

The Catholic Record.

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

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Litany of the Faithful Departed.

REV. FREDERICK GEORGE LEE, D. D.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

Ancient Days, Thy servants meet

To bow before Thy mercies sweet.

Thou Father, Son, and Holy Spirit,
Miserere, Domine.

Have mercy, Lord, on all who wait

In place forlorn and lonely state,
Outside Thy peaceful palace gate.

Miserere, Domine.

These were the work of Thine own hands,

Thy promise sure forever stands.

Release them, Lord, from pain and bonds.

Miserere, Domine.

Lord Jesus, by Thy sacred name,

By Thy meek suffering and shame,

Preserve these souls from cruel doom.

Miserere, Domine.

By sweat of Blood and Crown of Thorn,

By Cross and Calvary meekly borne,

Be Thou to them salvation's horn.

Miserere, Domine.

By Thy five wounds and seven cries,

By pierced Heart and glazing eyes,

By Thy dread, awful sacrifice,

Miserere, Domine.

When here below are lifted up

The Sacred Host and Blessed Cup,

Son with Thee, Lord, may each one sup.

Miserere, Domine.

By Raphael's powers and Michael's might,

By all the ordered ranks of light,

Battalions of the Infinite,

Miserere, Domine.

By Martyrs' pangs and triumph palm,

By Saints' strong faith, confessors' psalm,

By Mary's name, like Gilead's balm,

Miserere, Domine.

These souls forlorn, Redeemer best,

Never denied Thee, but comest

Grant them at last eternal rest.

Miserere, Domine.

On earth they failed from day to day,

Of stumbling on the narrow way,

Yet put their trust in Thee for aye.

Miserere, Domine.

Let their chill desolation cease,

Thy mercy shed and give release.

Thou grant them everlasting light.

Miserere, Domine.

Here months and years now come and go,

With summer gleam and winter snow,

Let fall Thy dew and grace bestow.

Miserere, Domine.

Flowers fade and wither, such their doom;

Men fall and find the gaping tomb;

With Thee Thy gardens ever bloom.

Miserere, Domine.

Vision of peace so calm and bright,

After a long and darksome night,

Clothe them with everlasting light.

Miserere, Domine.

For these poor souls who may not pray—

For those whose prayer is vain—

We plead Thy Cross and humbly say,

Miserere, Domine.

Jesus, for Thee they keenly long,

To company with saintly throng,

And, ransomed, sing the new and old song.

Miserere, Domine.

May they with saints in glory shine,

Joined with angelic orders nine;

Link them with Thee in joys divine.

Miserere, Domine.

Enter may they yonder heaven's door,

To walk in white on yonder shore,

Forever, Lord, for evermore.

Miserere, Domine.

Remember all their sighs and tears,

One day with Thee a thousand years;

Give peace, O Lord, and calm their fears!

Miserere, Domine.

As pants the hart for cooling spring,

As bird flies home with wearied wing,

Homeward they turn; Lord, homeward

Bring.

Miserere, Domine.

ecclesiastical writers refer to it as in existence for generations and consequently as a well established fact. This would seem to indicate that it was known to the Apostles, or at least, to the generations immediately succeeding them. It is enough to cite one of the Fathers. St. Irenaeus, speaking in the second century of the fast before Easter, and of the many ways in which it was observed in different parts of the country, says that this diversity of observance was no new thing, but had arisen "long before in a past generation." About the same time, we find Tertullian engaged in a discussion about the same subject. These references show the very old standing of this salutary institution of the Church. Its age has cast about it the sanction of antiquity and imparted to its name a divine approval. It was never a mere sentiment or theoretical proposal of discipline. It was considered to be binding, as we learn from the Council of Braga, held in the fourth century. This council enjoins upon all Christians the obligation of keeping the Lenten fast "observed by the Church." It may be supposed, too, that the great faith of the early Christians as well as their belief in the efficacy of severe disciplinary laws, made their observance of the penitential season much more exacting and less sentimental than at present. To talk of the Lent of Tertullian's time is to talk of bread and water, sack-cloth and ashes, in the fullest sense of their meaning, of deep faith and close communion with God, such as the world does not now behold. The way it is now kept is only a shadow of the old time-honored custom.

