

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Paclan, 4th Century.

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1739

Thy Will be Done
I said: "Let me work in the field."
Christ said: "No work in the town."
I said: "There are no flowers, there."
He said: "No flowers, but a crown!"
I said: "But the sky is black—"
"There is nothing but noise and din."
Christ wept as He answered back:
"There is more," He said; "there is
silence!"
I said: "But the air is thick;
And fogs are veiling the sun,
Christ said: "But souls are sick,
And souls in the dark are undone."
I said: "I shall miss the light—"
And friends will miss me, they say."
He answered: "Choose, to-night,
If I shall miss you—or they."

Thought the Cross too Light
Cast aside thy weak complaining,
Idle tears for pleasure waning;
Thou art not the first whom sadness
Hurried to the brink of madness.
Every heart must bear its burden—
Great the labor, great the garrison.
Lift thy cross, O wounded spirit!
Pray thy God for strength to bear it
Through the desert's dread temptation,
Through the garden's desolation;
Follow Him who died forsaken,
That a world to life might awaken.
Though thy place may be but lowly,
And thy feet must travel slowly;
Though thy heart may often sicken
When thy cares and dangers thicken
Not one tear will fall unguarded.
Not a prayer be unwarded.
—The Ave Maria

ULSTER ORANGEMEN CANNOT TELL THE DIFFERENCE BETWEEN PAPAL BULL AND A LONGHORN

The average Ulster Orangeman, like many others in other presumably enlightened lands, could not tell the difference between a Papal bull and a longhorn Texan or polled Angus, but the very mention of it makes him prick up his ears to know what outrage the bull is meditating against the British constitution and "the maintenance of the Protestant religion in these realms." He could not tell a "No Temere" from a "Babulus Asiaticus" but while he has heard nothing to the disadvantage of the latter, he has been told that Pope Pius X. has let loose the "No Temere" to ravage the British realm and nobody is safe from it. The "No Temere" destroyed the McCann family and the excitement of Mrs. McCann's troubles had hardly died away when along came Motu Proprio, such a fierce looking bull that it gave even Archbishop Crozier, Primate of the Orangemen, a dose of cold shivers. Now comes a bull the very name of which is enough to paralyze the whole northern and western intelligentsia! The brethren have got the idea that a decree with such a name as that cannot be anything but a formidable conspiracy against civil and religious liberty. The "noble" Abercorns and Londonderrys, and the Carsons, Craigs and Moores, as well as the right reverend and at times very irreverend ministers of Queen Elizabeth's Church, place their own estimate on the absolute ignorance of their followers, and are picturing Home Rule as poor Ireland delivered into the hands of these three Papal furies: No Temere, Motu Proprio, and Quanta Vis Dilectissima. These false leaders of the most profoundly ignorant section of Ireland know very well the actual intent of these Papal decrees, but they misinterpret it for their own vile purposes. All the decrees are simply disciplinary and entirely within the spiritual sphere of the Catholic Church.

The "No Temere" regulates marriages of Catholics and makes the rule that unless the marriage of a Catholic and Protestant is performed by a designated priest of the Catholic Church the marriage will not be considered a valid marriage in the eyes of the Church. It does not affect the civil law, for, according to the civil law, the two are validly married, the parties to the contract are amenable to the civil law. Against the one that has contravened the rules of the Church the latter decrees no civil penalties, nor in any way interferes with the civil obligations assumed by the party, but his or her spiritual relations to the Church must be governed by the laws of the Church. Were it otherwise the Church would be subservient to the state, and the civil law would hold pre-eminence above the law of God. No consistent Protestant any more than Catholic can stand for that. In the Anglican church it is held that marriage with a deceased brother's wife is unlawful in the sight of God. For many years such marriages were contrary to the civil law, and though a bill making them legal had often passed the Commons it was always vetoed by the Lords, who these people cry out in protest, when the civil law of Great Britain and Ireland declared that not only was a marriage of Protestant and Catholic

when performed by a Catholic priest invalid before the law, but the action of the priest carried with it the penalty of death. Oh, what frauds! What whited sepulchres are these Right Reverend MacDermotts and McQuads whose very names proclaim them to be the spawn of apostates, and the rest of the gang who try to make the Papal decrees arguments against Home Rule for Ireland. —Omaha True Voice.

