

IDEALISM OF THE SUPERNATURAL

ARCHBISHOP IRELAND SETS FORTH THE GUIDING PRINCIPLES OF RELIGIOUS LIFE

Archbishop Ireland preached the Sermon at the profession of 20 Sisters and the reception of 28 novices at the new St. Joseph's Novitiate in St. Paul on March 19. "The idealism of the Supernatural" was his subject. We regret that we cannot publish the sermon entire. We give only a few extracts from the Catholic Bulletin:

"Idealism is the vision of realities beyond all above the lowly world bordered by the reach of sense; it is the longing of the soul for those highborn realities, its flight, generous and unselfish, towards union with them.

"There are those who despise idealism—who crave nought for the world of men but the fleeting fact of the day, the shallow and short-lived enjoyment to be wrested from it. Positivists they call themselves; they are the dire enemies of realities. Would you have the world of men grow in sweetness and charm of life, in service to fellow-creature, in grandeur of thought and exaltation of spirit, bid them look upward and onward and know that there dwell, as not in the darkened vales of earth the true, the good, the beautiful that there lives and reigns the eternal God, in whom alone man finds abiding life and felicity.

"The world to-day is losing in idealism, because it is losing in religion. God put out of sight, the ethereal regions enclose only dream shadows; earth becomes the sole value. God no longer thought of and loved, idealism vanishes; the selfish grasp of self and pleasure remains the one object of life on earth. In many ways religion is the salvation of humanity—in this, too, that it guards and preserves idealism.

"Idealism of the supernatural uplifts the soul to the throne of God, there to inebriate itself with divine life and love, there, God like, to descend upon humanity in copious streams of devotion and service. The argument is made against the idealism of the convent that is the destruction of altruism; that suffering and needful humanity receives little from it; that it is in nature and aspiration the absolutism of egotism—egotism sublime if you will, but egotism still. This is a complete misapprehension of the idealism of the supernatural, a complete ignorance of the activities of the Catholic Sisterhoods.

"Do you seek the destruction of altruism? Then destroy idealism, especially the idealism of the supernatural. Do you seek the destruction of altruism? Then reduce the soul to an atom of earth, in warfare with other atoms for the survival of the fittest; confine it to the fatalism of facts; narrow it to the circle of things that come to-day and go to-morrow, forbidding it a vision of the beyond and the above. This done, there is no spring to the soul towards things not one's own; no sacrifice of one's self or one's possessions; consequently, no altruism. But seek you altruism, the best, the highest? Then attune the soul to the idealism of the supernatural in its best, its highest form.

"The mystery of God in His love for man. The Incarnation was the manifestation of the divine being; it was the manifestation of the divine love. Love was the cause, God so loved the world, as to give His only begotten Son. Love was the result: 'The Son of man is not to be ministered unto, but to minister, and to give His life for the redemption of many.' Light up in the human soul to whitest heat the love of the divine; stamp upon it the image of the God-head; bid it think, love and move with tenfold energy, as God thinks, loves and moves—it is altruism in its loftiest pitch, with utter forgetfulness of self, with spirit of sacrifice even to immolation in death. It is altruism to perfection.

"I have made use of the word altruism—the regard of one member of the human family for the other. It is the language of the modern world. Instead, the Christian Church uses the word charity—love. Both words indicate the philosophy of motive—the motive in altruism being such as humanity itself allows; the motive in charity, the love of God and for God's sake the love of the neighbor. Altruism is of earth, charity is of heaven. Both have a common object, service to fellow-men. But the distance in motive is the distance from earth to heaven; and so the distance in the might of consecration.

"Put together in one potent appeal all motives of altruism, devised by thinkers and actors in the field of beneficence, philanthropy, philantropists, socialogians—in persuasiveness it is the slender thread which one rude touch breaks in twain, the gossamer web which a ripple of the passing breeze dissipates, side by side with the simple challenges of the incarnate God: 'Amen, I say to you, as long as you did it to one of these My least brethren, you did it to Me.' Christian charity is the idealism of the supernatural substituted to that of the natural, Heaven substituted to earth, God substituted to men.

