

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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INSPECTION INVITED.

DIocese of Ottawa.

Pastoral Letter of His Lordship the Bishop of Ottawa, Publishing the Encyclical "Immortale Dei" of the Pope Leo XIII.

JOSEPH THOMAS DUCHAMPEL

By the Mercy of God and the Favor of the Holy Apostolic See, Bishop of Ottawa, Assistant at the Pontifical Throne, etc.

To the Clergy, the Religious Communities and the Faithful of the Diocese of Ottawa, Health and Benediction in our Lord.

DEARLY BELOVED BROTHERS,—After having escaped the danger of a very serious, though short illness, and offered thanksgiving to God and His Blessed Mother for the favor of health, which the Lord first granted to me, I have now the pleasure to acquaint you of the Encyclical Letter "Immortale Dei" which the Sovereign Pontiff has recently addressed to the world on the Christian Constitution of States. In this magisterial Encyclical Letter, the universal Doctor eminently fulfills his Apostolic mission of teaching all nations. In these days of social confusion and political commotions, Catholics especially, the best appropriated and most reasonable doctrine, namely: What the Constitution of States should be, in order to be Christian, and what are the duties incumbent on each individual in civil society.

Let us seek together, Beloved Brethren, to apply to ourselves the teachings of Him who speaks to us in the name of the God of truth.

The Church, according to the doctrine infallibly taught by the Vatican Council, was instituted "to immortalize the work of Redemption" (Sess. IV. Preamble). Man having sinned, had, in losing holiness and justice, also forfeited all right to eternal happiness. The Son of God became the brother of man; He suffered, He died to snatch him from eternal damnation, to impart to him anew the divine life of grace and re-open to him the gates of Heaven.

And, in order that "all men coming into this world" might partake of these divine benefits, Jesus Christ has given to His Church the mission of continuing His work of redemption, and of sanctification of souls, which warrants her glorification in Heaven. Thence it ensues that all men, in order to be saved, should belong to the Church, for "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be condemned." (Mark XVI, 16).

On the other hand, it must be kept in mind that men, guided by the creative power and urged by the very instinct of nature to unite, so as to mutually help and protect one another, are members of a civil society which is called "State." The State, as the Church, has its special, but temporal, mission, the peace and prosperity of the present life. Man is thus called upon to be a member of two different societies: civil society or the State, and religious society or the Church. These two societies are both one and other, the works of God, but not in the same order, nor for the same purpose, nor in the same manner.

In the formation and support of civil society, the ordinary action of the Creator is limited to employ and conduct the aptitudes, the wants and the laws resulting from the nature of men. To the latter is left the task of constituting, organizing, choosing a form of government and of electing, when required, those who should exercise it. In all cases nevertheless, the power of those who govern necessarily comes from God, "non est potestas nisi a Deo." (Rom. XIII, 1). Divine authority is the principle, the sanction and the model of social authority; and civil society is bound to render to God its first and numerous duties, by the public worship which God Himself has determined and made obligatory for all mankind united in society, as well as for each separate individual.

The Church is in some way a more divine creation, more exempt from the imperfections, failings and vicissitudes which the action of man inevitably causes wherever it has to take a large share. It is "the immortal work of the God of Mercy," of the only Redeemer, Jesus Christ, acting formally as Sovereign God, independently of the uncertain counsels and the consent of inconstant men, has instituted, created and formed the Church with its organization, its doctrine, its sacraments, its powers, rights and privileges, has made of it a spiritual society, a complete society, endowed with all the means of action adapted to its end.

Hence it follows, that the Church has pre-eminence over the state by its origin, as it is also superior to it by its nature, its means and its end.

Religion and the Church put each thing in its place; they prompt each individual to fulfill his private and public duties: whence results for society and for all, the greatest advantages. Thence arises the superiority of Christians over all other people.

Whoever considers attentively these first truths will easily reach the following conclusions.

1st. Every man, in his capacity of citizen of a state, has duties to fulfill.

2nd. Child of the Church, he has contracted in becoming such, obligations to

wards that mother which Jesus Christ himself has given us.

3rd. The State, having for its special end only the temporal interests of its subjects, should be submissive, in certain respects, to the spiritual power exercised in the Church in order to ensure their eternal welfare.

It has not the right to make laws or regulations in opposition with the laws of the Church.

