

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, NOVEMBER 13, 1895.

Vol. XXIV. No. 46

Calendar for Nov., 1895.

MOON'S CHANGES.

Full Moon, 2nd day, 11h 58m. a. m.
Last Quarter, 9th day, 6h 54m. p. m.
New Moon, 16th day, 6h 59m. p. m.
First Quarter, 24th day, 3h 62m. p. m.

Day	Sun	Moon	High	Water
Week	rises	sets	Water	Ch'town
1 Fri	6 47	4 4	5 30	10 13
2 Sat	49	39	4 23	10 48
3 Sun	59	37	4 43	7 44
4 Mon	52	36	5 20	9 45
5 Tues	53	35	6 11	16 20
6 Wed	54	33	7 8	11 23
7 Thur	55	32	8 34	24 2 28
8 Fri	56	30	9 53	0 22
9 Sat	58	29	10 7	1 23
10 Sun	59	28	10 17	1 54
11 Mon	7 1	27	0 33	2 8
12 Tues	8 2	25	1 51	2 57
13 Wed	9 3	24	3 12	2 45
14 Thur	7 23	4 31	3 6	9 43
15 Fri	8 22	6 52	3 31	10 39
16 Sat	9 21	7 14	4 0	11 4
17 Sun	10 20	8 34	4 38	11 55
18 Mon	12 19	9 43	5 28	10 8
19 Tues	13 18	10 40	6 26	0 38
20 Wed	14 18	11 23	7 34	1 31
21 Thur	16 17	11 53	8 45	2 5
22 Fri	17 16	12 51	9 51	5 1
23 Sat	19 15	0 38	10 59	3 42
24 Sun	20 14	0 57	12 0	4 41
25 Mon	21 13	1 11	0 2	5 43
26 Tues	23 12	1 25	1 6	6 42
27 Wed	24 12	1 40	2 12	7 36
28 Thur	25 11	1 56	3 16	8 24
29 Fri	26 10	2 17	4 26	9 6
30 Sat	27 8	2 43	5 36	9 49

NOTICE TO PAY.

ALL persons indebted to the subscriber for years 1893-94 and '95 are asked to pay their accounts in full before the first day of November next. All accounts remaining unpaid after that date will be placed in Attorney's hands for collection.

J. B. McDONALD & CO.
Charlottetown, P. E. I.
Ch'town, Sept. 16, 1895.

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A Metropolitan Cathedral a National Work.

A paper read before the Catholic Truth Society of England, at its recent meeting, by Rev. Francis Gasquet, D. O. S. B., and published in the London Tablet of Sept. 14.

