

# The Catholic Record.

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

VOLUME XX.

LONDON, ONTARIO, SATURDAY, JUNE 4, 1898.

NO. 1024.

## The Catholic Record.

London, Saturday, June 4, 1898.

### LACK OF AMBITION.

The address of Archbishop Ireland to the students of Notre Dame may be perused with profit by our young men. They are not where they should be in this Dominion. They are content with anything—even the promise of politicians. They have no ambition higher than the civil service. This may be sufficient to keep the wolf from the door, but a young man who has any red blood in his veins should shun it as he would the plague. There is too little ambition and too little perseverance. There is no short-cut to a competency of any kind. It must be acquired by hard and persevering work. There is no place save at the bottom for the individuals who hear Mass on the sidewalk before the church and are beyond all instructions. Their religion keeps them, they say, in the background! The Church, however, has no contract to help dawdlers and young men who are waiting for some nice clean job to turn up.

A great many of them do not vote. Why? It takes too much trouble to have their names placed in the electoral lists. We say they deserve all they get. If they allow themselves to be played upon by politicians and to have no intelligent opinion of their own they will remain as they are today, hewers of wood and carriers of water.

### THE OLD DAYS AND THE NEW.

We sigh betimes for the days when men thought the stars were huge lanterns hung out in the sky by the angels. This was when the world was simple. It knew little, according to our standards. It was content with few things. Yet it was happy. It has a love for the things that have no money value, for the laughter of children, for the sunlight and air and the dancing waters; it loved to watch the flowers and the grain and to gather it, much rejoicing. And when the storms came, the rushing winds were the voices of spirits. So they told each other with bated breath—but that was when the world was simple. It had its homes—great castles on mountain sides and little cabins on moorland and glen. Over the castle banner of the noble and over the cabin badge of the vassal, and within their precincts strong men and pure women.

And what wise words were uttered around the firesides! They are jotted down in books and have, despite their quaintness, an undefinable charm. They are words of counsel, words that weave tales of stricken fields and knightly deeds and words of the land beyond the spheres. The fragrance of faith clings around them, and we never look them over without being refreshed and invigorated.

Their simple directness and tender charm entitle them, indeed, to an abiding-place in one's memory, but what pleases us most is their reverence for authority. Power is from God, they say, and the command from State and Church was as from the Creator, and was so regarded by simple peasant and mailed knight. There was no flippant criticism of superiors. That was reserved for our day when lads scarce out of their teens feel themselves qualified to have and to give vent to their opinions of a superior especially when out of the fulness of wisdom and experience, he has outlined the duty of his subjects. But in these days men looked to the Church with reverence, because she was not only then teacher and their guide but also the protector of their liberties.

### THE CHURCH AND LIBERTY.

Among the brightest pages of history are these which tell of the battles of the Church in defence of liberty. Liberty she demanded for herself and for the people; and, when princes would fain allow no rights that were not derived from their own will, she put aside their vain assumptions of superiority; and when they endeavored to substitute their passions for law and to trample on the rights of their subjects she was ever the first to interpose her authority. When the news came to her that a prince was endeavoring to fling around his kingdom the chains of despotism, that he shed the blood of his people without just cause,

that he committed a crime against morality and justice, she was the first to denounce him and to remind him of his duty. When eternal principles were at stake she spoke out clearly and distinctly, proclaiming that authority was the trust and not the property of the ruler, and that when Governments enacted statutes that violated the eternal law, the foundation of every human law, they deserved not obedience but resistance. Oftentimes was she in stress and storm. Had she at times but listened to the counsels of worldly prudence whole countries would have been preserved to her allegiance, but her lips, framed for the utterance of truth, knew not the language of expediency.

