THE CURSE OF UNBELIEF

THE IDEAL CATHOLIC LIFE MUST BE FOUNDED ON AND INFLUENCED BY AN IDEAL CATHOLIC FAITH

The ideal Catholic life must be founded on ideal Catholic faith, as the following quotation from holy Scripture will show:

"Without faith it is impossible to please God, for he that cometh to God must believe that He is, and is a rewarder to them that seek Him." (Heb. 11: 6.)

One of the fondest dreams that come to pious Christians every now and then is to imagine how beautiful a place this world would be if all Christians lived in a Christain manner. True, indeed, this world would still be a vale of tears, but those tears would not be tears of bitterness; true, we would still have trouble, and trial, and affliction—those thorns that line the narrow path that leads to salvation—for these are the inheritance left us by our first parents; but if sin were not here, and crime and degradation, if the Gospel were the norm by which all Christians lived, then indeed would this world be beautiful, then in very truth, even in this land of misery and exile, could we from our hearts repeat those words of the Apostles on Mount Thabor: "It is good for us to be here."

But oh, dear friends, how widely differs the real from the ideal! How rudely is that dream of beauty shattered. As in the words of the poet-priest, Father Ryan:

"I walked in the world with the worldly,
I craved what the world never gave,
And I said, 'In the world each ideal
That shines like a star on life's wave
Is wrecked on the shores of the real
And sleeps like a dream in a grave.'"

When we look out upon the world and see it in all its wretchedness and foulness and abomination; when we see the iron rule of passion and the sway of sinful desire; when we see the commands of God ignored and the precepts of Mother Church despised, then indeed do we see our "ideal wrecked upon the shores of the real." And if we would confirm this idea of the world we need but look for a moment at the world through the eyes of the newspapers that give daily records of the world's doings. What a fearful account they give day by day of crime and sin and infidelity; contracts broken, promises violated and injustices done are the burden of their pages. Murders, suicides, robberies, drunkenness, fighting, quarreling and those sins that Saint Paul says should not even be mentioned among Christians form their ever recurring news list. And if we add to these the greater number of crimes and abominations that are never detected by man, that never find their way into the daily papers, surely then we would not be exaggerating by using the words of Saint John that "the world is seated in wickedness."

And we ask ourselves why? Why is the world so filled with sin and crime and abomination? It is because the faith of the world is failing, and as it fails man's only true end and very purpose is life—the next world—ceases to impress its beauty and its brightness on man's mind; then little by little it fades away and disappears from his conscience. Faith, man's only guide to things supernal, loses its hold, languishes, dies out and leaves him in spiritual darkness, leaves him to the insecure and faulty guidings of his reason and gives an example of "the blind leading the blind and both falling into the pit." There are, you know, dear friends, men who deify reason, who would have reason supplant faith and take its place as our only guide to human righteousness. They call themselves philosophers, rationalists. But, dear friends, reason can never stem the tide of wickedness when faith is dead. Faith and faith alone can strengthen us against ourselves, the world and satan. Reason is good enough when it is directed by faith and has the principles of faith to work upon, but can never of itself supply motives strong enough to make us resist sin and degradation.

And this is shown with clearness and cleverness by one of the foremost Catholic writers of the day, who draws his argument from a crime so terribly prevalent nowadays — the sin of suicide:

"A man commits the atrocious crime of self-destruction, and it may indeed be said that he has violated reason, and truly. But why do we say so? Because we are supposing him to possess the Christian faith. We suppose taat we believes in God, who forbids self-destruction; in the punishment due to his act, and in the duty of exercising patience and resignation under the trials and miseries of this life, by which he may reap a reward eternal. But if for a moment we change our supposition, the case at once takes on a different complexion. Suppose the man who drowns or poisons himself or blows out his brains had already persuaded himself that there is no God, no heaven, no hell. Suppose that he is so lost to all sense of religion that he has at last succeeded in convincing himself that no hereafter exists, and that death ends all. In that case why should he live one moment longer than he thinks desirable? Why should he prolong an existence which has lost its charm? When once a continuance of life comes to mean only poverty, disappointment, disease and shame, why should he not end his existence? Why? Because God forbids self-destruction? But this wretch does not believe in God. In order then to merit by patience and long suffering a higher place in heaven? But he denies that there is a heaven. At least then for fear of hell? No. Hell to his mind has no reality. The simple fact is that the absence of faith has removed all the solid motives that support him. Reason remains, but has no motive to influence it. From his point of view he has acted reasonably enough. It is not his reason that is at fault; it is his faith that has failed. The cause of that man's suicide is not want of reason, but want of the true belief in God, in future judgment, in heaven and in hell. And the only thing that can stem the tide of this fearful crime is to restore to men the great theological virtue of faith, without which it is impossible to please God.