"The idealism of the supernatural—would you see it near in the fulness of its truth? Study our Catholic Sisterhoods—the glory of the Catholic faith, the marvel of divine grace working in human nature, the living mirror of the virtues preached in the Gospel of Christ, the valiant arm of the Church in its plan-



for the salvation of souls and the uplift of human society. "What our Sisterhoods do for fellow-creature? Our Sisterhoods pray and make expiation. Those of us who have the knowledge of the mysteries of divine grace know the value before God of prayer for others, of expiation of sin for others. This, the gift of the Sisterhoods to their sisters and brothers, tossed hither and thither on the perilous billows of worldliness, exposed to death in fatal shipwreck unless succor from God's throne be invoked upon them. Our Sisterhoods give edification, by the diffusion through the surrounding atmosphere of the fragrance of the supernatural. It was Cardinal Manning who said that the mere residence of a Sisterhood in a parish is a constant exhortation to the practices of religion.

"What our Sisterhoods do for fellow-creatures? The land is strewn with their schools, hospitals, orphan-asylums, refuges and protectorates. No ill is there that their hand does not soften, no sorrow that they do not appease, no sore that they would not heal, no uplift of mind and heart to which their help is not promptly rushed. The deeper the evil and the more repulsive the sore, the more prodigal and the more unremitting their zeal. The consecration is until death; the sacrifice is without limit; the disinterestedness absolute and complete. Wherever service is possible, it is given; and given with the fullness of soul which gold and silver do not purchase, which fame and applause do not reward. Our Catholic Sisterhoods their work is explained only when Christ's saying is remembered: 'Amen, I say to you, more as you did it to one of these My least brethren, you did it to Me.'

"The debt of gratitude the Catholic Church owes to its Sisterhoods finds no measure in words. They are the abiding proof that the Gospel of Christ finds in the Church full and abiding realization. And in this, too, it is their debt—they don its name and to its glory works most necessary to its healthiness of life, to its power to win to itself a hearing from the positivist world around it. I speak particularly of our own times and of our own country. What were the Churches in America without Catholic schools and Catholic charities? Without Catholic schools our little ones were the prey of unbelief and secularism. Without Catholic charities the world of unbelief would ask: To what serves in humanity the Catholic Church? Is it not a voice without interest to us, without touch with the world in which alone we are concerned? I speak of matters as with us in America, our schools and our charities were impossible, if we had not our Catholic Sisterhoods. Our schools were impossible, because without the disinterestedness of our Sisterhoods, laboring day after day, until years have benumbed lip and hand for the pittance of humble raiment and parsimonious meal, our schoolhouses were void of teachers and of pupils. Impossible, no less, our charities, because here, too, disinterestedness is imperative, and because the lustre of those charities is due to that supernatural sweetness of service, issuing from divine grace, which endows our Sisterhoods with peerless attractiveness, unpurchaseable by the richest gifts of earth."

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self in prayer. Count Marchand has told me that he often joined his hands, and that one could see by the movement of his lips that he was praying. Abbe Vignali said nothing in comment upon the Emperor's dispositions; the whole affair passed between them in the secrecy of the confessional, and he has never alluded to the matter. The Emperor confessed and received Extreme Unction of his own initiative with the simplicity of a child that was most touching. He was bent upon making a Christian end, and he openly said and declared as much. — Catholic Standard and Times.