4th. "The civil power, considered in the person of those who exercise it, is not absolutely independent of the spiritual power, because the Church that received from Jesus Christ the mission of teaching men to observe faithfully all His precepts (Matt. XXVIII) has, by that same, received also the power to judge all the acts of mankind in their relation to natural and divine laws. She has then the right to judge, as the others, the public and administrative acts of the depositaries of the civil power, for these acts have their morality as well as their interior or individual end; from this it results that the independence of the State from the Church is not absolute. It must be said however that, if the civil power exercises itself in its appropriate sphere only, and neither transgresses the laws of God nor those of the Church, it possesses a perfect liberty." (Manual of the Catholic citizen, a work specially recommended by the bishops of the ecclesiastical province.)

5th. "In order that society may attain the end it pursues, the depositaries of the civil power should not only endeavor to ward off the dangers that threaten common security, help in the development of the country's natural resources, but also encourage virtue and repress vice. They accomplish this last duty, 1st. By favoring the true religion, because it alone is capable of dispelling, by the light which it communicates to men, the darkness of ignorance, and prevent the evils emanating from impiety. 2d. In maintaining union and peace among citizens by laws and wise administration. 3d. In repressing with a just severity offences against morality or public order." (Manual of a Catholic citizen.)

The following reason thereof may be given: all the members of a social body, having a supernatural end for their supreme end, even civil authority should, according to its means, assist them in attaining that end, far from alienating them from it.

6th. It does not belong to the civil power to define what the rights of the Church are, nor the limits in which she can exercise them. (Syl. XIX, Prop.)

7th. It is impossible for the Church to ever abuse her authority, however considerable it is, to encroach on the rights of the State. In order to give the powers of her own prerogatives, the Church has so ordained that she will be forever protected, by a special assistance from the Holy Ghost, against the danger of erring in the interpretation of revealed doctrine.

Following the example of her divine Master, at no time has she ever loudly proclaimed, "Render unto Caesar what belongs to Caesar."

"According to the designs of Providence, a very close alliance should exist between the Church and the State. Each of these two societies should, 1st. Avoid what would attenuate the rights of the other. 2nd. Lend the other, in certain cases, its co-operation and powers of action. This mutual obligation rests on the principle, that there is for societies, as for individuals, a natural and a divine law, by which they are not only forbidden to injure one another, but are required to help one another in their mutual necessities. Now, this law should be especially applicable to the relations between the Church and State, for each of these societies derives its origin from God, and relates to the glory of God, as to its final end." (Man. of C. C.)

In his Encyclical Letter, the Pope recalls and exposes, by the most manifest proofs, with what powerful charity the Church has always fulfilled her solemn obligations towards the State, greatly contributing to the temporal welfare of all mankind, and applying a remedy to the evils that afflict it. She has every where transformed public morals and effected a new civilization. All nations which have embraced her doctrine, have been eminently remarkable for their mildness, their equity and the splendor of their works.

Still, from her earliest days, the Church has been accused of being opposed to the interests of civil society, of being incapable of ensuring its happiness and glory, and of being even the cause of its misfortunes.

This most calumnious charge, although victoriously refuted centuries ago by St. Augustine, has not ceased to be repeated. In our modern times, "many have wondrously sought for the rules of social life, outside the doctrines of the Catholic Church. This new code of laws is asserted here and there, and begins to prevail. Thence the mighty importance of confronting the new social theories with the Christian doctrine, in order that, the brilliancy of truth dispelling doubts and errors, each one may clearly see the road he should follow and what voice he should heed.

This new code of laws has sprung up in opposition to Christian social order; it was inaugurated in the 16th century, drawn up in the 18th, and finds its application in our days.

It consists in placing God and his authority in oblivion; it proclaims absolute equality among all men, rejecting all social authority, save that of the Godless people; thence arise all unrestrained liberties, shameless license in what concerns conscience, religion, thought and the press.

So the Church is but an association in the State, an association despoiled of all power, of all divine right, of all privileges; its laws are disregarded, its property

unpurged, its religious banished, education and marriage secularized. These modern pretensions are unreasonable in the extreme.

It is manifest that all social power comes from God and that, when this power is not obeyed, disorder and confusion every where prevail.

Indifference or religious liberty tends to annihilate all religion and leads to atheism.

The unrestrained liberty of thinking and publishing one's thoughts, far from effecting any good, gives birth to disorder, error and the most fatal delusion.

