

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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EDITORIAL NOTES.

LIPPINCOTT'S, we understand, to publish Rudyard Kipling's longest work, which will take up some sixty pages of their magazine. The critics are anxiously awaiting its appearance. Since Kipling made his *debut* before the literary world every theory with regard to his ability has been formulated. Some give him a place aside Dickens, while others, with less enthusiasm, put him in company with Bret Harte. With all due respect to adverse opinion, he is, we think, more psychological than Dickens, and his pictures of India life, rivalling in freshness and vividness those of the author of "Luck in a Roaring Camp," are characterized by more definite ideas.

In a recent issue of the RECORD we pointed out some of the advantages arising from literary clubs. A generation with lofty ideals would be the outcome. Now that the woods are dipped deep in autumn's frost and sunlight let us make good resolutions for the coming winter. Some evenings a month with our books will give us more happiness than an unceasing round of gaiety. A master spirit will teach us that our soul is our paradise. What will we do, however, with our dock laborers and others who belong to no association, and, from want of sympathy, beguile their leisure hours in saloons and worse places. Agitators who make the working classes subservient to selfish ends tell them that their happiness consists in the despoiling of the rich, while others fashion idealistic perfect plans which will never be worked out to completion. Man must be led by his intellect and heart. Give him something besides his own condition to think about. Look upon him as gifted with an immortal soul, and not as a mere money-making automaton, and we will have rescued him from out of the social ruin. Such a result can be brought about by an association. That we are not visionary is proved by the existence of the "Work of the Catholic Clergy in France," which, insignificant at the outset, now claims as members thousands and tens of thousands of the toiling masses.

A popular writer who "lives up to his lights," that is, who regulates his conduct by any standard, except God's, denounces communism in unmeasured terms. Our friend does not evidently believe in logic. Destroy the idea of God, and what else is there worth working for but wealth? If the best be wealth, all members of a community should have their portion. Therefore "a society, which concentrates it in the hands of a few, is radically bad, and communism is justified."

Dr. WINDTHORST the "grand old man" of the Catholic party in the German Reichstag, is an ideal Christian. His long and eventful life mirrors only years of purity and unswerving fidelity to religious convictions. When Catholicism was on the wane in Germany his voice rang loud and high for the old faith. Animated by that belief which looks first to God, he scrupled not to cast aside all human respect and to stand firm against the onslaughts of his Church's enemies. But recently in his speech at the closing of the Coblenz Congress he prefaced work with that greeting: "Praised be Jesus Christ," and from a thousand throats sang out the response: "For evermore." We would imagine it a congress of the Middle Ages and not one of our progressive nineteenth century.

A NEW society called the "Servants of St. Peter" has been organized at Grenoble, France, by Mgr. Pava, of that city. It will be devoted to the furtherance of the interest of the Holy See, orally and through the press. The Holy Father has sanctioned its establishment, and has accorded it several plenary indulgences. Mgr. Pava, in a letter explaining the aim of the society, gives the following definition of the Papacy:

"Prepared by God the Father, founded by God the Son, guided by God the Holy Ghost, the Papacy is a divine institution which guarantees religious truth to men, and labors to preserve them in the unity of celestial faith, hope and charity."
One of the principal objections to the Papal Infallibility is that Pope Honorius was branded as a heretic by the sixth General Council. This was the Gordian knot of Father Gratz at the Vatican Council, and its Alexander was the illustrious Cardinal of Westminster. The difficulty of reconciling this condemnation with the Pope's infallibility comes from the misunderstanding of the term "heretic." All writers agree in censuring Honorius for his temporizing policy, for his want of promptness in proclaiming the true doctrine of the Church, and

in condemning those who denied the two operations in Christ. To say, however, that Honorius assented to a false doctrine is a calumny pure and simple—an assertion for which no authentic historical document can be adduced. Pope Leo II, in his confirmatory letter of the third Council, clears Honorius' memory of the stain of herodoxy. He establishes clearly the distinction between the propagators of heresy and those whose hands hung idle whilst impious reformers ravaged the Church. Every Catholic theologian admits that Honorius was really condemned by the sixth Council, not on account of heresy, but simply because he neglected to stigmatize the defenders of heresy. Examples of similar condemnation abound in the annals of the Church, as, for example, Eusebius of Nicomedia was condemned by the first Council of Nice for not openly attacking the enemies of faith.