Any student of history knows what a labor of self-sacrifice was entailed by the interposition of authority. Scarcely had the seeds of Christianity been planted when the Roman Empire broke and perished; and against it rushed like an avalanche the barbaric hordes from the North and East, with the avowed purpose of destroying every vestige of civilization. Ruin and devastation marked their progress, and for a time it seemed that all Europe should have to own the sway of the barbarian. But the Church drew the men of blood and iron within her influence, impregnated them with her spirit and moulded them into the most polished nations of the world. The pages of her history are gemmed with deeds that have extorted admiration from even those who yielded her no allegiance, for when they considered that the princes against whom she raised her voice were fierce and unscrupulous warriors, such as Philip and Henry—men little accustomed to brook interference—and that her action brought upon her persecution and centuries of repression, they could not but appreciate her attitude. She has stood between the ruler and the people, protecting them both, and always upholding the rights of religion and the cause of humanity.

But for the intervention of the Papacy, says a Protestant writer, alluding to the excommunication of Henry IV. by Gregory VII., "the vassal of the West and the serf of Eastern Europe would perhaps to this day be in the same state of social abasement, and military autocrats would occupy the place of paternal and constitutional governments."

In later days some have blamed the Church because she attained such a commanding position. But, as Cardinal Newman says: "The role was forced upon her by the very logic of events: it was not the fault of the Pope that the Vandals swept away the African Sees, and the Saracens those of Syria and Asia Minor, or that Constantinople and its dependencies became the creatures of imperialism, or that France, England and Germany would obey none but the author of their own Christianity, or that clergy and people at a distance were obstinate in sheltering themselves under the majesty of Rome against their own fierce kings and nobles and imperious Bishops. All this will be fact, whether the Popes were ambitious or not; and still it will be fact that the issue of that great change was a great benefit to the whole of Europe."

In the days when might seemed right and men relied on the sharpness of the sword the people looked to her for support against injustice; and never, despite menace and persecution, did she fail them. She was the only power that could stand before the prince and say to him: "It is not lawful for thee." She became, as it has been well said, the great pacifier of Europe at a time—a crucial period of history—when without such supreme intervention all the arts, sciences, learning, law and government which had been built upon the ruins of the ancient world, would have disappeared in the social convulsions and political revolutions of the new order.

A case in point. Up before our eyes comes a page of history—that, namely, which recounts the manner in which St. Ambrose rebuked the despotism of the Emperor Theodosius. The Emperor had, in a fit of anger, ordered the citizens of Thessalonica to be put to the sword. A few days afterwards he goes to the cathedral of Milan. Bishop Ambrose confronts him on the threshold and forbids him to enter. Around the Emperor are the soldiers famed for their prowess and crowned with the laurels of many a

hard-fought field, and around the Bishop are the clerics united to the clash of arms, gazing wonderingly on the strongly marked features of the men of war. For an instant there is silence—then a low murmur of anger, and every hand is upon a sword held ready at the word of command to carve a way into the sacred edifice. Ambrose, however, is undaunted. He is God's sentinel keeping guard over Justice. Fear abides not in the soul of a Bishop who knows his responsibility, and he tells the Emperor that he will not, dare not, give place in church to an unrepented murderer. "Did not David sin and yet find pardon," cries the Emperor. "Thou hast imitated David in his guilt," replies Ambrose; "imitate him also in his repentance."

We pass over the many means by which she has widened the ranks of freemen, and we content ourselves with saying that whatever tends to reserve liberty and to enhance its dignity is due to the action of the Church. What she has taught in the past she teaches today. Her's are the things of God—the things of Caesar belong to the State. She cares not what the form of government may be; but she insists upon her right to pronounce judgment on the morality and the justice of law. From out the fullness of genius and the garnered wisdom of years has Leo XIII. instructed us exhaustively on this all-important subject. His words have circled the globe, and any one, no matter what creed may claim his allegiance, understands that the principles expressed by them stand for justice and morality and form the sources of national vitality and prosperity. These principles have full often been stated by his predecessors, by the invincible Hildebrand battling with Henry, by many another who preferred misrepresentation and persecution to concessions that were incompatible with their responsibility, and that would immolate liberty on the altar of ambition and despotism, and to day, when there is a tendency to revolt against legitimate authority, one knows that the messages from the Vatican are of practical utility.

To God, love and adoration; to the State, loyalty and obedience.

### ENEMIES OF THE CHURCH.

The Governments of Italy, France and Spain are Anti-Catholic—Stirring Letter of His Grace the Most Rev. Rev. Archbishop of Portland.

