

The Catholic Record.

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

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JUST BETWEEN OURSELVES.

With all due respect to some of our critics, we are not fanatical in our remarks about the liquor traffic. The liquor dealer may dilute on the legitimacy of his business, and may preen himself as being an ideal Knight of the Bar; but it is a poor business for a man with red blood in his veins. He may, as it oftentimes happens, wax rich and have a reputation of being generous with money which represents neither brawn nor brain, but the business should have, to our mind, no allurements for the man who wishes to make the world better for his having lived in it. The fact, however, more and more visible, is that, so far as Catholics are concerned, the liquor seller is being assigned to his proper place. Many of our societies do not want him in their ranks because they regard him as a hindrance to their progress and an incentive to adverse criticism. Pastors look askance at his benefactions. Our desire is to see him adopt a more decent way of gaining a livelihood. For our own instruction, we may read and re-read the following words from an address by the Very Rev. F. C. Hays:

"Men of the strongest will have succumbed to the fascination of drink until they fell to the lowest depths. No drunkard ever dreamt that he would become such, and no moderate drinker can be sure that he will not become a drunkard. My appeal is to the moderate drinker, and for even a higher motive than his own betterment. Give up that one glass for God's sake and the sake of your own children; for the good of your neighbor, and, having given it up, unite yourself with your parish branch of the Catholic Total Abstinence Union of America."

LIQUOR PURE AND OTHERWISE.

Some of us imagine that scientific authorities, in pointing out the danger of meddling with alcohol, have in mind liquor that is adulterated—the kind indulged in by the poor man. Hence we take it for granted—a proof indeed of wondrous credulity—that the high-priced rum is beneficial to the human organism. This is to laugh. For any bar-tender, who knows his business, can make any kind of liquor that will pass undetected by the palates of the majority of citizens. With rum-essence, composed of acetic ether, saltpetre, etc., and proof spirit, he can fashion old Jamaica rum. If hard pressed, he can fashion a champagne that may pass muster, with the help of juice from turpals and apples, made satyrating by a dash of acetate of lead, which furnishes the splitting headache and other things incidental to champagne suppers. He can manufacture beer without hops, adorn it with froth, with the help of alum, coppers, etc., and impart to it an intoxicating influence with the assistance of a berry which, in poisonous power, is far ahead of alcohol.

We note, however, that the sentiment that liquor is better out of the system than within it is growing apace. Thanks to the zeal of our pastors, of our wives and mothers, to the man who abstains for the sake of his brethren, to the widespread conviction that physical unfitness, induced by the use of alcohol, is a disgrace, we are within the bounds of truth when we say that the liquor-dealer has to reckon with the reasonable citizen. And no man who loves his kind and country will lose time in quest of arguments in favor of the traffic as it is today.

NOTES FROM THE CATHOLIC WORLD.

In the Catholic World for August, Wilfrid Wilberforce, writing on "Newman and Littlemore," says that Catholics alone can appreciate the full stupendous import of that quiet hidden scene, which there took place, when the humble Italian missionary enrolled in the glorious ranks of God's deathless Church, the most brilliant genius of the century, who, from being the foremost man in the University of Oxford, had, by his own act, and in obedience to his conscience, become a pilgrim and a stranger to his own land. Of the influence of Newman over Oxford up to 1845, he says that nothing at all like it has been seen there since. Pusey, indeed, was for many years a great name, and he enjoyed the well-merited respect due to piety and learning. In a totally different way Jouvett's influence was very considerable. But neither Jouvett nor Pusey, separately or together, ever wielded a tithe of the power which Newman, without

effort, nay, almost unwillingly, possessed at the very time when, by his own deliberate act, he withdrew from the undisputed pre-eminence, academic and spiritual, from which none could have deposed him had he chosen to retain it.

