The Catholic Record

ablished Weekly at 484 and 486 Richmond street, London, Ontario. Price of Subscription—\$2.00 per annum.

EDITORS : REV. GEORGE R. NORTHGRAVE . Author of "Mistakes of Modern Infidels. PHOMAS COFFRY.
Publisher and Proprietor, Thomas Coffey

Messra. Luke King, P. J. Neven, E. G. Broderick and Miss sarah Hanley are fully authorized to receive subscriptions and transact all other business for The Carholic LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa. June 13th, 1905. Ze the Editor of the CATHOLIC RECORD,

London, Ont.

My Dest Sir,—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it ladfrected with intelligence and ability, and, above all, that it is immed with a strong Catholic spirit. It strenusally defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

liv of the Church, at the same time between the best interests of the country.

Bollowing these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its sholesome influence reaches more Catholic refore, earnestly recommend it to Cath-

my blessing on your work, and best for its continued success. for its continued success,
Yours very sincerely in Christ,
DONATUS, Archbishop of Ephesus,
Apostolic Delegate.

University of Ottawa.
Ottawa, Canada, March 7th, 1900.
To the Editor of The Catholic Record London, Ont:
Date Sit.

Dear Sir: For some time past I have read our estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in congratulate you upon the manner is the published.

matter and form are both good; and Catholic spirit pervades the whole, erefore, with pleasure, I can recommen the faithful.

faibhful.

2 ing you and wishing you success,
Believe me to remain,
Yours faithfully in Jesus Christ
† D.FALCONIO, Arch. of Larissa,
Apost. Deleg.

LONDON, SATURDAY, DEC. 15, 1906.

THE SEMI-ANNUAL meeting of th Archbishops and Bishops of Ontario took place on Tuesday, 11th inst., at the Bishop's residence, Peterborough. For several years these meetings have been held a couple of times a year, when matters pertaining to the Church in the Province were discussed. No doubt they will tend to promote peace and good-will and happy relations between the ecclesiastical authorities and the hity.

ENEMIES OF THE CROSS.

It is sad to think that Ecuador' politicians have taken a leaf out of the book of M. M. Clemenceau and Combes and have determined upon the destruc tion of religion in that State which was so recently as 1865 a model Catholic Republic, under the glorious rule of that model President, Garcia Moreno.

During the Garcia regime, the Republic was solemnly and officially consecrated to the Sacred Heart of Jesus. but it lost its religious fervor after Garcia was assassinated in 1875 by one of the anti-Christian Free Masons' clique, and since then the State fell into the hands of a truculent Atheistic and Masonic clique who have determined to make the country Atheistic by the total destruction of all religion. These persecuting rulers have for years kept religious teachers out of the schools, banishing them from the country, and not permitting them to do any part of the work for which they were instituted, such as managing the hos pitals and refuges for orphan children and those who have been abandoned by their parents. Even they interfere with the celebration of divine worship and where they see fit, prevent the celebration of the Holy Sacrifice of the

There are seven dioceses in Ecuador. but all are without Bishops except Quito, where the aged Archbishop Suarez is allowed to live precariously, and he that despiseth you, despiseth Me, and he that despiseth Me despiseth because he is old and feeble, and the Him that sent Me." (St. Luke x. 10 16.) government, or rather the tyrant, who as President, governs the country according to his own will, imagines that the Archbishop is too feeble to oppose his will effectually.

But it may be said, why does not the Holy Father appoint Bishops for the vacant sees, as there is complete separation of Church and State in the Re public? It is because the President claims all the rights of patronage, which were formerly claimed by the sings of Spain, as if an anti-Christian President could possibly inherit rights in the administration of Church affairs, which were granted to Christian Princes, from time to time, in consideration of their zeal for religion, and their encourage ment to its practices. Among the rights thus claimed is that of nominating Bishops.

It is just the position in which the Holy Father found himself placed when nearly a score of dioceses were vacant in France. The Holy Father was patient to that degree that he did not fill the vacant sees while it was clear that great offence would be given to the Atheistic Premier M. Combes. But there is a point beyond which forbearance ceases to be a virtue, and M. Combes reached that point, and on one day the Pope himself consecrated the eighteen Bishops who were needed to fill the vacant sees, and these took possession of their sees to the intense indignation of the tyrant, who looked on with no consoling thought further than to nibble in anger at his finger nails.