Portland, May 16.—His Grace Archbishop Gross has issued the following official letter: "The impression is abroad that Spain is a most devout Catholic government, where everything Catholic reigns supreme, and the mere will of Pope and Bishops is most respectfully obeyed. Nothing can be farther from the truth. We cite but one instance. The barbarous bull fights were introduced in spite of the Catholic Church. They have been condemned time after time by the Catholic clergy, with the Pope as their head. No one has shown his horror or condemned them so severely at the present most humane and illustrious Leo XIII. And yet, instead of obliging, the highly Catholic government of Spain encourages them. Instead of obeying, Spanish ladies and gentlemen through the bloody spectacle of a bull-fight. The sacred devotion of a Sunday or great feast is ornamented with a bull-fight. I have small regard for the Catholicity of Catholics who spurn the command of the Pope when prohibiting what it is his duty to denounce. "It has been objected that if Spain has its demoralizing bull fights, America has its brutal prize-fights. Yes, but it did not require a decree of the Pope to prohibit them. Our noble government has prohibited the prize-fights, and has done all in its power, and successfully, too, to stop this barbarous sport."

"We are somewhat tired of hearing the governments of Spain, Italy, France, etc., called Catholic. It is high time that the people of this country should be told that there are no greater enemies of the Catholic Church, and that these governments are stooping to vilest means to tear up the Catholic Church—root and branch. It may be objected that the masses of the peoples in these countries are Catholics. That may be. But if they are not willing to rise up in their might, as did their brethren in Germany under a Windhorst and Malinckrodt, as the Catholics in brave little Belgium, as the Catholics of France, listening to the advice of the Pope, are doing under the gallant leadership of Count de Mun, as the Catholics in the United States always have in Know-nothing attacks—if these masses are content to put their hands in their pockets and let their governments be ruled and

poned to the grace, become a Catholic, a Carmelite priest, and died a martyr of charity in the Franco-Prussian war."—Carmelite Review.

### SISTERS ASKED NO PAY.

A staff correspondent of a New York paper sends the following from Key West: "It seems to me that considering the big sacrifice, too little has been said as to the giving up by the Sisters of the Convent of the Immaculate Conception for hospital purposes. The general impression seems to be that the Government paid what is termed a handsome price for the use of this seat of learning. This statement has been telegraphed all over the country, but it is far from the truth. When the board of survey representing the navy made a tour of the city in search of suitable sites for hospitals and selected two of the largest cigar factories, the Sisters of the Holy Name heard of the board, volunteered not only the use of the convent, but the boys' and colored schools, three distinct buildings. 'What do you ask for the use of the property?' was one of the first questions. 'Nothing,' replied the mother superior. 'But it will be a big loss to you, closing up the convent, will it not?' 'That is true' was the reply, 'but all we ask is that you give us a small portion of that building to live in.' 'The convent is your support, is it not?' 'Yes, our sole support.' After a second consultation it was decided that the Government not only set apart for the use of the Sisters a portion of the convent, but also furnish them with food and clothes so long as the institution is used for hospital purposes, the Sisters, in return, to give their services to the inmates free. That is the true story of how the convent was acquired."

### THE LOVE OF OUR LORD.

Catholic Columbian. The month of June is dedicated to the Sacred Heart of Jesus, which symbolizes the love that Christ has for us—the love that brought Him down from Heaven for us and our salvation, the love that made Him long to be with the children of men, the love that conceived the mystery and gift of the Blessed Eucharist, the love that led Him to the cruel death of the cross. To get men to consider that divine affection, our Lord appeared to Blessed Margaret Mary in order to propagate devotion to His Sacred Heart and He declared to her that that devotion is most acceptable to Him. He made many promises of blessings to be lavished on those who should practice it. He has fulfilled those promises on numberless occasions during the two centuries that have intervened since then.

The love that Christ has for us should excite us to love Him. He loves us. He desires our salvation. He has bestowed on us all that we have of good. He loves us individually, with a personal affection, especially those who are in His grace, who are growing more and more into His likeness, and who will be His for eternity. One of the saints was transported with the thought of this affection and went about repeating joyously the words—"He loves me!" emphasizing each in turn and so drawing a new meaning. He, God, Jesus, loves me. He loves, not simply likes, or tolerates, or has some regard for me, but He loves me. He loves me, and who am I wretched sinner, and what have I done that I should possess His affection?