In his tribute to Newman's power as a preacher, Anthony Froide says that no one who hears his sermons will ever forget them. He seemed to be addressing the most secret consciousness of each of us, as the eyes of a portrait appear to look at every person in the room. They appeared to me to be the outcome of continued meditation upon his fellow creatures, and their position in the world, their awful responsibilities, the mystery of their nature, strangely mixed of good and evil; of strength and weakness. A tone, not of fear, but of infinite pity, ran through them all and the eloquent tribute of Matthew Arnold, who, he asks, could resist the charm of that spiritual apparition, gliding in the dim afternoon light through the aisles of St. Mary's, rising into the pulpit, and then, in the most entrancing of voices, breaking the silence with words and thoughts which were religious music, subtle, sweet, mournful. Happy the man, who, in that susceptible season of youth, hears such voices. They are a possession to him forever.

Rev. Dr. Barry points out, in the same magazine, the triumphs that Catholics have won during the discussion on the school system of England. They have proved that the rights of conscience were at stake. We have shown that for Catholics religion is not a Sunday coat, to be worn once a week at meeting. It is flesh of our flesh and spirit of our spirit. It is our atmosphere, our life, our philosophy, our daily guide.

THE VOCATION OF MARRIAGE.

Is marriage a failure? This has been an oft-repeated question asked by many, but it has been asked and answered with thoughtlessness and in a spirit of indifference by those who do not regard marriage in the light of faith. The answer of the Christian cannot be otherwise than this: That outside of God, the lifelong union contracted between man and woman is a failure, but if it is in perfect accordance with the holy will of God, it is favored with abundant blessings.

The fall of man worked untold havoc in this beautiful creation; had the fall never taken place, not only would there have been no sin, but there would have been in all things perfect harmony on earth; everything in existence would have moved and revolved in its appointed groove or channel. There would have been no dissensions or strifes, no covetousness for those things which belong to another, no discord to mar the peace and tranquility of life. Each man and woman would have performed his or her allotted sphere of action, not in weary toil, but in bright and joyful service, in full trust and filial confidence, and solely to the honor and glory of God. The union between husband and wife would have required no commands to enforce its conditions, for the will of God would have been followed in all things, and man and woman would have found each their own companion, by the sheer force of the attraction of true love without let or hindrance from any person or cause whatsoever. This union blessed by God would have been in perfect accord with the designs of Providence, and as the foundation would have been harmonious, so the families of all parents would have consequently lived in harmony also; and there being no sin to mar and spoil the order of things, there would have been happiness on earth, there would have been no death, but ultimately a translation to a world which is brighter still, even to that sphere which is now the Christian's hope.

But since, and owing to the fall, harmony was overthrown in its very infancy, and discord reigned instead, and the foundations of the earth were put out of their course, man began to seek his own will, and not the will of God. He began to follow his own inclinations, and to obey the dictates of his lusts and passions. Ambition for fame and vain glory and greed of gain became more and more the predominant note. Man gave himself up to the worst of vices; illicit and forbidden unions were contracted between man and woman, and the holy love which God had intended should exist between sex and sex, became, except in the minority of cases, a thing almost forgotten. Had not the commandments of God gone forth as a bulwark against corruption, had not God brought forth and preserved a remnant of holy men and women to diffuse the light and point the way out of the existing darkness and discord, had He not, in His mercy, through their mouths promised a Redeemer who was to come in the fullness of time, and who was to be born of a pure Virgin from a specially chosen line, to disentangle the discord and to save them from death both temporal and eternal, all mankind would have been utterly annihilated. In due season, the Woman, the pure Virgin appeared, the Redeemer was born, and the regeneration began.

The purposes of the redemption were principally two-fold: to save mankind

from eternal death, by the blotting out of sin, the cause of death, by the shedding of His own precious Blood, and so lift the human race once more into union with God; and secondly, this union being accomplished, to work, upon the foundation of that union, to restore, as far as it was possible on earth, the broken debris of humanity into a state of harmony once more, and to set the machinery of human life working in its proper and appointed grooves, and to bring it ultimately to perfection in that far-off world where time shall be no more.

A very important part of the Redeemer's work was to restore the holy bond between man and woman, to purify it, and to raise it into the dignity of a sacrament, that man might have one wife only, and that union once consecrated and blessed by God, must never be broken or violated. "What God hath joined together, let not man put asunder."