IF THE BIBLE WERE NOW LOST

Were the Bible lost (says the Rev. Dr. Barry, in his Treatise of Scripture), it has been declared with not more energy than truth, we might recover its text from the writings of our Catholic Fathers and mediaeval schoolmen. Their works, which fill great libraries, are made up to a large extent of commentaries on Scripture, and are everywhere steeped in its language and ideas. Beginning with St. Clement of Rome, St. Justin, St. Irenaeus, Tertullian, and Clement of Alexandria—from about 95 A. D. to the first decade of the third century—we find the Old Testament quoted in all parts of the Church, and the New gradually acknowledged. The African Church if it did not produce, yet received from an early date (before 200 A. D.) the Old Latin version celebrated by Tertullian, used by St. Cyprian and St. Augustine. In the Eastern Church, the Septuagint was familiar to all divisions from the days of the Apostles.

For the Middle Ages St. Gregory the Great, St. Bernard, St. Thomas Aquinas, and St. Bonaventure are representative men, says Dr. Barry. But the undying merit of those thousand years consists in the fact that by devout monks and nuns the very words of Scripture were preserved to us in beautiful manuscripts, such as, towards their close and on the eve of the Renaissance, Thomas a Kempis left for our use and admiration. Catholic doctrine stayed itself on the Bible; preaching went back to it; Missal and Breviary, Pontifical Rites, Papal documents and Canon Law were efforts on a grand scale to digest its teachings and apply them. Catholic art drew its favorite subjects from Holy Writ, the literature, proverbs and daily conversation of all classes, during this long period, show that Christians were familiar with its narratives in a striking degree.

From the paintings which are still extant in Roman Catacombs, to the mosaics of St. Mark's, Venice, or the Cappella Palatina in Palermo, from the primitive religious schools of Siena, Florence, and Holland, as well as from every phase of ecclesiastical architecture down to the "Bible of Amiens" and the frescoes of the Sistine, it is evident that eyes, mind and heart could tell their fill of that inspired story. Learning and sanctity welded pen, pencil, chisel, brush, every instrument that conveys thought or evokes beauty in order that God's written word should be known and loved. The Middle Ages had their Bible in stone, illuminated parchment, in stained glass. It was delivered from the lips of popular preachers, reflected in the poetry of the Heliand, of Dante, of Fra Jacopo, expounded on the walls, gates, and pavements of innumerable churches. It was recited in monasteries by day and night, quoted in parliaments, rhymed and sung by minstrels, so that never, perhaps, was it more universally known.

Dr. Barry takes us through the earliest periods when the Bible flourished in particular versions (e. g. 311), to those which were produced in 1520. All this vast literature, he says was founded on the Latin Vulgate, though in the second half of the thirteenth century, an attempt was made by some English scholars to translate from the original Hebrew. Between 1456 and 1500, ninety-eight complete versions were printed under Catholic authorization. The Reformation, says the Doctor, which traced its pedigree from Waldensians, Wycliffe and the Hussites, brought in fresh dangers to the unlearned and made use of Scripture that it might overthrow the Church. A new discipline, as regarded the study of the Bible, was set up by the Council of Trent (sessions iv. v), which did not, however, forbid the reading or translation of Scripture in the vulgar tongue. Several Popes restricted the freedom of teachers, certainly, such as Paul IV, but subsequent Popes repealed their predecessors' rescripts when they proved extreme in their ruling.

These historical observations will suffice to prove that Holy Church has always kept the written Word in her hands while meditating on its divine sense. A large volume would be required to record the names of Catholic commentators. It has never been, however, the Catholic teaching that the reading of Holy Scripture is obligatory, and to maintain that without such general reading the Faith cannot be truly apprehended, or eternal life secured, is doctrine so remarkable that few can seriously believe in it, though often urged to do so for controversial ends. At the same time, a devout study of the Sacred Writings, with prayer and humble submission to the guardians of the faith, has been highly commended by the Fathers, as by spiritual guides like Thomas a Kempis; and in modern times, Leo XIII, has bestowed on the daily practice of it indulgences from the Church's treas-

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St. Augustine, indeed tells us that a Christian may be perfect in faith, hope and charity who is yet unlearned in the Bible; but St. Jerome, considering the duty of teachers, lays it down that "he who knows not the Scriptures, knows not the power and wisdom of God."

