Catholic Record. The

" Christianus mthi nomen est Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

VOLUME XXVII.

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LONDON, ONTARIO, SATURDAY, JUNE 10 1905

refining influences before its tidal wave The Catholic Record. of vulgar strength.

LONDON, SATURDAY, JUNE 10, 1905.

TO OUR COUNTRY GIRLS. Our attention has been directed to

home and depends on the strength of a

few honied words which have done duty

a thousand times, for the making of her

way there, risks much, whatever her

REVERENCE FOR AUTHORITY.

of reverence in the young. As proof

of it they point to the manifestations

of rowdyism by some students, and to

the unseemly antics which disgrace

some commencements. Students, how-

ever, seem to have privileges denied

to other mortals; and for actions which

We refer to their mode of dealing with

those in authority. Sane criticism

leaves no trail of evil. It is a factor

for good and for the enforcement and

the representative of the people, the

Premier, should be given due reverence.

A DEPLORABLE TENDENCY.

Canadian publicists deplore the lack

character may be.

houses.

heed?

elia E. Barr says :

SELF-ASSERTION. We may read the foregoing and find no fault with it. To some indeed it sundry devices by which girls are may be but the lachrymose effusion of

which follow humbly in the wake of allured to the city from the rural dis a woman out of touch with her age, social leaders, and in books and tricts. They are assured that work is and to others a correct indictment of adornments have nothing distinctively waiting for them - and incidentally the spirit that holds old-fashioned Catholic, come the young men whose that their fortunes may be bettered by courtesy in little honor. It cannot, faith, so far as we can see, is unaccomreplying to such and such an advertisehowever, be denied that self-assertion panied by good works. From the ment. The contrast drawn between is not on the wane. Nor is it a thing homes in which children are taught, by the gaiety of the city and the monoto be condemned without qualification. example at least, that the world should tony of the country has an influence; Self-assertion may go hand-in hand with enlist all their energies comes the and, with a confidence bred of ignorance, urbanity and politeness, and it may Catholic who is indifferent to both his they turn their backs on the farm and consort with brutality. It may spring own and the Church's interests. Chil go forth to work-if haply they get itfrom a desire to use one's gifts for the dren can be taught to love religion and and in some instances to ruin. It is no, benefit of our neighbors, and it may be the things pertaining to it. Some parents exaggeration to say - and we speak allied to ignoble hearts and minds are well aware of this. Give the catefrom a knowledge of facts, gleaned here eager to obtain place and pelf, regardchism the first place among our books. and there-that many a one lives but less of others. Self assertion is many a See that the children learn it ; and to bewail her lot as a dweller in the man's most valuable asset. Endowed the investment of energy in that respect city. If they must come they should perhaps with a modicum of brains, he shall yield larger dividends in peace be certain of obtaining employment, can by championing himself, by keepand purity and obedience and happiand of having some responsible persons ing himself in the public eye, and by to safeguard them from the wiles of upholding opinions however absurd, those who gamble in flesh and blood. always have a following. But the girl who deserts a country

It might not be undesirable if some were more self-assertive in the proper way. That various influences hold it in abevance we know. Many of us are dependent for a livelihood on the non-Catholic, and cultivate perforce the gift of silence. We are not interested overmuch in the cause of education, and so our children walk in the path traced out by their fathers, and are not capable of lasting enthusiasm for the things that are worth while. We are unduly reticent, and not prone to avail

faith known to those about us. OUR CONDUCT.

ourselves of opportunities to make our

deserve and would receive condemna-The charge of bad manners can be tion, were they done by others, enjoy refuted by the Spaniard or the Italian an immunity from punishment. There -" instant and graceful in courtesy, are few sadder things than the specteager and kindly in willingness." acle of men who are preparing to be Observant tourists have many a word leaders, behaving like barbarians. It of praise for the people who are un. is ascribed to boyish spirits, and so touched by the feverish excitement condoned; but that plea falls idly upon and struggling that many of us call the ears of those who have no liking life. How the Church improved manfor the stupid comicality and exhibiners by her action upon civil society, tions of insolence, and who have an through her councils and legislation idea that they who have had the adthat embraced and shielded the most vantages of a collegiate training should obscure from wrong, and the doctrine obey the rules of civilized life. The of man's equality, is not unknown to us. citizens view their antics with evident But how do we ourselves stand in repleasure. They regard them as things gard to good manners? Does our to be borne with gladly-a kind of faith influence our lives? Or are the minstrel show, though the professionals principles of Christian charity talked who would invade any town with no of only, and not visible in our social better equipment than the attenuated intercourse? Are we urbane, considerjokes and coarse comedy in which these ate of others, respectful to authority, students set store, would play to poor or are we dominated by the spirit that cringes when it must and is harsh and The publicists, however, should not brutal when it can be so with imlose sight of the fact that they also punity. Does the doctrine of man's contribute to the output of irreverence. equality affect, so far as we are con-