The minister who recently declared himself a sound Presbyterian and an adherent of the Church, which is the only exponent of the true doctrine of Christ, is a good specimen of those worthy Christians who trust to their congregations' gullibility to swallow any assertion, however crude and destitute of truth. "Your Church," my good friend, "renounced the errors of Popery." So Popery existed before you were called upon to regenerate the world! Were those errors you abominate particular or universal? Did they belong to individuals, or did they permeate the entire Church? If particular, why did you not seek refuge in the Church, "the pillar and the ground of truth?" If universal, then Christ has proved false to His word, for He promised that the gates of hell would never prevail against the Church. What horn of the dilemma will you choose?

A DISTINGUISHED French novelist makes some pertinent suggestions with regard to literature and journalism. He says: "Whatever the thing we wish to say there is but one word to express it, one verb to give it movement, but one adjective to qualify it. We must seek for the right word, this verb and this adjective; and never be content with getting very near it: never allow ourselves to play tricks, even happy ones, or have recourse to sleights of language to avoid a difficulty. The subtlest things may be rendered and suggested by applying the hints conveyed in Bulwer's lines: 'He taught the power of a word put in the right place.' There is no word for an eccentric vocabulary to formulate every shade of thought: but every modification of the value of a word by the place it fills must be distinguished with extreme clearness. Let us strive to be admirable in style rather than curious in collecting rare words."

"O wad the God the airtle gie us To see ourselves as others see us!"
If to Mr. Balfour had been vouchsafed this priceless boon, he would have thought twice before committing Messrs. Dillon and O'Brien to prison. Mr. Goschen was heartily cursed for his untimely action which converted a promising session of Parliament into a time of barronness, but malidictions dark and deep are raised on Balfour for his folly. The action of Ireland's executioner has stimulated the Nationalists and has directed the attention of the world to the utter barbarity and injustice of the coercion policy.

In a recent issue of the *Presbyterian Review* appears an article on Education in Italy. It is but a mere tissue of slanders. Ill arranged and written in pitiable English, it cannot but provoke a smile at the paper which gives shelter to such a worthless rhapsody.

A CATHOLIC writer lately, in refuting the sophisms of modern infidelity, contends that the creation of the world was instantaneous, that all things sprang into being by a direct act of the omnipotence of God. It were well not to speak dogmatically on such a question. The world may have thus been endowed with existence, but was it? To this question no better answer can be given than that of the German physiologist, Dr. Bals-Reymond, "we do not know and we never shall know."

It is a mystery, where intelligence will never be vouchsafed us in this world. But still the opinion is gaining ground amongst our much progressive philosophers that the present state of the universe was effected through the interaction, according to divinely pre-ordained laws, of natural force on matter, and not through the fiat of Omnipotence. God created matter directly, and then gave it the power of evolving, under certain conditions, all the various forms it may subsequently assume. Thus, there are two species of creation: First, when God drew being out of nothingness; and, second, when, by giving matter certain properties, He creates all the forms which may be created from matter: by virtue of the properties given

it. In the latter sense do the Christian evolutionists explain the present state of the world. It is only an opinion, however, but one unshaken by any adverse dictum of the Church, or even by theological authority. St. Augustine, in fact, is in favor of it: "As," he says, "the seed contains invisibly within itself all that is found in the full-grown tree, so also the world, after its creation by God, contained all the germs of the various forms of life that were afterwards produced." St. Thomas and Suarez follow the same teaching. Evolutionism, therefore, which contends that God created matter directly and indirectly all the manifold forms of organic matter that we know of can be adopted by any individual with perfect safety.