Leo XIII, in his Encyclical Providentissimus, concludes: "It is our wish that those, especially who have God's grace called to Holy Orders, should spend more and more diligence and industry on the reading, meditation and exposition of Holy Writ." — N. Y. Freeman's Journal.

CATHOLICS AND CLASS CONSCIOUSNESS

WE BELONG TO THE CLASS THAT HAS ACCEPTED CHRIST, BUT HAVE NO ENTHUSIASM FOR BUILDING HIS KINGDOM

Bishop Tihen of Lincoln, Neb., in an address to a body of men in Sioux City, not long ago, strongly insisted upon the need of unity among Catholics. Among other things he said: "We Catholics, in the words of the enemy, lack class consciousness." That was a mighty apposite remark: We do lack class consciousness and we should not.

Class consciousness, as defined by Socialists, means a vivid realization by each member of a certain class or body of men, of the place occupied by his class in the world and of the functions to be performed by that class in the development of the human race in its progress towards perfection. The reason why men should have this realization is that only those who realize their place and function in the world will use their strength and talents with an enthusiastic vigor for the attainment of the end and object for which their class exists.

Now, while we Catholics repudiate the false system of philosophy, on which Socialists base their distinction of classes, we must admit at least two very distinct classes of men in the world, the followers of Christ and His opponents. This distinction is recognized by the Divine Founder of our faith. "Ye are in the world, He said to His disciples, but ye are not of the world."

It is true that the two classes should not exist, for we are all the children of God and all are called to enter into the service of Christ. Christ came to found on earth the kingdom of God. He invited all men to enter; but He left them free. They could refuse and many did, and do refuse. Thus there have sprung up in the world two clearly defined and separate classes, and between these two classes there has been and will be till the end of time incessant warfare.

All Catholics belong to the class which has accepted Christ; He is their leader; His principles are theirs but, and here is where the appositeness of Bishop Tihen's remark comes in, many Catholics lack the consciousness of belonging to the kingdom of God on earth. As a consequence they not only have no enthusiasm for the upbuilding of that kingdom, but very often work against its best interests. Forgetful of the certain teaching of their Divine Head and Master, they strive to reconcile the irreconcilable—Christ and the world; they try to belong to both classes. Such Catholics lack class consciousness.

NON-CATHOLICS AND CONFESSION

Evidences of the value of the confessional as an aid to right living, apart from the grace imparted through the sacrament of penance, have been noted in every age since the beginnings of the Church; and in modern times even Protestants have acknowledged the usefulness to society of that tribunal. Leibniz says: "This whole work of sacramental penance is indeed worthy of the Divine wisdom, and if aught else in the Christian dispensation is meritorious of praise surely this wondrous institution is. For the necessity of confessing one's sins deletes a man from committing them, and hope is given to him who may have fallen again after expiation. The pious and prudent confessor is in very deed a great instrument in the hands of God for man's regeneration. For the kindly advice of God's priest helps man to control his passions, to know the lurking places of sin, to avoid the occasions of evil-doing, to restore ill-gotten goods," etc.

Readers of the daily press are familiar with cases of restoration and restitution. The Bulletin Religieux, published in Bayonne, France, recently published particulars of one of these instances. A priest called at the residence of the proper official in Madrid and placed in the hands of the secretary the sum of 1,500 pesetas. The only explanation the priest gave was that the money had been handed to him by a repentant thief who desired to restore to their rightful owner his ill-gotten gains. If the thief had been a free thinker, the injured person would probably be still awaiting the restitution of his property. Another case occurred in Louisville, Ky, some time ago. Sam Harrell, who confessed to a number of postal thefts in Chicago, informed the postoffice authorities at Louisville that in confessing he was acting on the advice received from a Cincinnati priest. According to his story he used to sit in saloons pretending to be reading a newspaper, and when he heard any of the customers state that they were expecting money from some source he would call upon the postoffice and obtain the letters. His conscience began to hurt him, and when he drifted to Cincinnati he took counsel with a priest, who told him to confess his delinquencies. Harrell is not a Catholic, but says that he had heard that "they always assist a man in trouble."