TO BE AVOIDED.

ness. Instead of wasting time in the lives of the makers of money let them be told of the careers of those who made every minute into a stepping stone to heaven. AFFAIRS IN FRANCE. Mr. J. E. C. Bodley, who has spent

> " The parish priests of France-than "The parish priests of France—than whom there is not a more exemplary body of men in any land—illustrate the better qualities of these great cate-gories of the people which constitute the real force of the nation. The acts imputed to the priests which invalidate elections often on the vaguest hearsay evidence are of so wild a character that if they had the same effect on our

We are indebted for the quotation to our valued contemporary The Casket.

The individuals who are haunted by the bogey of clerical influence in the affairs of this country must have little confidence in their representatives. It is not exactly a compliment to our law-makers to imply they are but puppets to be pulled hither and thither by outsiders. Without insisting on that point they should, if they consider that the majority of Canadians or the members of Parliament see no vestige of clerical influence, be rather less vehement in proclaiming its existence. The priest has the right to contribute his quota to good government. He is bound to urge the maintenance of the principles which ensure the

MAGNIFICENT SERMON nearly always useless. Parents cannot A ARCHBISHOP IRELAND rid themselves of their responsibility in this matter. They are the guard-THE FALLIUM AND ITS ANCIENT ORIGIN. ians of their offspring, and to lose Following is the eloquent and mas-terly sermon of Archbishop Ireland, delivered at the conferring of the pal-lium on Archbishop Glennon and pub-lished from the original manuscript. sight of that fact entails punishment here and hereafter. From well-to-do homes which are up to date, that is,

lished from the original manuscript "And he (Eliseus) took up the mantle of Elias, that fell from him-and the sons of the prophets-said : The spirit of Elias hath rested upon Elison " Eliseus." The symbolism visible in the Palestine scene of long ago re appears in the ceremonial of this morning. Then it was Elias casting his mantle on Eliseus, shedding upon him rays of his own glory and authority ; now it is the Pontiff of Rome investing with his mantle the Bishop of St. Louis, communicating thereby a part of the supreme pastoral office of which he himself is primarily the custodian and the disr The Bishop of Rome is the Bishop of

Bishops, he feeds the whole flock, not the lambs only, but the sheep also : he confirms even his own brethren, his fellow apostles appointed with him by the Holy Ghost to rule the Church by the Holy Ghost to rule the Church of God. The accepted image of this supreme magisterium is the pallium or mantle floating on solemn occasions from the shoulders of the Pontiff : the pallium is his by innate right, as is the authority which the pallium betokens.

A Bishop Metropolitan, or Archbishop takes precedence over other Bishops in his province, and exercises within lim-itations authority over them and over their dioceses. This does not happen from any divine right inherent in the enisconate. By divine right the

happen from any divine right inherent in the episcopate. By divine right the episcopate is equal in all Bishops, save only the episcopate of Peter, which is the center of unity for the whole Church and the headship of universal government. What special privileges or rights appertain to the office of a metropolitan are appointments of the ster metropolitan are appointments of the sovereign shepherd, concessions from

the fulness of his own authority volun-tary made by him for the better ad ministration as understood by him, of the general interests of the Church. The pallium, borne from the hands of the Sovereign Shepherd to the shoulders of the Bishop-Metropolitan the figures those concessions. It is an ad-umbration of Rome's own pallium—an adumbration of Rome's own power and mission : without it the prelate of St. Louis is the Bishop : with it he is the