JOHN CARDINAL FARLEY

The mantle of the first American Cardinal has fallen on the shoulders of the present Archbishop of New York. John Cardinal McCloskey was in his day the leading Ecclesiastic of the Western World. The marked points of his character were grace and gentleness, both of mind and body. His whole life was singularly pure and blameless. He was essentially cautious and prudent. It was he who first saw the natural gifts of the one who was to succeed him as the Second Cardinal in the See of New York. Father Farley, ordained in 1870 soon became the cardinal's Secretary and in this position he was brought into the most intimate relationship with Ecclesiastical affairs both here and in Rome. He learned from the first Cardinal those qualities of mind and heart that now adorn him elevated to the position of the second Cardinal.

John Cardinal Farley has been a great Churchman. He has been particularly gifted in the art of nourishing growing things. He has always worked well with others, and where he has seen the ability to get results he has allowed it full scope, giving the word of encouragement which was needed, and the material and spiritual growth of the Archbishopric of New York has been simply marvelous during his administration. There are now under his spiritual care nine hundred and twenty six priests and one million two hundred and nineteen thousand nine hundred and twenty souls besides a vast equipment of hospitals, asylums, and schools of which he is the chief director.

He has been a tireless worker. The reach of his influence has been felt beyond the bounds of New York. For a quarter of a century he has been a counsellor in the larger affairs of the Church, and his capacity for work has drawn to him a multitude of details. In the meetings of the Archbishops there is none who is so much occupied. In the affairs of the Catholic Missionary Union he always took a profound interest. In all missionary activities, foreign and domestic, he has pushed things along with a wonderful impulse.

To his new position in the College of Cardinals he will bring that well-trained mind, that ceaseless energy and that profound sense of spiritual things. It has been given to but a few to have such quick and potent influence upon the destinies of the world movements of the Church. There are many years yet of activities before him and the choicest work of his life is yet to be done.—The Missionary.

MEN'S RELIGION

LET THE CATHOLIC LAYMAN NOW COME TO THE FORE

Our age, it is often said, is not an age of religion, but of commerce and commercialism. This is especially true of men. This statement is proved, were any attempt at proof made, by a contrast between the interest displayed by men in religious things and in their business. Men do not go to church, while they will willingly do their work. The Protestant sects are doing all in their power to hold men, and they are failing. Contrasted with their lack of interest in attendance at church, the enthusiasm of men for the pursuit of wealth shows clearly that one side the Catholic Church, the spirit of commercialism is overwhelmingly the important element in men's lives. The cry is raised that men have lost the religious sense and are bound up heart and soul with the pursuit of material.

Such a view of present-day men is not entirely true to life. Men have indeed organized religion and that at the call of commerce. But this does not mean that they have lost all religion. It is not true that the men of our day are bound up entirely with the material. Their disgust at social evils, their demands for reform, their reading, their higher conversation shows that something higher than the material is awake in them. Commerce may call them from attendance at church, but it does not rob them of the religious instinct. This is true of groups of men as well as of individuals. The individual entirely engrossed in the pursuit of the things of this life has his vision of the next life almost blotted out, and gradually drifts from all external religious signs. But wealth and its pursuit do not forever satisfy. The all-absorbing questions of the soul are thrust aside, but they will not remain forever so. At some moment, the inability of the world's goods to give satisfaction is more than ordinarily assertive, the dormant element of the soul awakes and demands something higher, nobler. So also with a people and the men of our country are entering upon that stage of fatigue and dissatisfaction with the things of the merely material, and they are reaching out for something to fill the empty spaces of the inner life. Their souls are beginning to make themselves heard and they speak out more and more their hunger for a religion that satisfies. They demand rest in something.

The Protestantism which failed to hold them before will offer no answer now. As a religion to fill the hearts and souls of men, it is bankrupt. These men do not go back to Protestantism.