The same can be said of all the other passions and evil propensities to which human nature is heir. Weakened faith is the fruitful mother of those false principles that are sapping the very moral life of many of our Catholic men and bringing scandal to those outside the Church and opprobrium to her fair name. Weakened faith it is that destroys firm consistency of moral character and has made too common in the minds of many Catholic men that absurd, stupid, impious persuasion that the application of the moral law changes with the circumstances of persons, places and times. In other words, that a Christian can, as it were, divide himself into two distinct persons, and according to the circumstances either assume or reject moral responsibility. Mere opportunists, they are after the manner of Pontius Pilate in the trial of our Blessed Lord.

It is this persuasion that distinguishes in a man the various consciences so commonly heard nowadays. There was a time when a man was supposed to have but one conscience, his guide and judge in every phase of life. But now it is common to hear of a civil and a religious conscience, of a political conscience and a Christian one, of a public and a private conscience, of a social, scientific, a diplomatic conscience. All, dear friends, iniquitous subterfuges by which foolish men deceive themselves trying to make themselves believe that what they cannot do as Christians because it is a sin and the law of God forbids it, is perfectly lawful for them as citizens, or officials, or diplomats, professional men or scientists.

But if weakened faith does so disturb our moral life, incomparably greater is the damage it does to our life of faith itself. In fact, it is to weakly undermined faith we must trace the origin of perhaps the most dangerous enemies the Church of to-day has to combat. We call them Modernists when they deal in philosophy and theology and strive to cover their errors with abstruse reasoning and cumbrous phrases that neither to themselves nor to any one else have a precise meaning. They are termed "Liberal Catholics" when they act upon the principle that religion is a thing for the Church alone and must never be allowed to interfere in any way with social intercourse. There are many Catholics who delight in being called "liberal-minded, broad-minded," but believe me, dear friends, it is but another name for indifferentism. Their slogan—first principle—is to respect the opinions of others. Education, civility, ordinary courtesy demands as much. And they will hint, these "liberal" Catholics, at the superstition and intolerance of the Middle Ages, and even the inquisition will loom up before their minds if any one should dare to call by their right names the blasphemies that nowadays mask under the name of religion. "Respect the opinions of others," they say. And I agree with them. We must respect their opinions as we ourselves are respected. But it would be interesting to define just what is an opinion. Opinion, according to philosophers, can be held only about things that are certain, neither certainly true nor certainly false. It is a judgment formed on reasons that do not produce certainty, as for example, in the realm of literature there are many opinions as to the relative merits of various authors: in medicine there are different opinions as to the different schools of philosophy there are, for instance, various opinions as to the origin of ideas. In a word, so long as the truth or falsity of a matter is not clear and sure, you may have your own opinion of the matter, and it would be arrogance on the part of any one who would deny you respect for your opinion. Whilst then you remain within the realm of opinion others may combat it, they may repudiate it, but ordinary politeness demands that they respect it. But tell me dear readers, if a man were at this moment to proclaim to you the doctrines of Communists and extreme Socialists; that private property is theft; that capital is a tyranny; that the family is a mere conventionality; if he should say that it is lawful for you to steal, to calumniate your neighbor, to lie, to lay snares to corrupt the fidelity of your wives and the purity of your daughters, would it be uncivil, intolerant, fanatic for you to raise your voice in indignation against him? But should that same man deny the divinity of our Lord Jesus Christ, the eternity of hell, the divine institution of the sacrament of penance; should he maintain that the Catholic Church is not the one true Church, the Pope is not the Vicar of Christ; should he assert that the soul dies with the body, there is no distinction between the good and wicked in the next world, the "liberal-minded" Catholic tells you that you must respect his ideas. It would be intolerant, fanatic, bringing the barbarity of the dark ages into the enlightened twentieth century not to do so.

"In matters of religion you must respect others' opinions." But tell me, is it an opinion that Jesus Christ is not God? Is it an opinion to deny the existence and eternity of hell, the immortality of the soul, confession, the Church? Oh, no. Now you are within the realm of Catholic faith, and that which denies those eternal truths is not opinion; it is error, it is heresy, and we cannot, must not have respect for heresy. Any compromise with heresy means a denial of Christ before men. Bear this well in mind, lest you lose your immortal soul.

—Rev. Thomas Daniel Kennedy.

As life goes on there come to us joys and sorrows. The joys outnumber the sorrows. In token of this we may remind ourselves of the deeper impression made by the latter, and of the furrows they plow in the soil of the mind. The child whose vacant chair sends you on a pilgrimage to a flower-strewn grave is never forgotten. — Margaret E. Sangster.