Archbishop. Before the pallium was taken from the hands of the Pontiff of Rome it had reposed beneath the dome of the Basilica of Peter upon the tombs of Sts. Peter and Paul. The pallium is a grant of authority-a grant from the Pontifi of Rome. But whence the right of the of Rome. But whence the right of the Pontiff of Rome to make the grant? The tombs from which he lifts the pallium are his argument. The tombs are those of Peter and Paul: They speak forth the authority which was in Peter and Paul—the authority of Christ, the in-carnate God; they speak forth thea pos-tolate of Christ to the nations: which is Deepend in Surge autoe surgives in Rome, and in Rome alone, survives unto this day in unbroken succession : they speak forth the supreme guidance over the whole flock, given by Christ to Peter, whose seat of Power when he passed from earth was the City of Rome, whose successor in office and authority is the Bishop of Rome.

The original grant was from Christ to Peter : to day it is from the successor of Peter to the Bishop of St. Louis. And here another question: To what purpose the grant, whether that of two thousand years ago, or that of the pre-sent day? The pallium itself gives re-ply. This, the story of the bleeding of girls who try to rival men in slang. It insist upon the necessity of welding the the threads in its texture. Pure white diverse parts of our nationality into a lambs were blessed in the Basilica and on the natal day of the Virgin Agnes: taken afterwards into the care of holy nuns, they were in due time shorn of their wool; from this wool the pallium was woven. Simple, if you will, the symbolism : but deep and beauteous the meaning. "Feed my lambs, feed my sheep"—this, the purpose for which power is given in the kingdom of Christ -that those receiving it guard the flock of Christ, guard in purest unselfishness, unspotted in themselves by evil, bent upon holding the flock equally unspotted. The giving of the pallium is of ancient date in the history of the Church. Antiquity mingles with sacred symobol-Antiquity mingles with sacred symobol-ism to lend solemnity to the ceremonial witnessed this morning in St. Louis. So far back as the sixth century Pope Pelagius sent the pallium to the Arch-bishop of Arles in Gaul, "that constitut-ed as Vicar of our See, and in lieu of ourselves, you may hold the place of the First Priest in those parts of Gaul." Gregory the Great granted the pallium to Syogrius of Auton in Gaul, to John, Bishop of Corinth in Greece, to the Bishop of Corinth in Greece, to the Bishop of Laureancus in Pannonia: he too invested with the PalliumSt. Augus-tine, Bishop of Canterbury in England Over the very cradle of the Anglo-Saxon Church hung the glory of the pallium, and with the pallium the glory of union with Peter and his successors. These the words sent with the pallium by Gregory to Augustine: "and in re-gard that the new Church of the Eng. lish is, through the goodness of the Lord and your labors, brought to the grace of God, we grant you the use of the pallium, so that you ordain in several places twelve Bishops who shall be sub-ject to your jurisdiction, so that the Bishop of London shall for the future be consecrated by his own synod, and receive the honors of the pallium from the holy and Apostolic See which I now

ship of travel, either sent to Rome for the pallium, or went thither to receive it; among those going to Rome were the great saints of those centuries, Odo, Dunstan and Elphege. When the Norman seized the sceptre of England there was no change in the Church of Eng-land. From the days of William to those of Mary seven and thirty archbishops of Canterbury, successors of St. Augustine, received the pallium of Rome in token of their union with and of their submission to the Pontiff of Rome. The great Saint Anselm walked with bare feet to meet the legate Walter bringing to him the pallium. Unsholden, too, Thomas a Becket went forth to salute the bearer of his pallium -so well did scholars and saints underso went and senotars and saints under-stand the meaning of the consecrated wool; so deeply did they feel in their souls that Peter spoke through the pallium, and that Christ spoke through Paters Peter. Cranmer himself placed upon his shoulders in Westminster the pal-lium received from Rome and swore "to be faithful and obedient" to the Bishop of Rome—a perjurer, it is true, in his heart, but unable to break away from the traditions of ages, and unwilling as yet to defy the olden faith of the people of England. Again Cardinal Pole wore the pallium, he the faithful servant of Rome; but Pole dying, dark days came to England and the pallium no longer shed its effulgence over English-speak-ing peoples—the people of martyred Ireland excepted — until it lifted its symbolic glory over Carroll in Balti-more and over Wiseman in Westmin-