The feast of SS. Peter and Paul last past will be for ever memorable in the annals of the Church in England. On that day, as you all know, we English Catholics definitely set our hands to a work which has been long in contemplation, and for which those now gone from amongst us had made new provisions, but which they were prevented from carrying out by other more urgent needs of the Church. The time to proceed has now come, and by the hands of the two illustrious Cardinals of England and Ireland we have placed at Westminster the first stone of the Metropolitan Cathedral of this country. We can have no doubt that such an undertaking has not been initiated without much anxious thought and consideration on the part of our Archbishop and his advisers, and it is certainly one which must tax to the full the energies of all immediately concerned in carrying it out, as well as one which will demand many and generous sacrifices, if we are to raise to God a temple worthy of the past history of the Catholics of this land. I have used the word "we" and referred to the undertaking as "our work" not undesignedly; for I am come before you to-day to urge that the erection of a metropolitan Cathedral is really a provincial, or what, under our present circumstances, is the same, a national work. It is obviously not unfitting that I should be permitted to address myself on this subject to the congress of the Catholic Truth Society. This body is not only the proved champion of the Catholic cause, ever ready, by its literature, to contradict calumnies, detect misrepresentations, and explain difficulties, in regard to our belief and practice; but in organizing these annual meetings it affords us the best opportunity of raising and discussing subjects of common interest to Catholics. Moreover, it is in the expectation that the great Metropolitan Church, now rising upon the site long unoccupied at Westminster, will advance the cause of religion and truth in our midst that it is undertaken at all. It can, I think, hardly be questioned—at any rate by anyone acquainted with London—that there is real need of a centre where the offices of the Church may be carried out with dignity and splendour and to the fullest extent, accompanied with fitting ceremonial. This can only be done in one way, and that one is the most natural and fitting way: namely, by the erection of a worthy metropolitan Cathedral. Moreover, if I understand the conception rightly, the very walls of the new Cathedral are intended to be what the frescoed churches of Catholic England were, "the picture lesson books and Bibles of the poor." The vast wall spaces of the new Cathedral will in time be decorated with scriptural subjects and with a series of pictures illustrating the history of the Catholic Church in England. We to-day can hardly understand what the churches of the Middle Ages, with their wealth of adornment, their riches of plate and jewels and vestments, their painted windows and frescoed walls, were to the people at large, and how they rejoiced in and were elevated by the solemn ceremonial of high festivals. "Art," it has been well said, "and specially ecclesiastical art is an absolute necessity for the people, not merely for the teaching it affords, but even more for the pleasure it gives. God, Who is goodness itself, wishes, to attract us to Himself even by the enjoyments of our senses. When the wealth of artistic beauty is lavished upon the Church of God it is in reality dedicated through Him to the poor. There should be no monopoly of artistic enjoyment in the hands of the rich, and in the ages of faith it was shared with God's poor by the medium of religion. The Church is to the poor 'a family palace'—the beauties of God's house are as much their possession as that of the rich, and we may hope that Westminster Cathedral may, when it is complete in its adornment, help to send some ray of gladness into the lives of our poorer brethren in our overgrown modern Babylon."

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from joining in the "battle of the styles," believing as I do that now that the matter is definitely decided there will be none of us so unreasonable as to refrain through prejudice in favour of any particular style of architecture from taking our part in the work. In the mind of those opposed to the scheme altogether what lies at the root of such opposition is, I think, a lack of understanding the true Catholic meaning of the term Cathedral. This is, perhaps, not so very wonderful after all. We, who are but just emerging from "the church of the Catacombs" (as the Church in England during the past three centuries has not inaptly been called) may well find it difficult to grasp what a Cathedral Church really is. We have inherited traditions from many generations who dared not meet together openly for the celebration of the Sacred Mysteries, and who, if they heard Mass at all, could only do so in secret and hidden places and with their lives in their hands. It is well within the memory of many of us that the words chapel and mission were the usual designations for our churches, and even such Cathedrals as have been erected in our own times are regarded most commonly as little more than commodious parish churches, and many circumstances have combined to give colour to this view. The truth is that it is by no means uncommon to regard the parish and its church as the unit of the ecclesiastical system, and the diocese as the aggregation of many such churches presided over by the Bishop, who is considered chiefly in the light of a superior kind of parish or missionary priest. Or, as our French friends might perhaps say, "a sort of ecclesiastical Prefect." If this view were correct, I could quite understand the mind of those who do not see the object of building a large church at Westminster. If it were merely a church of vast dimensions, with a great deal of space and a good deal of rich ornament in paintings and marbles, it was proposed to build, I should willingly allow that such a building might well be left to private enterprise. But a Cathedral is in no sense a glorified and amplified parish church. It is, or it ought to be, the centre of the diocese, or in the case of a Metropolitan Cathedral, of the province, and it is so simply and solely because it is the Ecclesia Cathedralis, or church where the Bishop has placed his chair. The presence of this seat or chair makes even the lowliest building a Cathedral, whilst without it not the most stately edifice ever raised can have any pretension to the name.

A METROPOLITAN CHURCH.