How shall we love Him in return? By keeping His commandments, by doing His will, by living His life, by growing in grace, by spiritual and corporal works of mercy to His needy members, by praise and prayer, by promoting His interests for the conversion of the world.

### OUR LORD IN THE TABERNACLE.

One of our great sins of omission is our want of love and devotion to the most Blessed Sacrament. Especially culpable are we when we have opportunities to frequently visit our divine Lord in the Tabernacle. We know of pious souls, living at a great distance from a Catholic church, who would consider it the height of happiness to be near our Lord. On the other hand, many pass and re-pass the abode of holiness without a reverent thought, raising of the hat or bowing of the head, as a mark of respect and expression of faith. Another neglect is with regard to Benediction. Too often do we excuse ourselves from the holy act of worship. Benediction is not a mere expression of an earnest wish, but—quote the current number of the Messenger of the Sacred Heart—"an actual imparting of peace and calm, of joy and zeal, of hope and confidence. Some even have received the gift of faith when the Eucharistic Christ gave His benediction. Several instances of such marvellous and instantaneous conversions suggest themselves; perhaps the best known is that of the celebrated musician Hermann. Asked by a friend to direct the music in a Catholic church at Benediction one day in May, the Jew consented. When the monstrance was unveiled by the priest, the maestro felt impelled to kneel. The blessing was given: for Hermann it was faith. He corres-

ponded to the grace, became a Catholic, a Carmelite priest, and died a martyr of charity in the Franco-Prussian war."—Carmelite Review.

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### "QUESTION BOX."

Philadelphia Catholic Standard and Times. That our readers are becoming more deeply interested in the Question Box feature is evidenced by the queries coming in. One enthusiastic admirer of this department says it is making more converts than the missionaries. While this may well be doubted yet it is capable of removing many prejudices which beset non-Catholics are sent in their Catholic friends rather than abstract scientific problems, some of which are unanswerable, and have nothing to do with the objects for which this department was established. However, send all your queries, and what we cannot answer we will do as the small boy did with the conundrum, "give it up."

"Skeptic" objects to the belief in the efficacy of relics to cure diseases, and wants to know what Biblical authority there is for such faith.

Looking at Matthew xvi., 26, and Luke viii., 14, you find a cure recorded from touching "the hem of His garment." Acts iii., 6, and v. 15, record miracles performed by St. Peter; in the last, the mere shadow of the Apostle cures the sick.

"Liberal" wants to know why Catholics omit "This is the power," etc., from the "Lord's Prayer."

Because it does not belong to it. This was answered at some length before. The King James Protestant Bible omits it itself in Luke xi., 2, 3, 4, while retaining it in the other part. The revised Cambridge and Oxford version omits it in both places.

J. W. asks: "If a Catholic is baptized by a lay person through parents' neglect is he cleansed of original sin? Is it the same as if the priest did it?" If the words were used, the water poured and the intention was to baptize, yes. It would be a sin, however, for a lay person to baptize where there is no danger of death. The priest is the proper minister of baptism, and it is possible for a lay person to omit an essential part of the ceremony.

"A Constant Reader" wishes to know for the benefit of a non-Catholic the answers to the following questions:

(1) "Have the priests the power to perform miracles, and if so, why do they not exercise this power?"

Priests have not this power, except in rare and special cases.

(2) "Where in the Bible does it say that baptism cleanses us from original sin?"

In Romans v., 12, we are told that "Wherefore, as by one man, sin entered into this world and by sin death, and so death passed upon all men in whom all have sinned." In John iii., 5, occurs this text, "Unless a man be born again of water and the Holy Ghost, he cannot enter the kingdom of Heaven." See also Mark i., 4; Mark xvi., 16; Acts ii., 38.

(3) If St. Peter was given the power of forgiving sin by God, personally, where do the priests get the power?"

As Christ promised to the end of the world, He conferred upon their successors the powers He granted to them.