The pallium is the banner of the spiritual empire of Rome. As it enters the Cathedral of St. Louis, Catholics of St. Louis, hall it in the fullness of your faith : Rome rises before you in its storied majesty, in its sky-born author-

ity ! Thou art, O Rome, the Eternal City pagan poets and seers fondly be-lieved thee to be: their dreams were not vain, though vain were the shad-owy forms which beguiled them into those dreams. In their Rome they those dreams. In their Rome they had the embodiment of hightest human might, of highest human grand-eur: should not their Rome, they thought, mock time and ravages of time. But nothing that is human lasts: of olden Rome naught now re-mains save shattered columns and tenantless sepulchers. And yet not vain were the dreams that it was in-destructible. Another, a greater Rome, was to rise on Tiber's banks-a Rome of which the Rome of pagan bards and seers was the precursor and man might, of highest human grandbards and seers was the precursor and prophet—the Rome of Peter. "Thou art Peter," it had been said in Galilee, " and on this rock I will build My Church and the gates of hell shall not prevail against it." One day this Peter walked along the Apian Way into the Rome of the Creasars. He brought with him the new Rome, the Church built upon himself by the Eternal Christ, endowed by its Founder with its Founder's eternity. The Rome of the Crears passed away; the Rome of Peter remains. Nineteen centuries went by-centuries of revolutions and changes, centuries of kingdoms and empires now towering in strength and power to the very skies, now strewing the earth with their ruins and their dusts, of men

BY was none other than the Pontiff of Rome. Under Saxon rule every successor of Augustine, despite distance and hard mas-bland. Big of travel, either sent to Rome for bland. By the pallium, or went thither to receive intellect, cheering the soul, strengthening the heart, elevating the whole man to more blissful regions, making earth know that truth and rightcous-ness are mightier than stoutest navies and most valiant armies! What is there, then, in Rome that its empire be so mighty? Peter is there-Christ is there.

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It is a blessing unspeakable for all mankind, for men outside the fold of the faithful adherents of the Vatican, that this great moral power exists, which no human passion turns away from duty, no clamor of multitudes, no tyranny of oppressors reduces to silence. Never in the story of Chris-tendom was there such need as there is to-day, of the mightinesss of the moral power of the Pontiff of Rome. This is an age of revolutions and of upheavals, in religion and in every form of thought; in civil society and in every form of public polity and public order. Men and nations are departing from old moorings, venturing upon new seas, driven from billow to billow by uncertain winds, no guiding star o'er head, no haven visible beyond the maddening waters. The need supreme is a voice proven and authorized, to ring out clear and sonorous above the roar of the storm and wave-and proclaim where safety lies whither the ship must turn its prow. This voice—the herald of salvation—is the voice of the Pontiff of Rome. Who as the Pontiff of Rome speaks in defence of religion and of revelation ? Who, as he, proclaims the law of social justice and social rights? Who, as he guards the family hearthstone, shields the weak, warns the oppressor, and by building up a elevation of mankind ; thoughtful men,

moral conscience, fits men separately and collectively to live human lives on earth and aspire to the better life of the skies hereafter? The moral power of the Pontiff of Rome remains for the moral enlightenment and the moral even outside the Church, are recog-nizing the fact, and the more the seas around them rage, the more readily will they turn towards the Rock, to which Christ made promise of immortality. Thy mission, Rome, is to sway with the imperial rule—the rule of truth and righteousness—the nations of the earth. truth and I will name Rome's monarch of to-day, Leo and Pius ! The sun of Leo's day is but setting ; the skies are still illumined with the brilliancy of its rays, the earth is still fragrant of the sweetness of its light. Leo's task was to startle an indifferent and forgetful world into a consciousness of the power of Rome. His grandeur of personality fitted him for the task. Eyes were at once riveted upon him; ears were at once alert to his words. His rose into highest altitudes accessible to human genius, and with him rose on to sublime mountain tops the spiritual power of Rome. All saw and heard and won-dered. The humblest wage earner and the most potent prince, the scientiest and the philosopher, all felt that Leo knew them and understood them, and all bowed before the majesty of his thought and word. The Vatican shone with new and bright effulgence ; the moral power of Rome was as sapreme as ever in the most glorious epoch of its history. When Leo died the world was silent in its grief and in its reverence. His task was done : the their runs and their dusts, of men and institutions coming to-day and going at the dawn of the morrow— each of those centuries heralding its birthmorn with the message, "Behold I make all things new "—but mean-while Rome stood, the Rome of Peter, aballonging the yery gates of hell, enter the stood state of the state of the state of the state of the state world was silent in its grief and in its reverence. His task was done : the world was conscious of the greatness another sun sheds splender upon the horizon—Pius is the master, the teach-