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THE GREATNESS OF ENGLAND

What is the greatness of England? Is it founded on Divine truth, or on human strength and will? Is it material or is it moral? Has it attained this mighty attitude among nations by the power of moral elevation, or is it the upgrowth of mere material strength? Let us analyse it. What is it that makes England great in the world? Colonies which fill the earth? What are the morals of those colonies? How were they won, how have they been kept? Armies. What are the morals of armies? Fleets. What are the morals of fleets? Commerce. What is the morality of traders? Wealth. "The desire of money is the root of all evils." Manufacture. What is the state of our mines and factories? And whence comes the industry of England? The nerve, the sinew, the strength and the perseverance are moral; but what is the purity, the truth, the meekness, and the faith of those who wield this industry? And whence comes this mighty power of manufacture? Shall I not trace it to its one true source if I find it in the skill of applying science to subdue the powers of nature to the dominion of man? The mighty bubble of wealthy, commerce and splendor may be traced back to this: that the skill of an intellect and the tact of a hand have taught the English people more cunningly than any nation of the world to apply physical and mathematical science to the production of material results But where is the morality of all this? I deny not to England great moral qualities which we may also trace back to the Saxon ages. Nay, we may go further. We may find the same love of truth and social order, with other great moral laws, in the German race, as described in Pagan history. We deny not these; but moral virtues which existed before faith are not the fruits of faith; and the greatness of England, so far as I have traced it, is material and not moral.—Cardinal Manning.

"Kindness is the Word"

Because people differ with us about religion, is no reason why we should hate them," says the Catholic Columbian. "They may be just as sincere as we are. They were brought up in their belief and they think it the truth. We should pray for them that the Holy Ghost may grant them His light. We should take occassion to give them Catholic books to read. We should explain to them our religion, and, still more important, we should live it, to let them see it in practise. Then we should love them and do them all the good that is in our power. That's the way for us to treat non-Catholics. That's the way to make converts."

FUNERAL OF MR. JOHN SCOLLARD AT ENNISMORE

The funeral of the late John Scollard took place this morning Feb. 27th, from the family residence, Ennismore, to St. Martin's church, thence to St. Martin's cemetery, for interment. The service at the church was a very solemn and impressive one, there being a large congregation, which included many friends and relatives from Peterborough, Young's Point, etc. In the funeral cortege were nearly two-hundred vehicles.

Solemn Requiem Mass was sung by His Lordship Bishop Scollard, a son of the deceased, Father McColl, rector of St. Peter's Cathedral, Peterborough, was deacon, Father Phelan, of Lakefield, sub-deacon, and Rev. Dr. O'Brien, of the Sacred Heart Church, master of ceremonies. Those present in the sanctuary were His Lordship Bishop O'Connor; assisted by the Ven. Archdeacon Casey, Lindsay, and Rev. Father McGuire, Downeyville, Father Fitzpatrick, P. P., of Ennismore.

Bishop O'Connor preached an eloquent sermon on the advantage of living a holy and pious life, since it means eternal happiness in the next world. He also referred to the example of the good Christian life led by the deceased, and prayed that God may grant him eternal rest in the Kingdom of Heaven.

The pall-bearers were Dr. Moloney of Cornwall, P. P. Young, and Capt. Scollard, of Young's Point; Maurice O'Connor, Cornelius O'Connor and James Scollard of Ennismore. The late John Scollard leaves to mourn his loss a sorrowing wife, His Lordship Bishop Scollard, William Scollard, farmer of Ennismore, P. J. Scollard, Postmaster and general merchant of the same place, Mrs. Dr. Moloney of Cornwall, Catherine of the Good Shepherd convent, Lizzie at home and one surviving brother James Scollard.

To Home Seekers

We have been requested by one of the missionaries in Alberta to state that there is no free land now left in the Lethbridge Land District. There are, however, entries made every day for quarter and half sections which have been cancelled by the Government. Entries of this kind can be made only by parties who go there. All information will be given them when they arrive. Whenever a valuable piece of land is open for entry in this way many applicants are on the ground. Sometimes a party brings ten to twenty men to the district and they besiege the doors of the Land Office for an entire week to be sure of the first place. A year ago a Land Office was opened in Medicine Hat. In this new district there are homesteads yet for a good many thousands of settlers. Our correspondent, however, states that the conditions of these lands are unknown to him. Further information in regard to them can be obtained from Rev. Father Krug, Medicine Hat. Those who want to settle within sixty or seventy miles of the Lethbridge district might write Rev. Father K. Meyer, Lethbridge, Alberta. Lethbridge has other advantages too, besides land, as it is getting to be quite a mining centre. We are advised there are some disadvantages also, as there is in every other country in the world, but full information will be given by the priests we have named.

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DIED

MURPHY.—In Lonsdale, Ont, on the 10th March, 1911, Margaret Ann Murphy, the beloved wife of Stephen E. Coffey, aged thirty-seven years. May her soul rest in peace!

O'Hagan—At Paisley, Ont, on Wednesday, Feb. 8, 1911, Mr. John O'Hagan, brother of Dr. Thomas O'Hagan, editor of the Chicago New World. May his soul rest in peace.