They turn to philanthropy, to helping others, to service for their fellowmen. But that, too, will not answer all. "Our heart is restless, O God, until it rests in Thee," is always true, while man is man. The rest and satisfaction which man is seeking is found in the Catholic Church. And the time for the missionary work of the Catholic Church to just such men is ripe. She alone, being in possession of the truth, has held her men in the past, and holds them to day. And she can hold other men—all men. She can adequately respond to their desire for the eternal she can give them food of the soul.

Let the Catholic layman now come to the fore. Let him show his fellowmen what the Church has done for him, let him speak of her help and her consolation, let him lead them to study her religion, let him share these benefits with those who seek and find not, and who grope their way through the outer darkness to the light beyond.—Boston Pilot.

SHOULD LEAD CATHOLIC LIVES

BISHOP SCHREMS OF TOLEDO APPEALS TO CATHOLICS TO STUDY AND PRACTICE THEIR RELIGION

In comparing the ardent faith of the well instructed convert with the indifference of many who are gifted with an inheritance of the true faith, Bishop Schrems of Toledo, O., preached a powerful appeal to Catholics to study their religion and to practice its precepts in their daily lives. He said in part:

"Would you know what this holy Catholic faith has done? Then look around you. It has changed the face of the world. It has given us the Christian civilization we enjoy to day. Christian art, the reports of the dark ages, the monuments that have cast out the nations that have never enjoyed it. Of the nations that have cast it out, there is France. It is only a hundred years since the French Revolution, the darkest recast of the world. In that day, the faith was cast out for a new brand of infidelity and atheism. The streets of Paris ran with blood and the mob of the street elevated to the altar of the Church of Notre Dame a woman to look at Portugal. There are no more there are no more, but we know this much, that the government is run by a handful of unbelievers.

"There were glorious days for Portugal when letters and science flourished and the Catholic faith was strong there. To-day they have driven Christ from the home of his birth, and the schools. What have they left? Tyranny and despotism.

"Look at the nations that never had the faith, at China, Japan and darkest Africa. Why, these people are savage. Why are they so brutal, so despicable of the finer and nobler feelings? Their hearts are pagan. They have not Christianity.

"You do not know what the Catholic faith really is because you do not sufficiently study its blessings. We must live the faith; translate it into our very lives so that they shall become Christlike. Put ye on the Lord Jesus Christ," says St. Paul. Put Him on as you do your dress, and as your dress goes out into the world with you so will Christ go with you. Carry with you His gospel, His truths, His faith. Listen to St. Paul: "We cease not to pray for you, and to beg the you might be filled with the knowledge of His will in all wisdom and spiritual understanding; that you may walk worthy of God in all things pleasing; being fruitful in every good work, and increasing in the knowledge of God." You are the children of God. Never forget it. When others nod of the faith see you daily living your Catholic faith they will see that you are doing near to God. They will see something in you that they have not got—a power that draws man from his low passions and turns his thoughts toward God.

"Your vocation is to live truly Catholic lives. Oh, that we Catholics always remembered our duty in our daily lives and our holy obligations. There is a great responsibility resting on Catholics in regard to those outside the Church. You say it is the priest's duty to preach the faith. No! It is your business to preach to the world—the eloquent of all sermons—the sermon of the true Catholic life.

"Unfortunately one of the commonest objections against the Church heard again and again by priests is the bad lives of unfaithful Catholics. 'Your Church! Look at them! I see some of the most unfaithful Catholics at times when I walk along the streets and I feel like covering my face with my hands in shame when I see them come tottering towards me with their leaning faces. They do not know what St. Paul means when he speaks of walking worthy of God and of being fruitful in every good work. The fruits of the Holy Ghost, love, charity, humility, patience, long suffering and sobriety. These are the fruits God will demand of you at the judgment. And these fruits, St. Paul says, you must produce.