cerned, but certain cliques and sets in all mankind?

several years in France, and is the author of a work on that country which has been crowned by the French Academy, does not share the opinion of the Christian Guardian that priestly interference in politics is the cause of the present anti-clericalism. He says :

that if they had the same effect on our country when practised by divines of all denominations, the House of Com-

OUR REPRESENTATIVES.

mons after a general election would contain few members but those whose seats had not been contested."



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protection of the rights of the citizen. Mrs. Barr reads a lesson to the silly But the criticism which, emanating from party organs, habitually decries remains a fact, she says, that genuine the actions of opponents and endeavors men still prefer the girl of quiet modesby tactics which are neither honest ties and delicate speech to the rampant nor honorable to discredit them in the eyes of the community, to appeal to the prejudices of their readers, is be- as themselves. They may laugh with such women, but they do not respect yond the pale of respectable journalism. them. For all this, men will marry-And the young Canadians who happen and until further notice they will upon these sheets are tempted to flout marry the sweet, old-fashioned woman authority and to re-echo the catchwho will make them a home where words of hidebound partisan editors, slang, and all the indecencies of life, and to have no opinion their life long and all its doubtful problems will find that can be classed as independent. no resting place. However we may view current issues,

OUR HOMES.

A pastor tells us that a visitation of Will certain editors in Toronto take his parish gave him the information that his people read little or nothing of an instructive value. He found newspapers and novels from the public Writing lately on the impudent library, but, save in a few houses, saw familiarity that is an attribute of some nothing that could by any stretch of young men of to-day, and noting the the imagination be called books for the theory that push and hustle are the soul. The young people were convergreat requisites in business, Mrs. Amsant with the careers of millionaires

"In public the young exhibit a and ball-players, but they had hazy notions of Catholic principles and Cathspirit of levity which is absolutely inolic ways and the reading of the Lives compatible with good manners. They of the Saints was, or seemed to be, an find nothing in life but a giggleunknown art to them. "Children nothing worth loving or hating-nothmust not be judged too severely," said ing that can elate or wound them, one of the parents to the priest. But or fill their hearts with grat. children have immortal souls which itude or bow them in reverence or should be protected from evil, fortified sorrow ; and our modern levity is a bad by instruction and trained to aim at the sort, mere facial grinning or a giddiideals not of time but of eternity. ness of that jokes or rings, idle vulgar Children car be formed so as to find commonplaces on empty amusements or interest in works of a religious nature. emptier disappointments." And she But if they are allowed to read any. goes on to say that if we permit the thing and everything, to exercise their abandonment of all civil forms of reown judgment in the selection of books spect and of all domestic and social from the library, they will grow up with courtesies we may gird up our hearts and prepare for such an iron age of perverted tastes and averse to anything ant Epi brutal self-assertion as will sweep all but trash, which is oftimes evil and States.

harmonious whole, not by the process of coercion, but of the toleration which New Woman who can talk slang as glibly springs from Christian charity. So far, however, as we know, the priests of this country are averse to participating in partisan politics. He is not given to either hectoring or advising the powers that are, and concedes to others what he claims for himself, the right to have opinions in current issues. If some of our friends would but dis-

morality and justice. He may

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abuse themselves of the idea that we are in this country on sufferance, and understand that we are as much opposed as they are to encroachment on the right of any citizen, there might be less talking to no purpose. Anyway, the atmosphere of animosity hangs over but one section of the Dominion. There are cultivated the dark weeds of bigotry : in other parts grows the flower of Canadianism which knows no discrimination in civil or political matters on the lines of religion.

CANADIAN ANTI-CLERICALISTS.