In primitive times it had no uniform duration. There is no allusion to the forty days which the Church now makes binding. It was only after the custom itself was well established that the length was prescribed. In the absence of any general law to the contrary, each province, through its Bishop, determined the duration of its penitential season; but all were agreed in one thing, namely, that it should take place immediately before Easter, or the day commemorating the resurrection of our Saviour. Hence the non-uniformity of length of time which springs up in different places. The people of some localities fasted seven weeks, of others four weeks, and of still others only three. As a rule the Greeks kept it seven weeks, but excepted Saturdays and Sundays; and the Latins generally kept it six weeks, but excepted Sunday, a custom to which they still adhere. St. Gregory speaks of Lent as a little less than two months, while St. Augustine calls it Quadragesima, and connects it with the forty days' fast of our Lord, and also with that of Moses and Elias. In the fifth century the northern part of Africa, which was then flourishing and intensely Catholic, all Egypt, Palestine and the West generally, kept it for six weeks; but, by excluding Sundays, there were left thirty-six fast days. Constantinople—which then knew no religion but the Catholic—and the Eastern provinces under its influence kept it for seven weeks, but by excluding both Saturdays and Sundays, there were left only thirty-five fast days.

Along in the seventh century, the Church, in order to insure uniformity and to supply the extra four days, so as to make the fast coincide with that of our Lord, prescribed that it should begin on the fourth day before the first Sunday of Lent, that is, on Ash Wednesday. The whole Catholic Church has strictly adhered to this rule from then till now. It begins on Ash Wednesday, it ends with Holy Saturday—just forty days, leaving the Sundays out. When people observe this holy time as their religion teaches them, does it not look much like an imitation of Christ's conduct? "And when He had fasted for forty days and forty nights, afterwards He was hungry." The custom of sprinkling the forehead with ashes on Ash Wednesday has a somewhat surprising origin and interesting history. In primitive times, ashes were not placed on the heads of every one indiscriminately. Public penitents alone were sprinkled with them. The ceremony took place at the church door. As the ashes fell on the head of the penitent, he heard these words: "Remember, man, that thou art dust, and back to dust thou shalt return." Do penance, that you may possess everlasting life." There was always sympathy for these public sinners, and soon their friends came and received the ashes with them, but to the latter the words, "Do penance," etc., were not addressed, as they were not considered sinners. Gradually the number of sympathizers grew, including relatives, friends and acquaintances, until finally, in the course of time, the whole congregation was sprinkled with ashes, as symbolical of man's origin and last end.

"Dust thou art, to dust returnest, 'Twas not spoken of the soul."

We have thus seen that Lent, as we now have it, is an old institution. It sprang into existence when faith was strong, when religious teachings were thought of in a worldly, princely, or worldly manner, or recollections of wisdom, greatness, or renown—when the world was governed by men whom all acknowledge to have been immeasurably our superiors in

imitating the conduct and following in the blessed footsteps of Him whom we call Master. The custom which they brought into vogue was by no means an empty theory, for the betterment of life, but a severe reality. With them fasting meant fasting, not a useless desire to give up articles of food; abstaining from pleasures meant just as it reads, not donning a sombre looking gown, appearing sad on public occasions, or staying indoors when there is any possibility of gaining a little credit by so doing. Early Christianity presented no sentimentalism, no sham, no merely outward appearances. The primitive Catholics were in earnest, as their divine Master was in earnest; they believed with Him that the way to everlasting life was not easy on the contrary, they believed with Him that it was narrow and hard to traverse, full of ups and downs, full of pitfalls and stumbling-blocks, and literally strewn with thorns and briars. It is man's human nature that makes it so; and hence to bring, by the most efficacious means, that nature under control was the motive at the back of the practice of fasting and abstaining during the Lentenide. It was, therefore, a time in which the faithful asked God's mercy for themselves and showed it to others—a time in which sinners had greater opportunities of being reconciled to God—a time of mourning in which all amusements, festivities and social gatherings, were considered to be out of place—a time in which the body was mortified by discipline that the soul might be strengthened and fortified with virtue. That is why Lent was to the Catholics of ages long since gone by, and that is its spirit to day. This may be a dark and gloomy picture of six weeks of the welcome year—the God-given year, with its warmth and sunshine, with its charms and beauty, with its recurring seasons of activity and repose—but it is no darker than the spirit of Christ's teachings, the universal testimony of the early Catholic writers, and the constant ruling of the Church in every age of her long existence will warrant us in drawing—Chicago New World.