The Holy Catholic Church declares, as she has ever done, and as she ever will declare (for she is the oracle of God upon earth) that matrimony is a divine sacrament; that by it the contracting parties, being in the requisite dispositions, and free from impediments, receive a special grace from God to live together as man and wife in peace and happiness, and to bring up their children in the knowledge and fear of God. God does, indeed, bless such unions as these, and does indeed bestow special graces, which would not be granted if the necessary dispositions were wanting.

But when we come to examine the question from daily experience, we cannot help being struck with the fact that, notwithstanding that the parties have had the necessary dispositions for validly receiving the sacrament, that they are in the true faith, and free from mortal sin; notwithstanding the fact that they have, as indeed they have, received a special grace which enables them to endure and overcome the difficulties of their state, and to live together in comparative happiness, there nevertheless afterwards often seems to be something lacking in the one, or the other, or perhaps in both, which neither were aware of previously; there is some indefinable longing in the soul of one which the other cannot satisfy; some strange feeling of reserve, some lack of fullest confidence; some feeling that there is not had that same companionship which each had thought would be the case, or it may be there is a secret love for another which he or she dare not name. Or it may be found that there is no true harmony amongst the children that are born to them. One does not seem to care much for the father, the other for the mother; and perhaps there are strong tendencies beginning to manifest themselves in some of the children which bid fair to lead them altogether into paths of sin and which need a very special check to stop them.

There must be a reason for those things: What can it be? God has undoubtedly given His graces; the children have been baptized, and are taught their catechism and to perform their religious duties, yet they are going astray, the conduct is getting greater and greater hold upon them, and unless the hand of God intervenes very specially and heavily, either by giving them some great sorrow or serious illness, as He often does in His mercy (for His graces are often enclosed in caskets of sorrow) one or other of them will become a child of the devil, and forfeit his or her right to be called a child of God.

There must then be a reason for these things? It is not that there has been no grace given by the sacrament of matrimony, for being in the right dispositions, they have received God's blessing, and strength to endure what now seems hard to them; they have been fortified to do their best to help one another, and to provide for the needs of their children, which they are doubtless doing with the accompaniment of earnest prayers for their temporal and spiritual welfare, leaving the final issue to the care of Almighty God, who will set in order in due season that which seems so deficient, in answer to their prayers and according to the faith and confidence which they repose in Him.

Let us note, then, in the first place, that though the sacrament of marriage gives special graces to enable men and women to fulfill the duties of their state, it does not, of itself, change the nature of each individual anymore than does the refreshing rain change the nature of the plant upon which it falls, or than the cord which binds two faggots of wood to make them as one, change the nature of those things which are so bound, but it binds them together in one before God, and it refreshes and fortifies them to discharge their duties, however difficult they may afterwards become.

Note also, that the sacrament of baptism, though it cleanses the soul from both original and actual sin, does not sweep away by its purifying waters the tendencies to commit sin, and some of which are largely due to heredity and others are planted by the devil: (another sacrament is effectual to root out evil tendencies) but it cleanses the soul, and plants it into a new ground in which it becomes capable of growing, and in which the Heavenly Gardener can prune it and water it, to bring it to maturity.

The reason then for this imperfection so often manifest in the marriage state must be this. The contracting parties, (or perhaps one of them) although they have had the necessary dispositions to receive divine grace, nevertheless, they have not had the perfect dispositions which would have rendered their state more happy. The necessary qualification for all men and women is