THE Reverend Alexander Grant complained very bitterly at the Baptist Convention, held last week at Woodstock, that Baptist churches had been erected at Windsor, Essex Centre and other places, but owing to lack of enthusiasm among members the church is now in a worse condition there than it was in when there was no church at all. The Reverend Mr. Harris also made the extraordinary announcement that "in the Baptist Church there are things far more sacred than superintending the Lord's supper." We were aware that by destroying the reality of Christ's presence in the Eucharist Baptists as well as other sects had annulled the sacred efficacy of that most holy sacrament; but as even they still number that rite as one of their only two sacraments, we were under the impression that even they still held that a sacrament of which St. Paul says that a man must prove himself in order to eat the body of the Lord, and of which Christ says who ever shall eat this bread shall live for ever, cannot be excelled in sacred character. It appears we were mistaken as far as Baptists are concerned.

A MOST important change has occurred in Mormonism, if it be seriously put into effect. At the General Conference in Salt Lake City on the 6th inst. President Woodruff, the successor of Brigham Young and the original Joe Smith, read a decree forbidding in future any marriage in violation of the laws of the land. The persons present numbered one thousand, including the Apostles, Bishops, and leading elders of the Church. All present acknowledged the authority of the decree as a religious revelation. George Q. Cannon publicly declared that he approves of the manifesto, and regards it as binding and authoritative, and it was endorsed by the Conference. The following article of faith was also concurred in: "We believe in being subject to kings, presidents, rulers, and magistrates in obeying, honoring, and sustaining the law."

As the double dealing of the Mormons has been so well known there is room to doubt whether this action has been taken in good faith, but the "Gentiles" of Utah are jubilant, as they believe that this will be the death blow to polygamy. Brigham Young, jr., was interviewed a few days ago by a Liverpool *Mercury* correspondent, and he declared that the decree of President Woodruff will be faithfully obeyed, though the prohibitory law of the United States is a stroke at religious liberty. Certainly if the decree be carried out, Mormonism will be essentially changed in its character. It remains to be seen, however, whether the prophet's followers will become good citizens after all.

It has been arranged that the Comte de Paris will pay his expected visit to Canada, and a private committee has been appointed to give him a hearty welcome, and a banquet. A considerable section of the prominent Montreal people, including Mayor Beauregard, Mr. Louis Fréchette and others, are opposed to the steps which are being taken for the reception and they are backed by *La Patrie*. The Toronto *Mail*'s story about an official reception by the Quebec government turns out to be a canard, as we believed it would prove to be; but as nothing good is to be found in that Province, the *Mail* now dabs as Republicans those who are opposed to the reception, in the same spirit in which it ridiculed Mr. Mercier for being supposed to make the Comte a public guest. It would not be an easy matter for the people of Quebec to please the *Mail*, whatever course they might adopt; but they are wise enough not to attempt to perpetrate this impossibility. They will, therefore, follow their own course without taking account of the pleasure or displeasure of the Francophobes.

On the question of union of the sects of Protestantism, the *Lutheran Evangelist* says in a recent issue:

"Let other churches appropriate from the Lutheran Church its scriptural doctrine on the sacraments and its historic usages, and then let the Lutherans accept the reverence and the order which mark the Episcopal Church, the solidity, steadfastness and culture of the Presbyterians."

The organs of the other churches, however, think that as this is asking that the other churches give up their distinctive beliefs, the Lutherans would have the best of the bargain if union were effected on such terms. They do not wish for union, unless on a basis of compromise of doctrine, or a grand confederation wherein each sect shall continue to teach its own creed. Would the Mormons be admitted to this confederation? We do not think that either method would be a success; but the last mode suggested would certainly be the most disastrous, as in a few years it would undoubtedly produce a generation of utter unbelievers in all Christian doctrine. Many, however, seeing the absurdity of either course, would be attracted by the consistency of truth which is visible only in the Catholic Church.