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THE IDEAL OF WOMANHOOD

CARDINAL GIBBONS DOES NOT APPROVE OF MODERN AMAZONS

Apropos the present "suffragette" agitation the following words of Cardinal Gibbons are worth pondering over: "The world it governed more by ideal than by ideas; it is influenced more by living, concrete models than by abstract principles of virtue."

The model held up to Christian women is not the Amazon, glorying in her martial deeds and powers; it is not the Spartan woman, who made female perfection consist in the development of physical strength at the expense of feminine decorum and modesty; it is not the goddess of pagan love, like Venus, whose votaries regarded beauty of form and personal charms as the highest type of female excellence; nor is it an impenetrable Juno. No, the model held up to woman from the very dawn of Christianity is the peerless Mother of our Blessed Redeemer. She is the pattern of virtue alike to maiden, wife and mother. She exhibits the virginal modesty becoming the maid, the conjugal fidelity and loyalty of the spouse, and the untiring devotion of the mother.

THE SEXES EQUAL NOW AND HERE-AFTER

Woman's origin and destiny are the same as man's; so is her dignity equal in every way. As both were redeemed by the same Lord and as both aspire to the same heavenly inheritance, so should they be regarded as of equal rank on earth; as they are partakers of the same spiritual gifts, so should they share alike the blessings and prerogatives of domestic life.

THE HOME BANK OF CANADA

NOTICE OF QUARTERLY DIVIDEND

Notice is hereby given that a Dividend at the rate of Seven per cent. (7%) per annum upon the paid up Capital Stock of this Bank has been declared for the three months ending the 31st May, 1913, and the same will be payable at its Head Office and Branches on and after Monday, June 2nd, 1913. The Transfer Books will be closed from the 17th to the 31st May, 1913, both days inclusive.

ANNUAL MEETING

The Annual Meeting of the Shareholders of the Home Bank of Canada will be held at the Head Office, 8 King St. West, Toronto, on Tuesday, the 24th day of June, 1913, at 12 o'clock noon.

BY-LAW TO INCREASE CAPITAL

It is the intention at the above Meeting to submit for the consideration and approval of the Shareholders a By-law to authorize the increase of the Capital Stock of the Bank to \$5,000,000.

ously in the same pursuits, but rather that each sex should discharge those duties which are adapted to its particular constitution and sanctioned by the canons of society.

To some among the gentler sex the words, "equal rights," have been, it is to be feared, synonymous with "similar rights."

It is, on the contrary, to secure men and our judiciary hold the high but those supereminent rights that can not fail to endow her with a sacred influence in her own proper sphere; for as soon as woman trenches on the domain of man, she must not be surprised to find that the reverence once accorded to her has been in part, or wholly withdrawn.

THE HOME—WHETHER THAT HOME IS A PALACE OR A COTTAGE—EXERCISES MORE SWAY IN THE GOVERNMENT OF THE LAND OR THE UPLIFTING OF THE PEOPLE THAN OUR HOUSES OF CONGRESS AND STATE LEGISLATURES. Our President, our statesmen and our judiciary hold the high offices of framing or interpreting or executing the laws. But our Christian women—wives and mothers—hold a higher place, for they mould the character of our statesmen and jurists in their childhood and instil virtue in their hearts. Our greatest statesmen have loudly and unanimously proclaimed their indebtedness to their mothers.

MOTHERHOOD PROVIDES THE NOBLEST WORK

The noblest work given to woman is to take care of her children. The most important part of her apostle-ship should consist in instructing them in the ways of God. The education of the young should begin at the mother's knee. The mind of a child, like softened wax, receives with ease the first impressions, which are always the deepest and most enduring.

Marriage Laws

A Brief Explanation of the Decree "Ne Temere"

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