ARCHBISHOP O'BRIEN'S PASTORAL.

Cornelius, by the Grace of God and the Favor of the Apostolic See, Archbishop of Halifax:

To the Clergy, Religious Orders, and Laity of the Diocese, Health and Benediction in the Lord.

Dearly Beloved—Among the various duties of the Bishops of the Catholic Church there is, as you are aware, the one of visiting, at certain times, the Vicar of Christ, and of giving an account to him of the state of the diocese, especially in its spiritual and religious aspect. The great Apostle St. Paul, in his epistle to the Galatians, is careful to tell us that he had gone to see Peter, saying: "Then, three years after I came to Jerusalem to see Peter, and stayed with him fifteen days" (Gal. 1:18). In like manner the Bishops of the Church from every land have been going for the past eighteen hundred years to Rome "to see Peter," who lives in his successor, the Pope. Communion with him has ever been, as it now is, the one supreme test of orthodoxy. This fact is being gradually realized in our day by many who, as yet, are without the fold. It is felt there must be a centre of authority, in a system of religion revealed for the benefit of mankind. Either there must be authority, or Revelation must be made directly to each individual, an absurdity in which no Christian believes. What warrant has a man for the supernatural truths of Christianity? God has not revealed them directly to him, neither has his intelligence demonstrated them. He is not merely that of his father or mother, nor merely that of books, whose authenticity and inspiration have to be proved. Behind these, and prior to them, there must be a living, visible, speaking organ divinely instituted and guaranteed against error or failure, which can infallibly testify to the authority of the books, decide their true meaning, and ratify or correct the teaching of the parents. If Christianity is to be taken as an historical fact, if parents are to be justified in teaching its truths to their children, such an authority must exist.

Now, as a fact in history, the existence of the Christian religion for eighteen hundred years or more is well known. It is also known that it never did, and does not now, consist in a succession of identical revelations to each succeeding generation, but in a continuous teaching of the same truths through the ages. With the growth and development of human intelligence these truths have been more fully expounded; the underlying principles more clearly elucidated; and their inner beauties revealed in keeping with the needs and longings and aspirations of the human heart in its ever-changing environment. God's word, as made known by our Saviour, was "grain of mustard seed," from which, according to His promise, there was to spring up a great and shapely tree, rooted and grounded in eternal truth, lifting heavenward its fruitful branches, and affording a safe refuge

in its bosom to the passion-tossed souls of men. We have here a most expressive image of the development and growth of the Church, not only in numbers, but also in organization, and in an unfolding of the various doctrines that go to make up the deposit of Revelation. It can be readily understood, however, that such a process of development and expansion necessarily requires a supreme tribunal whose decisions, on points of doctrine, must be always in conformity with Revelation, and from which there can be no appeal.

What reason thus shows to be necessary—what Christ promised in His charter to His Church—history proves to have been recognized in all ages of Christianity. The facts are there whether men like them or not: that a supreme central authority is necessary in a body that is to teach God's unchanging word and message to mankind; that Christ our Lord instituted this authority in the person of Peter and his successors; and that all Christians from the beginning acknowledged the Popes or Bishops of Rome as the lawful heirs of Peter, his successors in the headship of the Church, and the inheritors of his privileges and prerogatives. In imitation of St. Paul, the Bishops in the early centuries of Christianity went "to see Peter," in his successor, and remained with him some days, to give an account of their work; to receive words of encouragement and instruction, and to learn, at the fountain source, the truth on all doctrinal questions. Disputes were referred to him for settlement; and to him were appeals made, not only from the decision of a single Bishop, but, at times, from the sentence of a powerful national synod. We shall cite only a few of the many examples that abound in the history of the Church.