ANOTHER Father Damien died at Saratoga, of leprosy on 20th August. He is one of the Redeemptorist Fathers having charge of the lepers' mission there. He is the third who died in the service. It is to be expected that another Rev. Dr. Hyde may be found to malign him as Father Damien was maligning, and that there will be found Presbyterian papers to take up the calumnies, as in Father Damien's case; but, if this should happen, the calumniators may receive such another scolding as they received on repeating the former calumnies.

THE CRIME OF SUICIDE.

Paris despatches state that on Monday eleven persons committed suicide. There have been, of late, also a large increase in the number of suicides on this side of the Atlantic. It is deplorable that there should exist at all this suicidal mania, even though it be among those who can be best spared that it exists. It is among those who are of little or no benefit to the rest of the world. However, even though this be the case, it should be remembered that our Creator has given life to intelligent human beings that we may fulfil an end on earth, and that end is, in the first place, to know and serve God, and we may hereafter enjoy Him forever in heaven. They who commit the dreadful crime of suicide completely set aside the thought of the end for which they were created. Yet it is not God who is the loser, but themselves. They forfeit the eternal inheritance for which they were created, while preparing for themselves a eternity of misery; and we cannot but feel sorrow for the increase of depravity in the human race.

It cannot be denied that God's justice is infinite, and His mercy also infinite. In His infinite mercy, He has created man for a noble destiny, and in our relations to both as His creatures and His children we owe to Him our service. The servant honors his master, and the child loves his parent. God is our Master, our Creator; must we not therefore honor Him? He is our Father; must we not therefore love Him?

The suicide ignores all these duties towards God, our Master, our Creator, our Father. He is placed in this world for a purpose, a destiny, and he refuses to fulfil that destiny. God in His justice must punish that wilful contempt for His law, and that punishment must last forever. The same reason which Holy Scripture gives why murder should not be committed is equally strong against the self-murderer: "Whoever shall shed man's blood, his blood shall be shed: for man was made to the image of God." (Gen. ix., 6.)

Because man was made after God's image, it is unlawful for him to take the life of his fellow-man; and for the same reason, because he is God's creature, placed on earth by God to fulfil an end which God proposes, he has not the right to destroy his own life.

Correct statistics of suicides cannot be had, to the extent, at least, which would enable us to judge what proportion of suicides are Catholics; but we are sorrowfully conscious that Catholics are from time to time guilty of this dreadful crime against God, against society and against oneself. It may safely be presumed that the religious training which Catholics for the most part receive in their youth is a great preventive against the commission of this as well as other grievous sins, but we all know also that even those who have received such training are liable to forget sometimes the good principles which have been most carefully instilled into them, and to fall into vicious habits when the time of temptation comes; so that even those who have been most carefully instructed may and do frequently fall away from the path of virtue. This does not make it any the less our duty to learn the truths of religion in youth, and to keep that knowledge constantly in our minds in mature age, and to put it into practical operation. Nor does this fact make it less obligatory on

us to supply religious instruction to the young.

A sad example of the evil effects of a defective religious education in youth is to be found in the case of Birchall, now lying in Woodstock jail, condemned to death for the atrocious murder of poor F. C. Benwell. His Lordship Bishop Dowling, of Hamilton, made a feeling reference to this case while recently administering the sacrament of confirmation in Brantford, pointing out that, though he had received a University education, and had otherwise excellent opportunities from his having occupied a good position in life, his religious education had been totally neglected, and he has had in consequence no religious or moral principles whatsoever for his guidance during life.

If the case had been otherwise it is probable his career would have been altogether different from what it was; though we do not for a moment pretend to say that his life would have been necessarily a moral one, even if his religious training had been all which is desirable. It is evident, however, that they who receive an early religious education are more likely to be morally influenced through life than are they who have received no religious training at all, or but little. We therefore assert, unhesitatingly, that these considerations demonstrate that religious education is a necessity for the young.