"Why are so many Catholics cold in the faith? Because they do not know the faith. Yes, they have studied the faith, but that is only a beginning. O, friends, dear people, your Catholic faith is a storehouse of most beautiful truths. You never can fathom them. The most learned of theologians can meditate on the treasures of Catholic faith for years and discover new beauties every day. Why is it that it is the most instructed convert who is the most fervent Catholic? Converts, especially adult converts, never seem to get enough of the faith. The reason is that they have studied it and they never stop studying it. They know it

and they live it. They live it because they know it. Catholics who do not know the faith and do not live it are Catholic know-nothings, mollycoddles, Catholics without backbone. When I think of what great converts have done for the Church and then think of those Catholics by inheritance who have cast away their faith as if it were nothing, I can only cry out in bitterness of soul! O God, what fools these men are! What a power we would be if only we were real Catholics! The manspinner of a real Catholic's life, that which produces this variety of fruits, is your faith. You Catholics have that faith. My God, why don't you use it? You must be Catholics wherever you go just as I must be a Catholic wherever I go. What would you think if some day you saw me going about disguised, without a Roman collar with a checkered suit and God knows what style of a hat?"

The bishop described unfaithful Catholics as dwellers in the devil's camp and posers in the field of the truth. He said it was unfortunate that Catholics know so little about the Bible. They do not read it as they should, he said. True, they know the epistles and gospels for the year, but these are only a small part of the sacred volume, which is rich in treasures.—Buffalo Union and Times.

THE CARDINAL'S EXTRAVAGANCE

In connection with the installation of the Cardinal, one is beginning to hear criticisms and censures from people not only outside but inside the Church, condemning what they characterize as the unwise or even guilty extravagance of this celebration. They are certain that it would be more in keeping with the spirit of the Gospel to bestow all that money on the poor.

Possibly many of these critics are unaware that those are the precise words of Judas Iscariot when Mary Magdalene shattered her alabaster box, and poured the precious ointment on the feet of the Saviour, and when she might be moved to self scrutiny by what the Holy Text makes take to say, viz: that Judas spoke not because he had any care of the poor, but because he was a robber. It adds later that Judas hanged himself and "went to his place." Christ on that occasion proclaimed that the glory of the Gospel was preached.

It is not a pleasant thing to find one's self standing side by side with Judas Iscariot, but he has had many imitators, not only in individuals, but in entire nations. Thus at the time of the Reformation Henry VIII seized all the monasteries and manor houses and charitable institutions of the land, with the result that the richest nation in the world created the horrible pauperism of modern times; France at the beginning of this century, confiscated all the possessions of the Church, and the result was the French Revolution, the glory of the politicians; Portugal followed their example the other day, and some one has described the present commercial and industrial conditions of that wretched country "as if a plague had wasted or a war destroyed everything. They had no care of the poor; they were robbers.

The trouble with these self-constituted critics is that they regard the Church as primarily an eleemosynary institution, whereas it was founded to teach man the duty of adoring and serving God. When the lesson is learned we need not fear that the poor will be neglected. Surely, the Catholic Church cannot be charged with being derelict in that respect. It not only pours out its millions on refugees for every form of human woe, but it does what never can be valued by any other church—the work of Christian houses of the poor. It inspires the noblest of men to turn aside with gaiety of heart from all the endearments and beautiful things of life to consecrate themselves to a life-long and loving service of the poor. Is there gold enough in all the mines of the world to pay the price of the poor? Is there any man in the world who would give up the price of a Sister of Charity, or a Little Sister of the Poor? Or is there any priest worthy of the name whose heart does not warm to the poor? The sagacious homes of the most welcome visitor in the homes of the poor, for his attitude is not one of aloofness and condescension, but of sincere and devoted brotherhood, and the true laymen whose happiness is to circulate where poverty dwells and help their brethren in a way that the world knows nothing of. But setting aside all this, is there in all this great metropolitan area more open-handed and more open-hearted, more lavish of his means, more ready to go if circumstances permitted, into the humblest tenement, or to converse with the poorest man on the street, showing both by his looks and his words his profound and genuine interest in that matter, preferring as every true man, a coal heaver or a street sweeper to a coal-baron or a millionaire; in a word, is there anyone more trusted and more loved by the poor of this vast diocese than the man who is absolutely held in the esteem of his Sovereign, unchanged by his position in the Cathedral, the Cardinal Farley? The greatest distinction he could ever receive could never check that full flood of affection that he has for his poor.