In a true and real sense then a Cathedral is the church of a diocese, or district over which the jurisdiction exercised by the Bishop extends, and the various parish churches are but convenient and necessary multiplications and manifestations of the church wherein the spiritual power, which has its origin and source at the centre from which the Bishop exercises his office. According to the expression of one of the early Fathers, each episcopal see or chair is a tradux seminis Apostolici—a layer from the Apostolic star. Just as each vine came sprigs from a layer of the original stock, so, taking its origin from the Apostles, each Church springs into life when organized and localized by the erection of the Bishop's chair in some centre which becomes his Cathedral. There are, I know, exceptions where the Bishop would appear to be the bishop of a district rather than of a definite church, just as we see in the case of Vicars Apostolic at the present day, and as was the case in the earliest days of the Anglo-Saxon Church; but the rule undoubtedly is that the church over which a bishop rules is the church of his chair. Thus the church of Clifton, for example, is not a name for the aggregated parishes in the counties of Somerset and Gloucester; but they are offshoots of the Mother Church, local manifestations of the Cathedral in Clifton where the chair of the bishop is placed. This being so, it is not too much to say that a diocese that has no permanent and worthy Cathedral is placed at a distinct disadvantage in the exercise of its legitimate influence and the fulfilment of its ecclesiastical obligations. Even in its material aspects of buildings and appointments the church of the Bishop's chair should be worthy of being the centre of the ecclesiastical life and jurisdiction of the See. More especially is this so in the case of a Metropolitan Church, where the need for ample space is more obvious for meetings of the whole Hierarchy, which should accommodate the great concourse, experience has shown may be gathered together in London, and where, if anywhere, the chair of the Archbishop of the province should be

placed with becoming honour. It would surely be unworthy of the Catholic body were the Metropolitan church in this country to be left longer without a Cathedral, or if failure on our part to make the needful sacrifices for the work were to bring about its completion in a way less worthy of our glorious inheritance of the faith than the lines upon which it has been conceived. I have so far assumed that the work of building a metropolitan Cathedral is one for which there is equitable claim upon all in the province, and not merely upon those who are living within the narrower limits of the see itself. Unfortunately, in these days, we have forgotten many of the principles which guided our English Catholic forefathers in pre-Reformation times. One amongst these principles was the undoubted recognition of a threefold duty, incumbent upon every soul in the country, in regard to the ecclesiastical organization of the land—to the parish, to the diocese and to the province. Of the first, I need only say that the obligation of materially supporting their parish church was not more clear than that of receiving the Sacraments within its walls at certain times and seasons. Sunday by Sunday, at the time of the bidding of the Mass, in every church of the country, the people were reminded of their obligation to pray for their pastors; special mention being made of their Metropolitan, their Bishop and their own parish priest. I may be allowed to regret, in passing, that this practice has been permitted to die out amongst us, for I fancy I am not wrong in supposing that many now forget this duty altogether and would be rather astonished to hear that they have any real duty to the diocese and province in which they live. And yet in the days when England was Catholic and acted upon that, without the material assistance afforded by the fulfilment of this duty, it would have been impossible to have raised the glorious cathedrals and minsters which still stand as monuments of the self-sacrifice and piety of our Catholic forefathers.

THE BUILDING OF THE OLD CATHEDRALS.