To return to the subject with which we set out, we infer that they who have had the advantage of a proper religious training are not so likely to fall into the commission of the terrible crime of suicide, or of other fearful crimes which nowadays have become so frequent, especially in those countries where obstacles are thrown in the way of imparting an early religious training, as is the case now in France and we are sorry to have to say, in the United States and Canada as well.

While dealing with this subject, it is proper to mention another fact of very recent occurrence. On Sunday, the 25th September, a suicide was committed in St. Paul's Anglican Cathedral, London, England, and two weeks afterwards, on the 12th of October, a ceremony of rededication of the Cathedral, took place. As churches are solemnly dedicated and consecrated to God by prayer, according to the ritual of the Catholic Church, they are held to be desecrated when an abominable crime, such as suicide, murder, etc., is committed in them, and they must be rededicated or reconsecrated before being again used for divine service. This takes place in order to show how such crimes should be held in detestation, and the Anglican service, which was held in St. Paul's Cathedral, is an imitation of the Catholic practice. It is worthy of remark, however, that during the last forty years there have been four suicides in the Cathedral, but not until this last occasion was it deemed necessary to reconsecrate the church. This would seem to imply, either that only now do Anglicans begin to appreciate the enormity of such crime, or, what is more likely the real state of the case, that the reasonableness of the Catholic ritual is only now dawning upon their mind.

DIOCESE OF HAMILTON.

LORETTO PUPILS' WELCOME TO THE EARL AND COUNTESS OF ABERDEEN.

Short and pleasant was the visit made by the Earl and Countess of Aberdeen to the Loretto convent. There was some disappointment because the train on which the Earl arrived from Ottawa was late. The distinguished visitors were expected shortly after 9 o'clock, but they were delayed until 10:45.

As Lord and Lady Aberdeen and their children entered the convent they were received by Bishop Dowling, who afterwards presented them to the Sisters of the academy and several members of the Separate School Board. Over the door at the end of the hall was this motto: "Welcome to our honored guests." Disagreeable as it was without, it was comfortable and homelike in the convent. The hall where the reception was held was tastefully decorated. Among those present, besides a number of ladies, were: Vicar General Heenan, Cancellor Craven, Fathers McEzay, O'Sullivan, Coty, Brady, Healy and Hinchey; Major Moor, M. A. Pigott, Wm. Turner and T. Littlehales; Charles Bird (secretary), T. Pateman, H. N. Thomas, (Wm. Kavanagh, Henry A'land, Andrew Dillon, Jacob Zingsheim and John Ronan (chairman), of the Separate School Board. Accompanied by Bishop Dowling Lady Aberdeen was escorted into the hall, where she was greeted by the smiling faces of the pupils. Lord Aberdeen, accompanied by the presents, followed a few minutes later. They occupied chairs in front of the platform. Lady Aberdeen wore a costume of bottle green. The Earl looked tired out after his journey.

When the visitors were seated the children sang a choral march from *Nasman*. It was beautifully sung. Then

as it fell at-speed forward and read with the explanatory effect the following address:

THE PUPILS' GREETING.
"To the Earl and Countess of Aberdeen—Right honorable guests: The bright anticipations of many an hour are at length fully realized. Not often do the strains of greeting burst forth from an impulse more truly cordial than that which moves us with one accord to proclaim, Most welcome to our alma mater, the prestige of noble lineage and high renown, when adorned with the coronet's fairest gems of justice and mercy, must ever awaken in youthful hearts the ardent enthusiasm of admiration and love; and so (in union with the many who have tendered their welcomes in this favored city) we rejoice at your sojourn among us, and would that it could be prolonged. We greet you in Bonnie Scotland's name, in the sweet freedom of her health-covered mountains, for we have loved that land of song and minstrelsy, bound to our hearts by so many kindred ties. We greet you, freedom's advocate, in the name of that exalted ideal, whose plaintive harp still pleads in breathing tones the sacred cause of liberty; and lastly we greet you in the name of our fair and vast Dominion, whose lakes expand, and whose mighty cataraacts leap into wild exultation of untrammelled joy. That this happy meeting with Your Lordship and most amiable Countess may on some future day be renewed, is the earnest desire of Loretto's pupils."