the qualification or disposition of being in a state of grace; but there is a more perfect disposition, and that is the readiness to accomplish in all things the holy will of God. Many Christian men and women pray often, they use the means of grace, they trust in God for their daily needs, saying "the Lord will provide;" but too often, when they come to seek the vocation of marriage, they will not let the Lord provide, they throw prudence to the winds, and make their choice without much examination as to the motives of their procedure. Too often even Catholics allow themselves to be carried away by mere temporary fascinations wherein there is no true love; love of money, or good position, worldly ambition and desire for fame are often the secret motives which have induced them to enter into the state of matrimony, even though they dare not openly avow it; and then, all too late, they realize their mistake; they find themselves allied together for life, but find that they have not very much in common, and that they do not really love one another as they ought, and the discord which exists in themselves is perhaps increased two-fold in their children. God gives them grace to endure their state, and to battle against their difficulties, but their life, or the life of one of them at least, is a heavy cross instead of a joyful union. Their only remedy is to patiently endure the cross, strengthened by the continual feeding on the Bread of Life, our divine Lord in the Blessed Sacrament, who often mercifully smooths down and makes more endurable the conditions of their state. But prevention is better than cure; and prevention is for the unmarried who seek the marriage state. It is for them to say in all things from their hearts "Thy will be done." It is for them to exercise prudence and circumspection in the choice, which they desire to make. It is for them to continually cleanse themselves in the purifying fountains of the holy sacraments, that they may ever keep in touch with God. It is for them to examine the secret motives of their hearts, that they may root out those which spring not from the heart of God. It is for them to place their whole future into the hands of Omnipotent Providence who knows what is best for each one of us; to place themselves continually under the protection of the Blessed Virgin and of their guardian angel; it is for them to pray that the life-long companionship which they seek may be that one alone which God desires and intends for them, and that no motives may take root in their souls other than those which pertain to the will of God; and their union will be richly blessed, their children will be holy and the pleasure of the Lord will be established in their homes.

G. F. F.

THE INTERIOR LIFE.

IT RAISES THE STANDARD OF MORALITY.

By Chas. Wagner.

In epochs of intellectual disquietude and moral disintegration, what should we teach our youth and preach to the crowd? It is a question of the highest interest, but the answer is often difficult. What we have just said can perhaps help to put us on the road. Since there is uncertainty in minds, and the gait of the majority becomes vacillating, be firm for those who lack firmness, vigils for those who sleep, and do what which is wanting. It results from this summary indication that when public morality becomes lower, we should not be content with an average virtue sufficient for ourselves. The hour has come then for a man to reinforce his energy, to gird up his loins, to be pure, truthful, upright, sure of himself and of his way, as if he had to furnish all these qualities for those who do not possess them. The more the moral temperature goes down about you the more you will need to feed the inner flame.

You will ask me, perhaps, what good so much interior life, fidelity, strictness toward one's self can do, in the midst of a society given over to dissipation and all backslidings. Let me tell you that the invisible treasures that are not for this reason inferior, when the fifteen hundred who were murdered in London by the germs of epidemics, murderous microbes, all deadly contagious pass by? You do not know. Imperceptible cruises are at work, and when you are aware of them the evil is already done. The profound sources of good lie hidden, like those of evil. What an obscure malefactor meditates to day in the silence of the night, in a prison cell, may break out to-morrow in the domain of public life, to draw other millions along with it, to sow disorder and ruin. And what a sound and loving heart prepares modestly in its retreat can become a point of departure for an awakening of the public conscience. The balance into which the actions and the thoughts of men fall is too mysterious, it is too hidden from our view, for it to be given to us to judge always with what weight our aspirations, our efforts and our sufferings weigh there, but nothing escapes it. By some mysterious correspondence impossible for us to grasp, all that a human creature does for others profits them or harms them.

What would become of society with out the salt which penetrates it and prevents its decay? What would become, under its old burden of miseries, of ill-omened hereditaries, of secular corruptions, of p. r. humanity, if there did not circulate in its veins a generative virus, capable of combating all corruptions? Long ago it would have succumbed to them. But a world where Jesus is possible cannot perish. In the ardent fire of the life that He has revealed to us, all impurities will be consumed. That is something with