Let me take a few examples of the way in which the funds and materials for building these great and noble Cathedral Churches were got together. Somehow or other many people have come to look upon these buildings as having been raised by methods very different to what we, in our prosaic age, have to employ, yet quite sufficient evidence is in existence to show us that those who built them had the same anxieties and difficulties as to ways and means as our bishops have today, and that the people of those days were called upon to make the same personal sacrifices to raise, say, the nave and choir of York minster, the spires of Lichfield or the lantern of Ely, as they are asked to-day to make for the building of Westminster Cathedral. As a rule, in the ages of faith, church building was not rapid, and the great diocesan churches were completed only by means of the contributions of successive generations of munificent benefactors. First and foremost, must we place the bishops in the ranks of those who dedicated their energies and resources to the work of raising and beautifying the houses of God. Whilst the nave of York was in course of erection, four Archbishops occupied the Northern Metropolitan See, and although the chief care for the work fell upon the last of the series, Archbishop Thoresby, that we owe the existence of that glorious work. In the six-and-forty years from 1220, during which period the entire building of Salisbury was accomplished, Bishop Richard Poore and his three successors collected and expended on the work 42,000 marks, a sum nearly equal to half a million of our money. In the same way, to take one more example, Bishop Stapledon, of Exeter, spent upon the reconstruction of materials for the reconstruction of the nave of his Cathedral, which were afterwards used by Bishop de Gradison and in the decoration of the part already completed, at least 240,000. As for Bishop de Turbes, of Norwich, after his own means were exhausted, it is said that he vowed that he would not travel more than twelve leagues from his church till it was completed, and that he established himself in a chair before the great door soliciting the aims of the passers by. These efforts were ably seconded by both clergy and people. In the 13th century Bishop Lucy established a fraternity which bound its members for five years to assist in every possible way the restoration of Winchester. So at Lichfield, William, the Bishop, urges the people to come and pay their visit

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of duty to their Cathedral church and bring their offerings towards the erection of the spires we know so well to-day. The church, he says, is "my spouse," and it is my duty to make it as beautiful as possible. As in the same place at this time there was established what we can only call a crusade of Masses and prayers to be offered for the souls of deceased benefactors, and in this Society some 2,434 Masses were annually offered up for this object. Besides these—which I may describe as extraordinary means—there was a well-recognized taxation of caputal property, a using of certain tithes, offerings at shrines and regular annual sums paid to the mother Church at Easter or Pentecost. In early times at Norwich a levy was laid on every message, I believe, in the diocese. This was over and above the regular collections made by what were known as "brief" bearers appointed collectors, who went hither and thither throughout diocese or province, preaching and proclaiming from parish pulpit, or market cross, or village green, the need of money to continue the common work of making and adorning the Bishop's Church. Clergy, for example, carried the book of the Gospels through the counties on the marches of Wales to collect a building fund for St. Asaph; the Canons of Salisbury went begging journeys through the dioceses of England to raise some part of that half million of money about which I have spoken that was spent on their beautiful church and spire. Numerous letters of the Archbishops of York are still in existence, written as credentials of the collectors appointed to go to every town and village of the province to obtain funds for the erection of the great Minster. Thus, in 1203, Archbishop Thomas dispatches "procurators and messengers" round the northern province—province, mind—with a brief reminding the people that "among all works of Christian charity one of the most excellent" is that of "building and repairing" a church "wherein the living sacrifice of Christ is continually offered for the salvation of the people," thus appealing to the inhabitants of his province on behalf of the Metropolitan Cathedral, as if his appeals were being made to each parish for its own particular church. And in the same way a few years later, Archbishop Corbridge in sending out one of the Vicars choral—John of Lincoln—round the Province to collect for the building of the Cathedral of York, asks the people to remember that "the foundation, support, and repair of churches" is a work of piety and duty, for "these holy and beautiful dwelling places upon earth, receive the faithful for prayer and for obtaining (God's grace) through faith in the Holy Sacrifice, which, by the daily ministrations of holy priests is offered on the altar of the Lord." Sometimes, indeed, we find priests deputed to go beyond the confines of the Province, as when, in 1368, a letter is issued to commission one, Robert Naynor, to beg in the diocese of Lincoln, and to explain to the priests and people the Archbishop's anxiety to finish the work commenced on the new choir. Sometimes also we find the bishops of southern sees co-operating in the undertaking by recommending and blessing it. But these were apparently extraordinary means when extraordinary efforts were needed, and as a rule the collections for Metropolitan churches seem to have been confined to the limits of the Province. In speaking of York there is one pious practice which I cannot forbear to mention, because it illustrates so well the bond which in the ages of faith united every soul in a diocese with the Ecclesia Cathedralis of the Bishop. In 1370 the Archbishop sent a monition to the Archdeacon of the East Riding directing him to warn the people of his district that they had been of late neglecting a custom which had existed from time immemorial and which had the authority of "the Holy Roman Pontiffs and the Synodal Constitution of York." By this custom every one, clergy as well as laity, men and women were bound to come and pay an annual visit to "the Mother Church of York," and there to offer at the high altar at least a penny (some thirty times that amount at the present day) for the support of their church. If hindered from making this annual personal visit by any legitimate excuse they were yet bound to send their tribute to be offered at the high altar. For the building of Canter-