The address was beautifully illuminated by one of the Sisters and was enclosed in a handsome plush cover.

LORD ABERDEEN'S REPLY.

In replying to the address Lord Aberdeen said: "My Lord Bishop—There is no kind of greeting pleasanter than a song of welcome, especially when the song was beautifully rendered, as it was by the children. 'Lady Aberdeen and myself,' said he 'will never forget this most genial and thoughtful expression of welcome, coming as it does on the eve of our departure. A visitor to Canada cannot help but be impressed with the care and attention bestowed on the education of the young. We have heard a great deal of Loretto. When you speak of this fair land, Canada, you only echo our sentiments. We have been deeply impressed with our visit here. While we are in no danger of forgetting this visit, so that those we are visiting will have reason to remember it, I request that they be given a holiday. (Applause.) I offer my earnest good wishes to the Sisters and to the children for their success and happiness."

The children sang Annie Laurie beautifully. Miss Cook recited *Absalom* with fine effect and Miss Littlehales played a violin solo. Two large bouquets were presented to Lord and Lady Aberdeen by Amy Martin and Annie Dully.

A SPEECH BY THE MINISTER.

At the conclusion of the programme Bishop Dowling said: "I thank Your Lordship and the Countess for honoring Loretto Academy by your presence. We appreciate this visit all the more in view of the short time at your disposal. It is a visit that will be long remembered by the pupils who are most grateful for the holiday which is cheerfully granted in your honor. The majority of the children who greet you to-day and of those who are present in this hall belong to the Irish race, which has such happy reminiscences of your brilliant career as viceroy of Ireland. Your Lordship found the golden key to the hearts of the Irish people. In Canada also during your short sojourn you have made many warm friends, especially in Hamilton."

And now wishing you *bon voyage* let me add that we all sincerely hope that the promise which is abroad may be soon fulfilled and that Lord Aberdeen may at no distant day return to Canada as Governor-General of the Dominion.

The little girls gave an address of greeting, after which God Save the Queen was sung.

Many of those present were presented to the distinguished visitors by Major Moore. Lady Aberdeen told the Sisters that she was delighted with her visit to the North-West.

E. B. A.

At the last regular meeting of St. Paul's Branch, No. 83, the following resolutions of condolence were unanimously adopted: "Whereas, It has pleased Almighty God, in His infinite wisdom, to remove by death the beloved son (Rev. Thomas Shanahan, P. O. Morrison) of our much-esteemed Brother John Shanahan; and though we sorrow for the loss of that Christian subject, we still to the Divine will which we must submit to in those trying orisons, yet we cannot withhold from him, our afflicted Brother, that sincere sympathy which the occasion demands; therefore be it

Resolved, That we, the members of this Branch of the Emerald Beneficial Association, do hereby earnestly proffer in no uncertain terms our heartfelt condolences to Brother John Shanahan and his bereaved family in their recent affliction in the death of his son; and, notwithstanding the inadequacy of this manifesting our interest and sympathy, we who have unceasingly labored for the welfare of our organization, we hope he will accept these expressions of our fraternal feeling towards him in as great a degree as if couched in a more elaborate and formal manner; and be it further

Irish Famine Fund.

Eather T. O'Connor, A month's.....\$10

The Rev. J. B. Doe, vicar of Easton Bray, near Dunstable, preached his last sermon in his church on Sunday, 25th September, and he informed his congregation that he had resolved to become a Catholic. The Wednesday following, which was October 1st, he was received into the Catholic Church.