In the year 90, whilst yet St. John, the loved Apostle, was alive, a serious dispute at Corinth was referred to Pope Clement. In a letter in which he exhorts, reproves and instructs with an authority assured and recognized, he points out the duties of all, and sends delegates to see that his decisions are carried out. We learn from historians of the time that peace was restored. Teachers of heresy were condemned and excommunicated by the Popes, and this entailed separation from the universal Church. In 140 Pope Hyginus excommunicated Cerdon, a Syrian; Pope St. Victor excommunicated Theodotus of Byzantium in 196, and all Eastern Bishops followed his example. But it is needless to mention the many who were from time to time cut off from the communion of the Church by the sentences of some Pope. About the year 340 the Arian heresy was prevalent in the East. Several prelates had been driven from their sees by the heretical Bishops who had gained over to their side the civil power. They even sent deputies to Rome, hoping to induce Pope Julius to ratify their actions. But he, having examined the cause of the exiled Bishops, acted in a manner that proves his recognized power. The historian Sozomen (Ecl. Hist., book III, chap. 8) says: "The Roman Bishop, on ascertaining the accusation against each, and finding that they all held the same opinions as himself with reference to the doctrine of the Council of Nice, admitted them to communion; and as by the dignity of his See, the care of all devolved on him, he restored to each his own church." Moreover, he adds: "He wrote to the Bishops of the East, and rebuked them for having judged these prelates unjustly. . . . He summoned a few among them to appear before him on a day named, that they might account to him for the sentence they had passed." A similar account of this event is given by another Greek historian of the period, Socrates (Ecl. Hist., book II, chap. 5). But perhaps the most striking example of the supreme authority of the Pope is the action of Nicholas in regard to Ignatius, Patriarch of Constantinople. This latter had been banished from his See by the civil power, and Photius appointed in his stead. Pope Nicholas was appealed to by both Ignatius and the Emperor. The latter sought the Pope's confirmation of Photius, the former his own vindication. The Pope sent legates to Constantinople to enquire and to report to him the facts. The delegates were ejected and intimidated into joining with the enemies of Ignatius; and in a council of three hundred and sixteen Bishops they concurred in a sentence of deposition against him, and recognized Photius as Patriarch. Notwithstanding this, so fully was the power and justice of the Pope believed in that Ignatius appealed to Nicholas "as the judge and patriarch of all the sees, the successor of the Prince of the Apostles and the universal Pope." After mature examination of the whole subject Pope Nicholas disowned and annulled the action of his delegates, whom he censured and deposed. He wrote to the Emperor condemning the deposition of Ignatius; and addressing the Patriarchs of Alexandria, Antioch and Jerusalem, he enjoined on them in virtue of his "apostolic authority" that they should hold the same sentiments as he held regarding Ignatius and Photius.

The acknowledged power and privi-

leges and all-embracing jurisdiction of Rome is a great and tremendous fact. It confronts us on every page of its history; and whilst men may refuse to recognize its significance, and the duty of submission it implies, no thoughtful one can fail to be impressed by its existence. History shows us the See of Rome as the acknowledged seat of supreme authority as well as the centre of Christian unity. What it was in the past, that it is to-day, for God's promise cannot fail. Those many noble souls that are sighing for a reunion of Christendom should ponder on the lessons of history. There can be no unity of belief or action without a supreme judicial authority. Our Saviour desired unity, prayed passionately for it, amongst those who should believe in Him. He provided for it by conferring the necessary power and authority. Where do they reside? No one has ever claimed such power and authority, no one has ever been credited with them, except the Pope. If they do not reside in him they have no existence on earth, and unity is impossible. But not only does the Christian heart long for unity of faith and feel its possibility, but our Saviour's word gives a firm assurance of the necessary provision for its realization: "And I say to thee, thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth it shall be bound also in heaven; and whatsoever thou shalt loose upon earth it shall be loosed also in heaven" (Mt. xvi, 18). These words make manifest the indestructible nature of the Church, indicate its centre of unity and justify the rule of St. Ambrose for recognizing it: "where Peter is there is the Church." As it was founded on him and was to endure, it follows that now, as then, the one supreme test of orthodoxy is communion with him in his successor the Pope.