It is an extreme rashness, an error as great as it is pernicious, to attempt to subject the Church to the State or to exclude it from public life, from legislation, education and domestic society.

The Popes, Gregory XVI. in his Encyclical Letter *Mirari vos*, Pius IX. in his *Syllabus*, have already rejected and condemned these doctrines; it results, that all public power emanates originally from God; that religion is obligatory for society, as it is for individuals; that no one has the right of creating disturbances, nor of thinking and publishing all he pleases; that the Church is a perfect society and should have its full liberty of action.

No form of government, when justly instituted, and warranting public property can be condemned nor need people be excluded from it.

The Church, in proclaiming the true religion, does not condemn the toleration of other forms of worship, when this toleration is indispensable; above all, she compels no one to believe.

The Church cannot approve of a liberty which entails all rights and all restraint, a liberty of perfidery, a mask of wickedness, that makes man a slave to passion and error.

But most highly does she approve of true liberty, that upholds order and the rights of each individual; the Church has successfully struggled to secure this liberty for society and for the family. She embraces all true progress, and does not indifferently look with an evil eye on all modern political systems nor does she reject discoveries; but she repudiates unwholesome opinions, a proneness to revolt and a tendency to withdraw from God.

In discoveries founded upon truth, the Church beholds a vestige of divine intelligence; natural truths are never contrary to revealed ones, many ratify them, and all contribute to the knowledge and praise of God. Moreover the Church favors the progress of sciences, natural ones as others; she approves of researches, efforts, arts, industries, even for the increase of comfort or well-being; but she directs all these towards a praiseworthy end and is watchful that man be not led away from God and from eternal blessings.

In the face of States that deny Christian principles, the Pope proclaims these truths, in fulfillment of his apostolic mission, and also that public affairs may be less impeded and rest on more solid foundations, without violating lawful liberty of nations, whose best protection is truth.

In these critical times, therefore, the duties of Catholics are: in theory, to adhere firmly to the teachings of the Roman Pontiffs, to profess them publicly when required, especially those concerning modern liberties, that have a deceitful appearance of honesty, emanate from doubtful sources, produce lamentable results, and which, notwithstanding some approval, cannot be approved of by any one.

In practice, they should be active in their private, as well as in their public life; in private, by living as Christians and Catholics; in public, by taking part in the municipal affairs, seeing that public authority fully provides for the moral and religious training of youth, and assuming the charge of political duties, which Catholics should perform conscientiously for the good of the State and in favor of religion.

Thus acted the first Christians: most exemplary in virtue, ready to die when necessary, they rapidly pervaded all the situations of social life, and in the day of their deliverance, their faith appeared everywhere strong and full of vigor.

Thus also, should Catholics do under the guidance of the Holy See and of the Episcopate, firmly believing the doctrines of the Church, avoiding all connivance with error, all weakness whilst combating for truth, discussing free opinions with moderation, through love for truth, laying aside all religious training of youth, and assuming the charge of political duties, which Catholics should perform conscientiously for the good of the State and in favor of religion.

On political questions, form of government, systems of administrations, all honest differences of opinion are allowed and should not be imputed to any one as a crime or even as an apostasy: a warning to journalists and writers.

In the present struggle all should unanimously concur in the common end, the salvation of religion and society, forgetting in this view, dissensions and even past injustices, beseeching Almighty God to transform and direct all things for his glory and the salvation of mankind.

For these reasons, having invoked the name of God, we direct and order as follows:

1st. The Encyclical Letter "Immortale Dei" will be read, wholly or in part, in all the parishes.

2nd. Parish priests will, during this reading, give the necessary explanations, in order that the teachings contained in this Encyclical Letter may be properly understood by Catholic people.

The present Pastoral Letter shall be read and published at mass, in the Parochial churches and chapels and in the Chapter of Religious Communities, the first Sunday after its reception.

Given at Ottawa under Our signature,

the seal of the Diocese, and the counter signature of Our Secretary, on the feast of the Epiphany, one thousand eight hundred and eighty six.

J. THOMAS, Bishop of Ottawa.

By Command, J. A. SLOAN, Pt. Secretary

LETTER TO PROTESTANTS.

How and Where Roman Catholics are Misrepresented.

HIS GRACE ARCHBISHOP LYNCH EXPLAINS THE NECESSITY OF ASCERTAINING THE TRUTH.