which to revive courage and to inflame zeal. Let us associate ourselves with the work of salvation, and let the flame that Christ came to kindle, burn in us. Let us be His! Let Him dwell in us, let His Spirit stir in our hearts and be felt in our hands! Let us no longer pay any attention to the difficulties of the age, to the lowering of the moral level, to the diminution of faith. Let us speak for the dumb, see for the blind, walk for the paralytic! Believers, do not exclude the incredulous, believe for them; do not judge the wicked, do not condemn him, smite your own breast for the evil that he has done, and do in his stead the good that he knows not. This is the best arm for the combat, the secret of the great victories. If we had faith as great, as big as a mustard seed, we should learn what heaven is when it is really active and of what inertias, of what contrary ferments it can get the best. We should learn with what weight the life of a single just man weighs in the eternal balance, and that a few pure lives in which shines the love of God and of their brothers are all that are needed to regenerate people, to efface the iniquity of a whole Sodom!

THE SYMBOL OF REDEMPTION BANNED BY PROTESTANTS.

According to the daily press, Chancellor Espin has refused an application for permission to set up on the pedestal of an old cross at the Church of St. Mary-on-Hill, Chester, a sculptured crucifix. The Chancellor said that such a figure would be at least of doubtful legality. "A crucifix with attendant figures had been allowed, but some authorities had expressed the opinion that a solitary crucifix might give rise to superstitious observances." That "attendant figures must possess marvellous powers of prevention; but doesn't it savour of superstition to credit 'a graven image' with them? Obviously, 'some authorities' believe that there is safety in numbers. Other non-Catholics take a more exalted view of the emblem of redemption. Thus Colonel Manby writes: "Protestant as I am, when travelling or serving in Roman Catholic countries, I have felt a wholesome influence from the symbol of our common faith, the Crucifix, reared on the lonely roadside or niched in the angle of the crowded street, as is the common practice in nations professing that more demonstrative creed. I can imagine the mind of the reprobate, bent on mischief, being diverted from its purpose by the sudden sight of the rudest image of the Cross and Passion of Him who died for the sins of mankind." One feels it is a pity that such an image is "of doubtful legality" in Britain, when one glances at her criminal statistics, and reads the statements of her Protestant guides and teachers that she is "rapidly becoming pagan." In 1896, speaking at a meeting of the P. C. C., the Duke of Fife, alluding to the alarming reports of the City Coroner in Manchester, said: "There was one object which he should think their Society would never rest until they obtained, and that was further powers to deal with child insurance. The evil was a terrible one, and he was sure they would agree with him, when he told them that last year alone 5500 children died, and were known to be buried for the aggregate sum of £27,118, which was no less than £4 18s 6d per child on an average, whereas £2 had been fixed as the maximum insurance for children in Working-Men's Mutual Assurance Companies. This was a revolting thing and one which he thought called strongly for the intervention of Parliament." Mr. Justice Willis has stated that there were any number of parents in England who would kill their children for a few pounds' insurance money ("In darkest England," p. 65). A couple of years or so ago, the city Coroner, Manchester, said—regarding the burial of infants born alive, but certified by midwives to be still born: "If this sort of thing is allowed to go on, it will be the easiest thing in the world to murder a child in Manchester." He pronounced figures showing the fifteen hundred who were murdered in London by the germs of epidemics, murderous microbes, all deadly contagious pass by? You do not know. Imperceptible cruises are at work, and when you are aware of them the evil is already done. The profound sources of good lie hidden, like those of evil. What an obscure malefactor meditates to day in the silence of the night, in a prison cell, may break out to-morrow in the domain of public life, to draw other millions along with it, to sow disorder and ruin. And what a sound and loving heart prepares modestly in its retreat can become a point of departure for an awakening of the public conscience. The balance into which the actions and the thoughts of men fall is too mysterious, it is too hidden from our view, for it to be given to us to judge always with what weight our aspirations, our efforts and our sufferings weigh there, but nothing escapes it. By some mysterious correspondence impossible for us to grasp, all that a human creature does for others profits them or harms them.

