering of which had been the work of a lifetime, together with what other personal effects he possessed, the Archbishop left to Archbishop Patrick William Kiordan.

Mrs. Thomas F. Ryan has presented to the Sisters of Charity of the Good Samaritan Hospital, of Suffern, N. Y., and St. Vincent's Hospital of New York City, in addition to other gifts, the Jacob Wanamaker estate of fifty acres about three miles from Suffern. An old mill and stone castle stand on this picturesque property. The estate is at the foot of the hill on which is Monte Bello, the summer home of the Ryans. The mill and stone castle are more than a hundred years old. Mrs. Ryan personally presented to the Sisters of the Good Samaritan Hospital a finely equipped farm of nineteen acres which has been named Mount Loretta. Vegetables are raised for the hospital by the Sisters and the farm produce is sent to St. Vincent's Hospital in New York City.