CATHOLIC PRESS.

A new encyclical, relating to "the return of the English races to Catholicism," is in preparation, and said to be nearly ready. The Holy Father answers in it the objections made to the one recently addressed to the English, which has caused such a sensation in Angelical circles, and indeed throughout the Christian world. Its publication will not take place just at present, but will be in the near future. The Hungarians are also to be honored by an encyclical on the occasion of the celebration of the millennium of their independence. The Holy Father, whose love of justice is innate, would not allow such an event to pass unnoticed.—Rome letter of Chicago New World.

Catholicity is progressing steadily in Scotland. For instance, in the chief Scotch city, Glasgow, in the early part of the century a Catholic church was unknown. Now there are about twenty of them, some of which, for size and architectural beauty, will compare with any church in the city, to whatever creed it may belong. Among these is the Church of St. Francis, served by the Franciscan Fathers, which was re-opened after completion recently, with most imposing ceremony. The sermon was preached by Cardinal Vaughan, and members of other creeds were present to testify to their appreciation of the work of the good Fathers. The old spirit of antipathy to everything pertaining to Catholicity is fast dying out in Scotland, and not only is tolerance practised towards the Church, but the staunchest opponents of her doctrines are not ashamed to identify themselves with her work.—Baltimore Mirror.

On Wednesday of last week Governor Woodson, of St. Joseph, Mo., was baptized by Right Rev. Bishop Burke, assisted by Father A. Newman of the cathedral, that city. The ceremony was performed at the ex-Governor's residence, in the presence of his family. The distinguished convert some twenty-five years ago was Governor of Missouri, and made one of the best chief executives the State has ever had. He retired from office leaving behind him a name to be proud of. As an orator he has few equals, his fame in this respect extending from one end of the country to the other. He has been a resident of St. Joseph since 1854, and is personally acquainted with almost every inhabitant of the city. Notwithstanding his advanced age, until about one year ago he was able to attend to his duties as Judge of the Criminal Court, a position he held from the time the court was created until a few months ago, when he voluntarily retired on account of his advanced age. In speaking of the conversion Bishop Burke said: "Governor Woodson has for years had a predilection for the Catholic Church, and finally expressed a desire to join it, and in the event of his death to die in the Catholic faith." As far as I can learn he had never been baptized, but always had a leaning toward the Catholic Church. I have not been acquainted with the Governor long. First visited him last summer by request before going to Rome, and did not see him again until

I attended the ceremony of baptism. Father Newman is acquainted with the family. One of the Governor's daughters, Mrs. Hosen, was educated in the Sacred Heart Convent, and was a brilliant pupil, unusually talented."—Catholic Standard and Times.

We have all heard of Catholic young men who, in the presence of non-Catholics, fail to defend their faith. An incident in the life of Cardinal Howard, of England, should teach such weak ones a lesson. "In early life," relates an English paper, "Cardinal Howard was in the army; and one day some of the officers picked up a Scapular somewhere about the barracks, and brought it to the mess table, where it was ridiculed and treated with disrespect. At last one of them hung it to the gas-pipe over the table. Lieut. Howard came in rather late. He was immediately assailed with such weak ones as a lesson. 'In early life,' relates an English paper, 'Cardinal Howard was in the army; and one day some of the officers picked up a Scapular somewhere about the barracks, and brought it to the mess table, where it was ridiculed and treated with disrespect. At last one of them hung it to the gas-pipe over the table. Lieut. Howard came in rather late. 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