To our Protestant friends:

I feel that I should not allow the controversies of the present time to pass away without taking some advantage of them in favour of truth.

There are two classes of men, both of which hold very respectable positions in society, who adopt views totally opposite, the one condemning and the other justifying the same act, and as a consequence the controversies are continued with great vigour, and, perhaps I should add, with acrimony. All know that the speaker, and especially the Conservative of politics are hostile, politically speaking, to the Liberals, and the Liberals in turn despise the Conservatives. Let a stranger read the speeches and writings of one party only, he would naturally conclude that the opposite party was thoroughly corrupt and imbecile. To come to a proper understanding of the facts of the case, one must read.

THE PRETENSIONS OF BOTH PARTIES.

Now, dear friends, this phase of humanity is not new in this world, for people from the earliest times have differed strangely and widely in their appreciation of men and things. This is particularly noticeable in matters connected with the Catholic Church. People have condemned the people came in large numbers for confession. Five confidors were in attendance. Early on Friday morning the confessional was attended by the same confessors. At eight o'clock mass was the general communion. The High Mass commenced at 10 o'clock, the celebrant being Very Rev. L. Funcken, with Father Klempfer and Schweitzer as deacon and sub-deacon. The paschal candle of the saint was preached by Rev. Michael Halm, who dwelt on the life and virtue of the virgin martyr.

ORPHANAGE OF ST. AGATHA, ONTARIO.

The beauties of the Catholic Church and her maternal care for her children in all their needs, both spiritual and temporal, are nowhere more manifest than in a new country like our America. It is not to be wondered at that in the old country, where the faith has been planted for many centuries, that we should find institutions of charity to relieve all the wants of suffering humanity. But that such should be found in the Western States and Canada, which are settlements of very recent growth, can be attributed to nothing else than the devoutness of that true love of God which shows itself unmistakably in acts of beneficence towards the poor. A singular evidence of this is to be found in the charming Orphan Asylum of St. Agatha, founded by Very Rev. Eugene Funcken, C. S. R., and conducted by the self-sacrificing Sisters of Notre Dame. Here, in the midst of that beautiful and rich county of Waterloo, is the village of St. Agatha, separated, it is true, from the great centres of population and commerce, yet surrounded by the comfortable homesteads of its German settlers, who, though still struggling to consolidate their position, are not unmindful of the needs of their suffering brethren. The village has a population of about four hundred persons, and commands a delightful prospect. In this secluded retreat are to be found all that is needful for the purpose of religion. Its neat church, 100x44 feet, with its beautiful sanctuary, through a frame structure, it reflects the good taste and piety of its founder.

On the lady's altar is one of the most devotional statues of the Blessed Virgin, in carved wood, and made in Holland. This is the great centre of attraction to the devoted clients of the Holy Mother. It represents the Mother of God with her Divine Infant stretching forth his left hand raised in the attitude of blessing. Close by is the modest presbytery, the people love to call him, and his devoted assistant, Father Schweizer. Though a bird of passage I was most hospitably entertained by the good Father with that gentlemanly politeness that characterizes himself and his brother, the well-known Father Louis, of Berlin. After our repast he took me out to inspect the cemetery situated on the road opposite the church, and distant a stone throw. It consists of a plot of four acres, surrounded by a stone wall, with a handsome gothic mortuary chapel. The stations of the cross are inserted in niches of the wall around the cemetery, and as the father told me, are most resorted to by the people of the mission, especially on Sundays, to make suffrage for their departed friends. We then proceeded through the garden around the presbytery to the cherished object of Father Eugene's paternal care, the schools, and orphanage. The schools are large, cheerful and well ventilated, sufficient to accommodate 250 children. Adjoining this is a convent and orphanage. The convent is neat and simple, its principal point of attraction being the chapel, which is elegant and well kept, showing in a glance the care and attention of the religious in charge. The corridors and rooms set apart for the orphans are kept with the same scrupulous care as the sister's residence. We were brought to the principal room, where the little ones were assembled, under the care of the Sisters of Notre Dame. The Superior, Sister Joschinn, presided, and put the children through

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The means of support are indeed slender, and we commend this important work to the charitable hearts of those blessed with the goods of this world.

I am, my dear friends, Your sincere well wisher,

JOSEPH LYNCH, Archbishop of Toronto.