TEACHERS WANTED

TEACHER WANTED FOR MACTON R.C. S. S. Duties to commence 24th April, after Easter holidays. Stating salary and qualifications, address A. E. Gibbons, Box 54, Linwood, Ont. 1692-3.

WANTED A CATHOLIC TEACHER HOLDING second class certificate of qualification for the Bamberg Separate school. Duties to commence April 24. Apply stating salary to J. W. Hartleib, Sec.-Treas., Bamberg, Ont. 1692-2

TEACHER WANTED FOR ROMAN CATHOlic Separate school No. 6, Proton; to commence duty after Easter holidays. State salary, experience, and apply to Thos. Begley, Sec.-Treas., Egerton P. O., long distance phone. 1692-2.

TEACHER WANTED FOR S. S. NO. 6, PILKington holding a second class certificate. Duties to commence 24th of April 1911, after Easter holidays. Salary $500 per year. Apply to George Haennel Ariss, P. O. Ontario 1692-3

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WE HAVE AN OPENING FOR A DRY goods man, window dresser, card writer. Apply giving references to T. P. Malone, Strathcona, Alta. 1692-2

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He Bought Her a 1900 Washer

One of Our Readers Tells How Her Husband Learned What Wash-day Means to a Woman

Dear Editor: Most men have no realization of what "washday means to a woman. My husband is one of the best men that ever lived, but he laughed when I asked him one day to get me a 1900 Gravity Washer. I told him it would wash a tubful of clothes in six minutes. "Why, wife," said he, "a washing machine is a luxury. And, besides there's no better exercise than rubbing clothes on a washboard. It's good for the back. I think we had better wait till we get the farm paid for before fooling away money on such new-fanged things as washing machines."

JOHN'S BUSY DAYS

That settled it. I gave up the idea and kept right on washing in the same old way. I confess I felt hurt, but I knew John had no notion how hard it was to do the washing for a family of five—three of them little tots.

I am not very strong, and the washing with all my other work finally got the better of me. I had quite a sick spell, and after things had gone at sixes and sevens for nearly two weeks I suggested to John that he had better do the washing. We couldn't hire a girl for love or money, and the situation was desperate.

So one morning he started in. My! what a commotion there was in the kitchen! From my bedroom I occasionally caught glimpses of poor John struggling with that mountain of dirty clothes.

If ever a man had all the "exercise" he wanted, my husband was that man. I couldn't help feeling sorry for him, and yet it made me laugh, for I remembered how he made fun of me when I hinted so strongly for a 1900 Gravity Washer. When he finally got the clothes done and on the line, he was just about "all in."

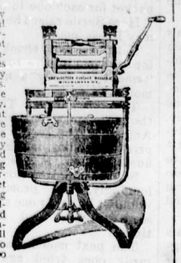
That evening John came to my room and said kind of sheepishly: "What's the name of the firm that makes those Washers you were talking about?" I looked up their advertisement and found the following address:—

C. R. J. N. Bach, Manager,
The 1900 Washer Co.,
357 Yonge St., Toronto, Canada.

That's all he said, but he lost no time in sending for their Free Washer Book. The book came in due time, and with it an offer to send the 1900 Gravity Washer on thirty days' free trial. My husband jumped at the chance to try the Washer without having to spend a cent. "We'll have four weeks' use of the Washer anyway, even if we don't decide o keep it," he said. So he told the company to send on the Washer.

It was sent promptly, all charges paid, and the the 1900 Washer Company offered to let us pay for it in little easy payments. The next week I felt well enough to use it. It is the nicest Washer I ever saw, and it about runs itself. Takes only six minutes to wash a tubful, and the garments come out spotlessly clean.

We were all delighted with the Washer, and wrote to the company that we would keep it and accept their easy payment terms of 50 cents a week. We paid for it without ever missing the money, and wouldn't part with the Washer for five times its cost.



If women knew what a wonderful help the 1900 Gravity Washer is, not one would be without it. It saves work and worry and doctor's bills. Takes away all the dread of washday. I feel like a different woman since I have quit the use of the washboard. If any woman's husband objects to buying one of these labor-saving machines let him do just one big washing by hand-rubbing on the old fashioned washboard, and he will be only too glad to get you a 1900 Gravity Washer.

Anybody can get one on free trial by first writing for the Washer Book.

Don't be talked into buying any other machine—there are many imitations, but none "just as good" as the 1900 Gravity Washer.

Excuse me for writing such a long letter, but I hope, Mr. Editor, you will print it for the benefit of the women readers of your valuable paper.

Sincerely yours,
MRS. J. H. SMITH.

The secret of the easy operation of the 1900 Washer is in the peculiar "S" shaped links, which no other washer can have, then it has no iron to come into contact with the clothes, and also has a removable tub, which is a great convenience.

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