bury there is, it must be confessed, not the same evidence as exists in the case of the Northern Metropolitan Church. The circumstances were somewhat different, for Canterbury was served by a rich Benedictine community, not only elected as Canons, but also closely devoted their energies and their means without stint to the building and decoration of the Southern Metropolitan Church. In this their efforts were seconded by generous contributions from rich revenues of the Archbishops. Moreover, Canterbury was a place of national pilgrimage, and in their building operations the monks were obviously assisted by the absolutely vast crowds of pious English pilgrims, the richness of whose contributions has passed almost into a proverb. In this way we may claim that the building of Canterbury, too, was in a real sense the care of others beyond those contained in the narrow limits of the diocese. And it is, I think, certain that in Catholic England the needs of the Mother Church were the common care of the Province, and that the glorious Churches of Canterbury and York were raised by the joint efforts of the faithful in the suffragan sees, and that they were regarded not merely as the Cathedral of those two dioceses, but as the two chief Christian temples of the land—the resting places of the chairs of the two Metropolitan sees of this country, of which we are so justly proud, the Catholics of the day—the lay Catholics—bore their part nobly. There were "founders" in those times as well as in our own. At Norwich and at Salisbury we read that noble benefactors laid stones as pledges of their contribution. The principal people of the neighborhood in which the Cathedral was building vied with each other in offering their woods to furnish forth the needful timber and their quarries for the stone. The Lacons and Nevilles are names inseparably linked with Carlisle, whilst to the family of Scrope the Minster of York was under the greatest obligations; and in regard to this latter "the two houses of Percy and Vasavor," writes the editor of the Fabric Rolls, "strove with each other in their endeavors to beautify God's house. The Vasavors gave the Chapters free access to their quarries, and if we may believe tradition (and there seems no reason for doubting it), large quantities of stone. The Percies were even more generous, giving stone, and particularly timber, in profusion; and to commemorate the good deeds of those two noble houses the Chapter of York has honored them with a noble monument. On either side of the western door of the Cathedral which they assisted to erect, stands a figure deftly carved after the image of a man. These are the Percy and the Vasavor, each bearing his offering in his arm, the wood and stone, which they once gave. Bare-headed they stand, for they are supplicants before the Lord of all."

SPECIAL WORK.

Besides, the people undertook special work of various kinds. In more than one case I have read of, the rich painted glass of the windows became the individual care of a family. Indeed so general was the spirit of sacrifice and the wish to take part in beautifying God's house, that there are few wells made which do not contain some monetary or specific bequest to their cathedral for this object. One lady, I remember, leaves a sum of money and, out of devotion to the Apostle St. James, as much as it would cost to send a pilgrim to Compostella and back. Another, a butcher, bequeaths to the purposes of his Cathedral his house and shop, whilst a third directs his executors defray the cost of "one ship load of stones" to the building of God's house. There can be little doubt, moreover, that in England, as upon the Continent, these finest ecclesiastical buildings were raised in some measure at least by the gratuitous personal service of individuals and confraternities. Writing in the 12th century about the building of the abbey of St. Pierre-sur-Dire, the Abbot describes the enthusiasm with which the work was undertaken by those who, he says, had been habituated to "consider their own cathedral as their special place of pilgrimage." Confraternities were formed, into which none but practising Catholics were admitted, and as a

(Concluded on fourth page.)

Our Grandmothers

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And we are feeling