The French anti-clericalists disclaim all enmity to religion. The Canadian anti-clericalists, to give them the title they aspire to, say something similar. But we have read of a gentleman who clothed his naked villainly with odds and ends stolen out of Holy Writ, and seemed a saint when most he played " the devil."

According to a press despatch from Rome, Mr. and Mrs. Silas McBee, of New York, were received in audience by the Holy Father on May 20. Mr. McBee is the editor of The Churchman, the leading organ of the Protestant Episcopal Church in the United

challenging the very gates of hell, be ascribed—the divinity which spoke in Galilee to Peter, which in fulfil-ment of solemn promise was with the it will be " until the consummation of the world."

"Thy mission, Rome, is to sway with imperial rule the peoples of the earth." Such the bidding of the Mantuan poet ; such, too the meaning of the commission of the Galilean Christ to Peter. Material arms, the sword and the mace-Virgil would have put into thy hands of truth, justice and holiness does Christ allow thee. Other arms than those are not worthy of arms than those are not workly of the spiritual empire to which thou art ap-pointed. Through truth, justice and holiness thou dost sway nations. Great and wondrous is the empire of yesterday: great and wondrous it was yesterday: great and wondrous it is to-day. It is Catholic, this empire of Rome; it embraces all nations. The Rome; it embraces all nations. The mightiest of human empires are lim-ited; a sea, a river, a mountain range bid them go further. The sons and subjects of Rome are everywhere: across the ocean, through every continent, upon every island the standard of Rome is uplifted; beneath it souls quiver and love and devotion to Rome, separate otherwise, but united as if all were one being, when Rome edicts the

law. Deep reaching and penetrating it is as the spirit of the Almighty, it is as the spirit of the Aimgaty, this empire of Rome. It is not outward obedience, not bodily submission that Rome obtains; it is yielding up of the mind and heart. Rome tells what the Faith is that was by Christ; its sub-jects believe. It proclaims the law of righteousness; its subjects obey in word, in act, in thought. Rome speaks; the voice of Christ is heard. Purely

the holy and Apostolic See which I now serve—we give you no authority over the Bishops of Gaul: but all the Bishops of Britain we commit to your charge." Surely the fountain head of spiritual jurisdiction in the Church of Augustine

er. Other is the miss enaltenging the very gates of hell, er. Other is the mission of Plus it is victorious ever, immortal ever. The indestructibility of Rome! We bown is the reformer, the strengthener of the awe before it: it reveals the divinity to which alone indestructibility may have been divided the divide the strengthener of the strengthener of the ways of the world were opened to her ways of the world were opened to her by Leo: her spirit must be vivified, her arms of power burnished, that she may reach triumphantly over those highways in conquest of souls. It is not that Leo did not do the work of Pins, it is not that Pius did not do the work of Leo: but Leo was eminent in

one form of work as Pius is eminent in another. The work of Leo and the work of Pius together are destined by Providence to show forth with especia effect in these modern times the fall-ness of the divine life of the Church, the fulness of grandeur and the power of Rome—both—men of the hour. Pon-tiffs of the'r age, both given by Providence each in his way to rule the Church and feed the flock in these modern times—both born to shed lustre upon the throne of Peter, and prove that to-day, as in the long past, Rome obeys its commission and reigns.

Rome, we hail thee, we reverence thee, we proffer thee most loyal obedi reverence ence. Pius, thou art teacher and Shepherd. This our faith-the words Shepherd. This our faith the day as of Jerome — on this solemn day as thy pallium receives our salute : " lowing no chief but Christ, we are joined in communion with your ess, that is with the chair of Peter. Upon the rock we know that the Church is built."

And now to thee, St. Louis the re-cipient this morning of Rome's favor, of the symbol of Rome's authority-the sacred pallium. To fourteen Sees in the United

States the pallium has been given: amid the princes of Judea St. Louis is not of the least; it deserves the honor, the love of Rome. "The Rome of the West"—is the

title given by popular acclaim to St. Louis: its history and its deeds warrant the title. The name of St. Louis is Catholic.

It is the name of the valiant old cru-sader, who led to martyrdom the Knights of France to rescue from CONTINUED ON PAGE FIVE.