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respect for the holy place whereon he stood. A dead man came to life when his body touched the bones of Elisha. Handkerchiefs and aprons which had touched the body of St. Paul healed the sick. The woman who touched the hem of the Saviour's garment was made whole. Why did not Protestantism come into existence in time to rebuke and prohibit all that idolatry and superstition? The correspondent who forwards the cutting relative to Chancellor Espin apparently shares his dread of the malevolent effects of a crucifix without attendant figure, and after a tiresome repetition of the orthodox fable that Catholic adoration images, winds up with a sentence full of sound and fury, signifying nothing: "What is needed is simple Christianity free from dogma, not priest-made religion." Is he aware that Christianity is a priest-made religion, its founder being given to Him was that of "a priest for ever." Priest is a glorious title, not a term of reproach. The song of the redeemed in heaven contained the words: "Thou hast made us unto our God kings and priests." "Christianity free from dogma" is an impossibility, a contradiction in terms. "I believe in God" is a dogma from which my correspondent should not, for sake of his own salvation, wish to be "free." Is he quite sure that he knows the meaning of the word? It stands for an established principle, a fixed conviction. Does he desire to convey the impression that he hasn't got any, and thinks the rest of mankind would be better without, or what is it that he means? One may respectfully suggest that before writing again he should make the acquaintance of a dictionary.—M. C. L., in Glasgow Observer.

THE UNCHURCHED MULTITUDE.

STARTLING ANALYSIS BY FAMOUS PRIEST EDITOR OF ST. LOUIS.

From day to day one who edits a Catholic journal sees in print many confessions that are amazing. Now it is a Crapsey denying the Divinity of Christ; again it is the deliberate going over to the enemy of a Harneck, or a Haekel. Scarcely is the atmosphere cleared after this explosion before a Rabbi Hirsch arises and declares the Book of Genesis a myth or a Delitzsch deposes and questions the Divine origin of the Ten Commandments themselves. A Hebrew Newton whittles away and sections of the Bible, a Charles A. Briggs another. Only yesterday, down in New York, Dean Dewitt, of the Episcopal church declared that "there are so many uncertain sounds from man high in the (Episcopal) Church that it takes two kinds of men to go into the ministry today—the fool or the hero." Outside the Catholic fold even the leaders admit that religion is dying out.

Recently at St. Louis Father Phelan the well known editor of the Western Watchman preached a sermon which strikes as being a singularly correct analysis of existing conditions. "Three fourths of the people of the United States," he says, "are not baptized, and consequently have no faith. They are not Jews. They are not heretics. They are simply an unchurched multitude who have no faith, or are the victims of the punishment of the crimes? I think they are criminals. They are worse than pagans, they are worse than Jews, they are worse than heretics. They are people who have no faith, simply because they do not want any faith. Now if to be ignorant is a misfortune, not to want to know is a crime. These people, if they were only ignorant, might plead that in extenuation; but they will not listen, they are not interested. They have no faith, simply because they do not want any faith. They are men who want to live animal lives. They are satisfied with the gratification of the senses. They have health, they have money to purchase all the needs of their earthly existence. They are satisfied with their prospects in life, and they want nothing more. They are materialists. They are satisfied with this clod on which they tread. They are satisfied with this narrow planet on which they dwell. They are satisfied with the little short span of time which is given them and they look for nothing beyond. They have no faith in God because they do not want any God. They have no faith in a future life because they do not want any future life. They have no faith in heaven or hell, simply because they have blotted out from their thoughts all notion of rewards or punishments. These men insist upon living on a lie. In their heart of hearts they have denied the existence of God and in their every day life they body forth that act of infidelity. They are men gifted with reason but that gift of reason is a misfortune to them. It were better that they were brutes. They want to live as brutes, they want only the gratification of brutes and it is a misfortune for them that God has given them intelligence. They do not want to know God. They do not want to hear of God. They want no intercourse with God. They want no Church of God. They want no voice or law of God. They want no intimation or hint of God, because they would live a life independent of God and in defiance of His supreme law." If the foregoing is not a striking arraignment of the age will some one show us a more correct one?—Michigan Catholic.

The cross therefore is always ready and everywhere waits for thee. Thou canst not escape it wheresoever thou runnest; for wheresoever thou goest thou carriest thyself with thee, and shalt ever find thyself.