(4) "Where and when did Christ establish the true Church?"

When He spoke to St. Peter, saying "Thou art Peter and upon this rock I will build My Church."

"A subscriber" would like to know if it would be necessary for a priest

who has fallen into mortal sin to go to confession before saying Mass, or would an act of contrition suffice?" If impossible for him to go to confession and he has a Mass to say, he must excite himself to perfect contrition, as it would be a great sacrifice for him to celebrate Mass when not in a state of grace.

### THE BLESSING OF THE FIELDS.

The Ancient Breton Custom of Observing St. Mark's Day.

Many of those beautiful old Catholic customs, which unfortunately are now forgotten in England, still flourish in many parts of France, writes a Dinard correspondent in the London Tablet, and on this, St. Mark's Day, I have just had the happiness of assisting at one which perhaps some pious Catholic landlord or tenant might be able to revive at home. I allude to the "Benediction of the newly sown crops on St. Mark's Day, which is, as perhaps your readers are aware, followed by a somewhat similar ceremony at Rogationtide immediately before the great Feast of our Lord's Ascension, in Catholic countries. As is generally the case here, the proceedings commence when the Angelus rings out at six a. m., so early an hour that unfortunately the majority of English people who visit Brittany are not up in time to witness it. This year the morning broke cloudless, the rising sun shining on the blue sea, as we made our way to the pretty old parish church of St. Enogat, near Dinard. This has been restored in the Romanesque style during recent years, and is a very satisfactory and devotional structure, with fine statues of our Lord's Bishop, patron of the Church, and St. Clement, patron of fishermen, those of our Lady, St. Joseph, and St. Anthony of Padua are well carved out of stone, as also are the "Stations of the Cross," which decorate the walls, and the massive pulpit, font, etc. When we arrived the church was already full, the school children and choir singing very heartily the responses to the Litany of the Saints; then the church bells ring and the procession sets out, with cross and banners, the surpliced choir and altar boys leading the way, followed by the officiating priest in cope, with the other clergy; these are followed by the school children, and then by all the faithful two by two, admirable order being kept throughout, though the procession reached the length of several hundred yards. As we passed through the village street many workmen of various kinds passed us, and all, without exception, respectfully raised their hats, and vehicles were drawn on either side to allow the procession to pass, with every mark of sympathy and respect. This to an Englishman was very striking. Leaving the village we wound our way through fields and by-roads, where the new crops were sown, asking God's blessing on the coming season, the rector of the parish blessing the growing crops as he passed along. The procession having reached the confines of the parish now returned by another circuitous route to the church, and then High Mass was sung, to simple Gregorian music, the Gradual, Introits, etc., being all correctly rendered, and the singing being of that simple and congregational kind which I have never heard in England, where, as a rule, a small glee choir renders congregational singing an impossibility.

### BLINKS AND HOOTS.

The owl blinks at the day light, and has a clear vision in the night. There is, now and then, a man of the person called Catholic, a misnomer made the way, who blinks at an effort made by the good priest in spreading the light. He objects to worthy societies, does not believe in a lyceum, thinks innocent, wholesome games a device of Satan to mislead. He is always predicting a failure, and his wish is father to the thought. He longs to be in the condition of "I told you so." There is a hoot in his croaking voice that is unmistakable in defining his species. Then there is the specimen that stares blankly at the Catholic journal magazine. Catholic literature is such wishy washy stuff. The Catholic writer, as he would have it, incubates but to exploit himself. What a paper he could make if he had the management, what deep, solid controversial articles he could pen if he could get the editor's attention and the management paid him a round sum. It doesn't matter that Catholic periodicals are contending for truth, liberality and enlightenment, and against falsehood, bigotry and materialism, he is utterly apathetic, blinks and hoots. But he has a very keen vision for the journalism on the outside; this he magnifies and extols, and nothing delights him more than to see his name paraded in its columns, and his egotistical vanity tickled by the productions of his brain, clear shining through his owlish vanity.—Pittsburg Catholic.

The Republic, of Boston, Mass., in authority for the statement that Admiral Sampson, of the United States Navy, is a Catholic.

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