The day will come when Ecuador will

France, too, may celebrate its triumph

over its apostate rulers. History furnishes us with many

amples of the evil fate of persecutors. In the old Roman Empire, freedom of worship was first proclaimed for Christians in A. D. 312-but not till 323 was this proclamation put into force. By 330, Christianity was the dominant religion of the Empire. In 360 Julian the Apostate attempted to crush Chris tianity and restore Paganism, Judaism, and anything which might annoy the Christians. In 363 Julian was himself crushed by a pagan army from Persia, and he died delying heaven with the blasphemous exclamation: "Galilean, Thou has conquered."

In the next year Christianity was again dominant, and its influence increased rapidly till Rome became an independent monarchy under the Popes in 728, and it flourished by its concord with Pepin of France in 755, and with Charlemagne from 800, and for many generations.

In 1793, the Catholic Church was crushed in France, and was even in worse condition that it is in to day. To make sure their work, the French Republicans abolished the calendar and even the days of the week. The seasons were changed and the era of the revolution was substituted for the era of Christ. A pagan idol-that is, a woman of ill fame, was set up in Notre Dame church of Paris to be adored by the people. But the Revolution's insatiable appetite for blood was appeased within a few years by the blood of its own parents and children-Marat, Danton, Robespierre and the reign of terror ended after nine years' existence !

History will repeat itself alike i Ecuado: and France.

We need not be so very much astor ished at such things happening. It is the spirit of the world, instigated by the devil, who is always endeavoring to overthrow the work of Christ-and local attempts are made to do likewise, from time to time, in almost every parish in our own country. The devil is at work as a roaring lion seeking whom he may devour; and, as a matter of course his devotees seek to destroy the priests, who are the instruments by means of which their machinations are exposed and made harmless. Just as in France and in Ecuador, in our Canada also these disturbers carry on a campaign of lies-and they cannot endure to have the mask of hypocrisy torn from their

Christ Himself will protect His Church and its pastors; for in sending them forth to preach His Gospel, has He not said :

"Into whatsoever city you enter, and they receive you not, going out into the streets say, even the very dust of your city which cleaveth on us do we wipe off against you. It shall be more toler ble in that day (of their sin and their judgment) for Sodom than for that city. Woe unto the Chorozain! Woe unto thee Bethsaida! for if the mights works had been done in Tyre and Sideor which have been done in you, they would long ago have done penance sit ting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sideon at the judgment than for you. And thou Caphernaum, which are exto hell.

Then more specially to the priests, represented by His seventy-two missionary disciples as well as to the Apostles, He adds :

" He that heareth you, heareth Me,

The Catholic people of Canada are of a different class from those of France and Ecuador, and they will not toler ate for a day the crusaders of calumny -snakes in the grass who strike in the dark, but who will surely be dragged forth to have their deeds exposed in dogma and morals. the full light of day.

TRUTH SHALL MAKE YOU FREE.

Mr. William Jennings Bryan, who has been twice a candidate for the Presidency of the United States, being beaten, first by William McKinley, who was killed by an anarchist assassin, and secondly by Theodore Roosevelt, the present president, recently delivered an interesting address to the Brotherhood of the Central Presbyterian Church of Des Moines, Iowa, which shows, that the defeated advocate of a silver standard of currency, is not in any sense an adherent of nothingarianism in religion, as are so large a proportion of the people of the United States. He is, in fact, by conviction a Christian, though he belongs to a denomination which has but a limited number of adherents in the United States, the religion which was professed by his ancestors.

The absurd theory of the Rationalistic or practically Atheistic population that a morality may be taught without the Christian faith for a foundation is wisely rejected by Mr. Bryan, and his words are well worthy of earnest consideration by the people of

by the sophistical display of Atheistic

or Agnostic rhetoric. He said : "I think as I grow older, that I place a higher estimate on moral questions than I used to. In fact, I believe that we all do, for in our later years, these things attract us. In our later years, these things attract us. In our earlier years, we are filled with thoughts of money, and power and fame. But as we grow older, we begin to consider more those things which are ethical."

He made reference also to the opinion some months ago given utterance to by Dr. Osler, that men cease to be of use at sixty years of age, and that at this age it would be wall that they were

chloroformed. Mr. Bryan said: " It may be that while man reache perhaps, before this age the zenith of his physical or mental powers, yet the sweet wholesomeness of his moral character becomes a benediction to all manifold in the dealing of the second sec kind in his declining years." He added impressively, "a man's ought to grow up to the moment of Since I have had the or portunity of studying other religions, have come to place a higher estimate on our religion. I joined the Church when I was fourteen years of age, an age when I was too young to under-stand much about creeds; but I believe I understand the fundamental principles of the different beliefs.

" I read a book by Herbert Spencer at one time, in whi orality without religion, and I was never in my life so disgusted by the utter failure to prove a point, as was evident in that book. There can be no norality without religion."