Nor are these splendid celebrations in the least out of keeping with the spirit of the faith. Yes, he was born in a stable, he permitted kings to lay their gold and frankincense at his feet. He had no place to rest his head, but He entered Jerusalem as a royal conqueror whom the prophets for ages had heralded. He was nailed to the cross, but all the power of the Roman Empire could not prevent the glory of His resurrection.

God is honored in His representatives, and surely we cannot have too much splendor and magnificence for Almighty God; especially in these blasphemous and unbelieving days of ours, when His rights are so utterly ignored and even His existence denied. This celebration is a glorious act of faith, and our hearts ought to overflow with gratitude that we have been privileged to take part in it.—America.

CATHOLICS AND YELLOW JOURNALS

A lecturer on "American Journalism" to the students of Notre Dame University said recently:

"To a newspaperman the character of the paper which constantly find their way into Christian homes is a constant source of surprise. It is neither feasible nor desirable in this age to exclude the daily newspaper from the home, but there is no excuse whatever for admitting a certain type of newspaper in an atmosphere of journalism. It is not at all realized that the strict teaching of the Church regarding bad literature applied as surely to the newspaper as to books and periodicals. Nor does there seem to be any warrant for condoning and supporting such publications even by those who may be careful to keep them out of their homes. . . . I believe I am expected to deliver a lecture, not a sermon, and so I must ask pardon for the serious turn my remarks have taken and plead as my excuse the earnestness with which I feel on this point and problem of journalism. Besides, I do not wish to make an earnest plea to every young man who has a sister or a younger brother at home to be careful of the kind of newspaper he takes into his home.

The fact is that the yellow journals have dazzled nearly all of us by their brilliant display of friendliness towards Catholics. They are always ready to give long accounts of Catholic functions and to print the pictures of Catholics who are more or less prominent. Of course they mix this up with the most basely suggestive stories; with caricatures and "comic strips" that have "Text" makes take to say, viz: that Judas spoke not because he had any care of the poor, but because he was a robber. It adds later that Judas hanged himself and "went to his place." Christ on that occasion proclaimed that the glory of the Gospel was preached.

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"AN IDOL OF FIRE-FIGHTERS"

REV. JAS. MCGEAN, FIRE CHAPLAIN—CONFESSOR OF SUDDENLY DYING MEN

As dangerous as fireman's work and more irregular than the life of the most self-sacrificing physician, are the days and nights of the fire chaplain. He is every fire in Manhattan, Richmond and the Bronx necessitating two alarms or more there is to be seen a burly six foot man with a big open countenance and a mass of curly hair under a fire helmet. He goes right along with the men and risks his life pretty frequently. He is Father James McGean, fire chaplain and confessor of suddenly dying men.

Father McGean, the second chaplain of the department, took up the work last June. He ranks as battalion chief and acts under the same rules. Hardly a night since June has gone by that he has not been called out of bed. By his bedside stand his boots inside the legs of the trousers of his fire uniform. When two alarms sound Father McGean jumps to get to the scene of action, quick as any fireman.

There he is prepared to render varied services. The injured may need reassurance. The last rites of the Church may be required. Some firemen, in passing the chaplain, may want to whisper a hurried confession in his ear.

AT THE EQUITABLE FIRE

The alarm for the Equitable fire reached Father McGean at 6 o'clock in the morning. He was thirty seconds getting into the seat with his drivers. At once there was need of him. Three men were seen on the northwest corner of the building, the smoke and flame swirling round them. A rope was thrown from an adjoining skyscraper. Two of the men tied themselves about the middle and swung clear. Tongues of flame leaped out and snapped the rope below, and the third man, who had recited from risking his life to the straits with his two companions, reeled and plunged after them.

But before these men were dashed to their death, Father McGean absolved them from their sins, saking a chance, and he said that they were sorry for their past misdeeds.

While pieces of the cornice were falling all around Father McGean was anointing the foreheads of the dead men from his vial of oil. Tongues of flame leaped out and snapped the rope below, and the third man, who had recited from risking his life to the straits with his two companions, reeled and plunged after them.

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