St. Michael's Palace, Feb. 2

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On last Friday, the feast of the holy patron, was celebrated with more than usual solemnity in the church of St. Agatha. On the afternoon of Thursday the people came in large numbers for confession. Five confidors were in attendance. Early on Friday morning the confessional was attended by the same confessors. At eight o'clock mass was the general communion. The High Mass commenced at 10 o'clock, the celebrant being Very Rev. L. Funcken, with Father Klempfer and Schweitzer as deacon and sub-deacon. The paschal candle of the saint was preached by Rev. Michael Halm, who dwelt on the life and virtue of the virgin martyr.

ORPHANAGE OF ST. AGATHA, ONTARIO.

The beauties of the Catholic Church and her maternal care for her children in all their needs, both spiritual and temporal, are nowhere more manifest than in a new country like our America. It is not to be wondered at that in the old country, where the faith has been planted for many centuries, that we should find institutions of charity to relieve all the wants of suffering humanity. But that such should be found in the Western States and Canada, which are settlements of very recent growth, can be attributed to nothing else than the devoutness of that true love of God which shows itself unmistakably in acts of beneficence towards the poor. A singular evidence of this is to be found in the charming Orphan Asylum of St. Agatha, founded by Very Rev. Eugene Funcken, C. S. R., and conducted by the self-sacrificing Sisters of Notre Dame. Here, in the midst of that beautiful and rich county of Waterloo, is the village of St. Agatha, separated, it is true, from the great centres of population and commerce, yet surrounded by the comfortable homesteads of its German settlers, who, though still struggling to consolidate their position, are not unmindful of the needs of their suffering brethren. The village has a population of about four hundred persons, and commands a delightful prospect. In this secluded retreat are to be found all that is needful for the purpose of religion. Its neat church, 100x44 feet, with its beautiful sanctuary, through a frame structure, it reflects the good taste and piety of its founder.

On the lady's altar is one of the most devotional statues of the Blessed Virgin, in carved wood, and made in Holland. This is the great centre of attraction to the devoted clients of the Holy Mother. It represents the Mother of God with her Divine Infant stretching forth his left hand raised in the attitude of blessing. Close by is the modest presbytery, the people love to call him, and his devoted assistant, Father Schweizer. Though a bird of passage I was most hospitably entertained by the good Father with that gentlemanly politeness that characterizes himself and his brother, the well-known Father Louis, of Berlin. After our repast he took me out to inspect the cemetery situated on the road opposite the church, and distant a stone throw. It consists of a plot of four acres, surrounded by a stone wall, with a handsome gothic mortuary chapel. The stations of the cross are inserted in niches of the wall around the cemetery, and as the father told me, are most resorted to by the people of the mission, especially on Sundays, to make suffrage for their departed friends. We then proceeded through the garden around the presbytery to the cherished object of Father Eugene's paternal care, the schools, and orphanage. The schools are large, cheerful and well ventilated, sufficient to accommodate 250 children. Adjoining this is a convent and orphanage. The convent is neat and simple, its principal point of attraction being the chapel, which is elegant and well kept, showing in a glance the care and attention of the religious in charge. The corridors and rooms set apart for the orphans are kept with the same scrupulous care as the sister's residence. We were brought to the principal room, where the little ones were assembled, under the care of the Sisters of Notre Dame. The Superior, Sister Joschinn, presided, and put the children through

various exercises, and then we, the visitors, were requested to examine them in the Christian doctrine and the rudiments of the English and German languages. The answering was indeed most satisfactory. Meantime preparations were made in the recreation hall, whither we retired after a short time, and were most agreeably surprised to find some of the children in readiness to give recitations and tableaux vivants. I never witnessed a more successful display than that made by little Johnny, a charming lad of twelve years, with his fair hair and sparkling blue eyes, the true type of a Teuton. This child we found in a niche, representing the Infant Jesus with a child praying before it. For many minutes he remained perfectly motionless, until at length he raised his hand to bless the child in prayer, and then bowed towards him. The next was the same child as an angel with wings watching over the dead body of a derelict infant. Nothing could be more perfect as a tableau and shows the careful training of the Sisters and the sweet obedience of the children. Father Eugene was indeed highly gratified and to my evidence his good will be distributed to the dear children a large supply of candies which he took care to bring with him.

The means of support are indeed slender, and we commend this important work to the charitable hearts of those blessed with the goods of this world.

I am, my dear friends, Your sincere well wisher,

JOSEPH LYNCH, Archbishop of Toronto.