"I cannot conceive of a morality without staying power which holds a man up of what may be the storm ound him. I have only known public affairs intimately for about sixteen years, and yet in that short time I have known man after man to go down, for no other reason than that he lacked a man has not that stay religion. If ing quality, he is going to break down for the only power which enables a man to stand the responsibilities and worries of this life, is the power of

It is much to be regretted that French statesmen are not imbued with similar belief in the power of religion. Had this been the case, the schools of France would not have been made godless by force, and the morality of the people would not have been destroyed by the Godless education in which the present generation of France has been reared, with the result of an unprecedented increase of crime, and a degeneration of the people as evinced by the falling away of population to the extent of 10,985 in a single year. Alas! how rapidly has Infidel rule among that once progressive and prosperous people caused their fall through the predominance of an Infidel government for a generation:

Mr. Bryan continued:

" To my mind the greatest virtue is forgiveness, for no one can forgive wh does not love, and no one can love who does not forgive. It is because this religion of Jesus Christ is founded upon love that I believe it is going to con-quer the world. I believe there is going to be a great change in our

The necessity of this change in the ideas of the American people is seen in the fact, that godless education has done its work just as it has operated in unfortunateFrance, so that now, not with standing the fact that the United States census has rather obscured the actual state of ligion in the nation, it reveals enough to show that religion has decayed to an alarming extent in the last century, and especially during the last half thereof, so that it is now confidently stated that fully 50,000,000 of its people are attached to no religious body, while only about 30,000,000 are of any religious belief; and of these, nearly one half are Catholics, and many of the others are practically of no religion, being Mormons, Theosophists, Eddyites, Dowieites, Unitarians, and members of other creeds which have in reality no faith in the true God who is the only foundation of religious

Mr. Bryan continues :

" As long as we strive for what we can get out of the world in material things, there will be strife, and war, and distress, but when we try to see what we can put into this life, and how we can enrich it, the world will be transformed. If we were to instill this religion of the lowly Nazarene into every life, it would not take long to get rid of graft and corruption in politics. I am satisfied that every year finds our religion farther and farther along, and the time will come when 'every knee shall bow, and every tongue coniess, and when that time shall come, we will all stand on that platform which Christ laid: 'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.'

Many deep thinkers having in view the wonderful progress which the Catholic Church has made, and its unpre cedented vitality, are of opinion that the Catholic Church will surely win her way to the first place in the United States, and will be practically the national Church of the great American Republic. Pius X. has also expressed this opinion, and we believe the day will arrive when this shall be the case. Should this forecast be correct, the morality and prosperity of the country, temporal as well as spiritual, will be assured; for the causes which are leading it to destruction will then be rethrow off its apathy, and by that time America, of whom so many are caugh moved, and "the truth will make the

nation really free," under the influence of a religion whose dogmas change not because they are true, and whose morality, founded upon an indestructible faith will lead the human race to the noble destiny for which it was

MENTAL FREEDOM AND PATENT MEDICINE.

It is strange that in this age of get rich quick schemes and patent medic ines, we hear of the mental slavery of Catholics. Men will entrust their phy sical salvation to any charlatan with a loud voice and wealth of promise and never doubt the reasonableness of their conduct. Or, charmed by the accents of the gentlemen who wish to give them. for a consideration, the benefit of mines which may be on the planet, they part with their warnings and sol ace themselves with the thought that they are financiers of the first rank And again, they will follow a party leader without having an independent opinion of the current political questions and preen themselves on being "intelligent constituents." They are, in fact, in such an attitude of unfettered mentality that they must pity Catholics who are in the valley of mortal slavery. We are, it is said, under the heel of a foreign potentate. The heritage of free thought is not ours, and, so shackled to antique dogmas, we are unable to keep company with those who believe in patent medicines, and to every "ism" made in Germany or the East, give a helping hand.

AS WE ARE. And yet we know that Rome imposes no human authority upon any Catholic. So far as doctrine is concerned all members of the Church from the Pope to the humblest Catholic are equal. In our assent to divine revelation we comport ourselves in a rational manner. When God comes before reason and proves that He is God, we are, unless we stultify ourselves, bound to believe all that He says or does. When we have proof that God has spoken, we are bound to hear Him if reason will act according to reason Looking then at the Bible as an authentic record of facts, and reading therein that Christ established by miracles His right to teach men and founded a Church to perpetuate His mission, we are led by reason to the gates of the Temple of Faith. And then, with the understanding enlightened and the will excited and strengthened by divine grace, we enter the gates and say 'I believe." Intellectual conviction is not faith. To accept the authority of the Church ; to obey the voice of God Who is with her, is a supernatural act, having its beginning and life in the grace of God. Faith is a supernatural virtue through which by the influence and with the aid of the grace of God, we believe that the things which He has revealed are true, not because of their intrinsic truth seen by natural light, but on the authority of God Himself, Who has given the revelation, Who cannot be deceived nor deceive.

MENTAL FREEDOM.

Omitting comment on the failure of reason to give an answer to the problems which encompass us-on science voiceless before the questions of origin and destiny - is it, we ask, mental slavery to accept whatever God has revealed because He Who cannot err has revealed it? So it is said. And yet every day we make acts of human faith-We take things on the authority of others. We believe in the reality of things we have never seen on the authority of trustworthy witnesses. We eat bread as nourishment on the authority of the baker. We make an act of faith when we swallow medicine. The soldier may not know the plan of campaign, but he has faith in the generalship of his leader. From birth to death men are, in matters of secular import, led by authority : and they are not in mental slavery. Why then should Catholics, who in obedience to command to render "reasonable service," surrender the intellect and will to the guidance of God, speaking through the Church, be in mental slavery 1

FREETHOUGHT VERSUS THE

CHURCH.

Are we opposed to "free thought,' We are opposed to thought that puts the human intellect against God. Are our friends of the opinion that they are free, because, instead of accepting the authority of the Church, they prefer views of those of some self-constituted teacher? Are we less free than they are because we have faith? If they accept revelation at all, they must have observed how our Lord speaks as One having authority. He proposes His doctrine not to be discussed but to be accepted. He does not leave authority in matters of religion an open question. He came to give us

the truths revealed. But while it restrains the intellect from error, it ppens up to it realms where live the wisdom and love of God: it puts us into communication with the invisible, and shows no truths which the reason of man could ever know. The "free thinker " may sail life's ocean with the light of reason to guide him : the non-Catholic may depend upon the Bible; we, however, prefer the bark that has at its helm the infallible steersman to whom Christ said: " He that heareth you heareth Me. And behold I am with you all days, even to the consummation of the world."

FREE THOUGHT A DELUSION.

Is there any such thing as "free hought?

Having learned, for example, that Japan is a nation, are we free to think that this fact may not be true? Is a normal intellect, knowing the rules of any exact science, free to think any. thing which contradicts them? To be brief, thought is not free, because its cause, the thinking principle, is chained to the data given it. If, however, our friends urge that the intellect may God, is to push folly to the very limit. draw conclusions otherwise than from its conception of data, they speak a language unknown to men who think. Given the fact demonstrated. beyond all possibility of doubt, that God has spoken, it follows that conjecture and speculation and arguments to the contrary, are useless and absurd.

THE SEAL OF HUMAN LIBERTY.

We however, do not, on account of this, part company with liberty because liberty has its source in the will. If we reject revelation and refuse to hear aught of Faith, which is the captivity of mind and obedience of the heart, it is not because reason is opposed to to prayer, and pride transforms the soul, meant for God, into a rotary of self. Under the flag of license-mis named liberty-pride loots and destroys the human vessel. It strangles reason and then boasts of it. The passengers of a steamship may throw its captain overboard, but the plea of liberty would not be accepted in court. A man may bore a hole through his neighbor with sword or pistol, but he does not, before a judge, indulge in dissertations anent his right to do what he likes. The freedom which ennobles a man is the freedom which is guided by reason and faith. The fact is, however, that the free thinker is not free : he is the slave of his passions and prejudices-of his newspapers-the echo of men who but quarrel with their God.

FREE THINKER VERSUS AD B BELIEVER. In so far as knowledge goes have

free thinkers any advantage over Catholics? Are they better able than we are to penetrate the secrets of nature? of the world of reason, of the spirit? Enter the supernatural world and the free thinker is blind. He has no an swer to the great problems of the soul. Read the great Rationalists and see how meagre their knowledge in regard to these problems. But the eyes of Faith sees new spaces, sees the path and notes the precipices on either side. sees new countries which hold for him new ambitions and interests, and hopes and teachings which excel in their sublimity the greatest truths which fall from the lips of men. Is all this against the dignity of man, or against his liberty? Do discoveries impede progress? Is the astronomer thwarted in his use of the telescope because new planets have been found? Is reason sinned against because Faith lifts it up and gives it a telescope to see truths, which, if unaided, never could see at all, and discloses to it a knowledge unbounded by either time or space.

HOW THE MIND IS DISHONORED.

The mind is dishonored when it assents to anything without sufficient ground for such assent. Now, here the free thinker, assuming that the Church is a despotic tyrant, has, in his opinion, an irreputable argument against us. Let us see. The Church's gates are open : she invites us, but she does not force us within her precincts. She shows us her titles. She tells us to read her documents and to inspect her claims. True indeed is it, that, if we choose her as our spiritual guide, we are confronted by things which we do not understand. But when God affirms them it is folly to deny them. When the truth of anything which we cannot comprehend is duly attested, reason bids us believe it. Our inability to comprehend it matters nothing : the question that concerns us is: " Have we satisfactory evidence of its truth?" If we have we are bound to accept it. The free thinker, who balks at mysteries which relate to the future life and God, and to the teachings of the Church which he is at liberty to examine, shows the quality of his freedom by following blindly some self-constituted teacher. information of another world. And Or they will require the illiterate to this information forbids speculation on believe truths which are incomprehen-

sible to them. Their children are taught to believe things which they do not understand, on their authority. And with wondrous inconsistency they refuse to God's unerring word, the docility which they claim as due to their fallible utterances.

THE FREE-THINKER AND MYSTERIES.

The free-thinker believes every day of his life in things which he does not understand. The most familiar things are oftimes the most incomprehensible. What does he know of life, of attraction, of heat, of a hundred other facts which reason of its incompetence and ignorance. "We live," said Lord Salisbury, to the British Association, (Aug. 9, 1894), "in a small, bright oasis of knowledge, surrounded on all sides by a vast unexplored region of impenetrable mystery." To say then, that the intellect, baffled by truths in the natural and physical order, should reject religion because it contains mysteries, and man should reject divine authority because he cannot sound the depths of the knowledge and wisdom of

THE CHURCH AND LIFE.

The Church, it is said, is mumified. wathed in antique dogmas which are out of date. They were out of date centuries ago, in so far as they opposed the pride and sensuality of the Greek and Roman. They are out of date today with some for the same reason. They are out of date with the men. who are unreasonable enough to say that truths revealed by God, can be minimized or spurned and who adopt, implicitly at least, the Ingersollian diction as to beating the Ten Command ments. But why attack the mummy. It is clear that they who are faith but because passion closes the lips in the vanguard of Rationalism have no doubt as to the vitality of the Church. And because it is living, it progresses along given lines, within given bounds: "a progress that can enlarge its teachings without changing them; that can be always the same, and yet be always developing." Her faith is the faith once delivered to the saints. When we understand that the Church is Christ, continuing His mission, teaching all men who wish to come to a knowledge of the truth, we realize the meaning of St. Paul's words "that she is the House of God, the pillar and ground of truth." And the realm of revelation is so vast that we can explore it without ever fixing its boundaries. Thinkers and saints can explain and defend and unfold the beauties of doctrine: and while faith thus increases the activity of the human mind, it preserves it from error. If the Church is a mummy, how is it that her genius has erected these miracles in stonethe old cathedrals-and imbued canvas and marble with life and immortality! Are we mentally free? Hear Cardinal Newman, who, in his letter to the Dake of Norfolk, writes:

"From the day I became a Catholic, now close upon thirty years, I have never had a moment's misgiving that the communion of Rome is that Church which the Apostles set un at Pente cost. Never for a moment have I wished myself back: never have I ceased to thank my Maker mercy in enabling me to make the great change, and never has He let me teel forsaken by Him in distress or in any kind of religious trouble."

And Dr. Brownson tells us that he has never in a single article, dogma or proposition of faith, which embarrassed him as a logician and which he could, so far as his own reason was concerned, have changed or modified, even if he had been free to do so. "I have never," he says, "found my reason struggling against the teachings of the Church, or felt myself restrained, or found myself reduced to a state of mental slavery. I have, as a Catholic, felt and enjoyed a mental freedom which I never conceived possible while I was a non-Catholic."

THE POPE AS A LINGUIST.

When Pope Pius X, was elected to the supreme Pontificate of the Church, it was made a matter of wonder by the sensational furnishers of news to the British and American papers that he was unable to speak French. There is no real obligation on the Pope to know French, though it is one of the most convenient, and perhaps we may say absolutely the most convenient of the modern languages beyond Italian for the Pope to know. But the Holy Father apparently did know French even when he was elected Pope, for within a very short tine after he received French visitors with whom he conversed in their own language, and we have been very lately informed by the Semaine Religeuse, that on the occasion of the recent visit of Mgr. Archambault, Bishop of Joliette, Canada, to Rome, that His Holiness spoke French nearly all the time during the interview. It appears that the Holy Father speaks French readily to visit. ing French Bishops, though he prefers to speak in Italian or Latin.