

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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THE OLD YEAR AND THE NEW

How swift they go,
Life's many years,
With their winds of woe,
And their storms of tears,
And their darkest of nights whose
shadowy slopes
Are lit with the flashes of starry
hopes,
And their sunny days in whose calm
heavens loom
The clouds of the tempest—the shadows
of the gloom.

And ah! I pray
With a grief so dear,
That the years may stay
When their graves are near;
Tho' the brows of To-morrow be radiant
and bright,
With love and with beauty, with life
and light,
The dead hearts of Yesterdays, cold
and grey,
To the hearts that survive them, are
evermore dear.

For the hearts so true
To each Old Year cleave;
Tho' the hand of the New
Flowers garlands weaves,
But the flowers of the future, tho' fragrant
and fair,
With the past's withered leaflets may
never compare,
For dear is each dead leaf—and dearer
each thorn—
In the wreaths which the brows of our
past years have worn.

Yes! men will cling
With a love to the last
And wildly fling
Their arms round their past!
As the vine that clings to the oak that
falls;
As the ivy twines round the crumbling
walls;
For the dust of the past some hearts
higher prize
Than the stars that flash out from the
future's bright skies.

And why not so?
The old, Old Years,
They knew and they know
All our hopes and fears;
We walked by their side, and we told
them our grief,
And they kissed our tears while they
whispered relief;
And the stories of hearts that may not
be revealed
In the hearts of the dead years are
buried and sealed.

Let the New Year sing
At the Old Year's grave;
Will the New Year bring
What the Old Year gave?
Ah! the Stranger-Year trips over the
snows,
And his brow is wreathed with many
a rose;
But how many thorns do the roses
conceal
Which the roses, when withered, shall
so soon reveal?

Let the New Year smile
When the Old Year dies;
In how short a while
Shall the year be sighs?
Yes! the Stranger-Year than has many
a charm,
And thy face is fair and thy greeting
warm,
But dearer than thou—in his shroud
of snows—
Is the sorrowed face of the Year that
goes.

Yes! bright New Year,
With song and cheer,
They will hail thy birth;
They will trust thy words in a single
hour,
They will love thy face, they will land
thy power,
For the New has charms which the Old
has not,
And the Stranger's face makes the
Friend's forgot.

REV. FATHER VAUGHAN, S. J.

IN DEFENCE OF THE NE TEMERE
DECREE

Toronto Globe, Dec. 15

Before fifteen hundred people, a large number of whom were Protestants, and who completely filled Our Lady of Lourdes Church last night, Rev. Father Vaughan uttered a defence of the "Ne Temere" decree, in which he maintained that in England the State and the Established Church were not as one regarding what marriages were legal or illegal.

Father Vaughan also expressed himself as of the opinion that in the British Empire every person ought to consider it not only his privilege but his duty to speak the language which was the language of the Empire. Other languages, he said, must be tolerated, but the dominant language must be English.

Referring to the "Ne Temere" decree, Father Vaughan said he thought that non-Catholic clergymen, instead of getting absorbed in the business of misrepresenting that Papal decree, might possibly do better service to their Church by exhorting their people to attend some of its services in more than negligible quantities. Before undertaking to give advice to the Holy See and the Governments of their country it might be well for them to study matters more closely connected with their own institutions.

MARRIAGES IN ENGLAND
"I submit," Father Vaughan continued, "that they might do worse than study the new edition of the Book of Common Prayer, especially the edition printed for the new reign." There they will find that marriage with a deceased wife's sister is declared to be invalid. On the other hand, the law of England has made all such unions perfectly lawful.

"What legal right, then, had the State Church, which was the creation

of an act of Parliament, which might end it as it had made it, to proclaim that such marriages were unlawful? To me it is impossible to understand how with so many contradictory points about marriage in the Protestant Church their clergy can venture over the borders to instruct us about a sacrament which they refuse to recognize.

ENGLISH THE ONE LANGUAGE
Turning to the question of "bilingual" schools, Father Vaughan said that he considered this matter quite beyond the range of politics. "We could do with fewer politicians," he said, "and more statesmen. Every thing is brought into politics."

"Although it is no business of mine," he said, "one thing seems clear to me: that as we like to have but one language spoken in our home, so in the bigger house called the British Empire every one ought to make it not only his privilege but his pronounced duty to speak the language which is the language of the Empire. Of course other languages must be tolerated, but the dominant and pervading language, without any question at all, must be English."

WARNING TO TORONTO
Father Vaughan had a good word to say for Toronto and its citizens. "They are as charming and as interesting as the children of the Empire and surely, and more delightful than any I have seen throughout the Empire." He was delighted to see in walking on the street so many families, and instead of having pet dogs on their sleeves they were "taking their arms for the right purpose, in carrying their little blossoms." But he added a note of warning.

"Turn your faces against everything that tends to race-hatred. It means the dissolution of the Empire and surely, it is constructive treason against Almighty God. It is trying to make its way into Toronto. Stand at the gates of every city. Stand at the opening of every avenue, and take this ghastly thing by the neck and drop it into yonder lake."

ARE FOREIGN EXPONENTS
Father Vaughan also urged his hearers to fight against the advance of agnosticism and to be true to their religion. "Don't be afraid to let your non-Catholic citizens see that you realize that the one thing you have in life is your religion, and that religion is the right religion, by the integrity of your lives. Why has Toronto not become Catholic long ago? It is because the members of the Church are such poor exponents of their religion."

THE PATRIOTISM OF THE CATHOLIC CHURCH

A nation can rise no higher than the homes which compose it, exactly as the home can rise no higher than the individuals who make up that home. The conservation of homes is a national issue of greater importance by far than those of the conservation of forests and coal lands. For there may be substitutes for any material, but there can be no institution which will take the place of the home.

Wherefore it follows that those governments which preserve the home will flourish and prosper and those which allow it to become the prey of immorality and divorce will decline and fall. In this country, without going into a recapitulation of conditions with which every one is familiar, there has been a recent onslaught by Tom Watson of Georgia, in his magazine, upon the Catholic Church, which he declares to be utterly unpatriotic.

No religious entity has so rallied to the present crisis in marriage relationships as has the Catholic Church. From every nook and corner of the land, in the last two or three years, has come thundering the adjuration to respect and maintain the sanctity of the home. The Catholic Church, and well she might, has evinced the determination to stand by the altar of the home, divorce and free love, not only because of the decree of her Divine Founder, but because as well it means the preservation of the Republic.

There could be no higher patriotism, there could be no equally high, staunch insistence upon the inviolability and the indefeasibility of the marriage bond—and insistence upon its sacramental character.—Catholic Universe.

THE DUTY OF FILIAL AFFECTION

St. Luke in his gospel writes concerning the Child Jesus that when he was twelve years old "He went down with them, and came to Nazareth, and was subject to them" (ii, 51). Thus in a few words the evangelist sums up eighteen years of the life of Jesus mentioning nothing but the filial affection and obedience which Jesus showed towards his earthly parents. Would that I could go from house to house and exhort all children to imitate Jesus in this respect. Although I cannot do this, I can at least speak to you on this important subject. Many of you have parents still living, most of you live with them under the same roof; can you say in all honesty that you show your parents the love and honor which you owe to them? Alas, the complaints of so many parents nowadays make us fear that there are some amongst you who need to examine your consciences seriously as regards this duty.

Filial love consists in a sincere and hearty affection on the part of sons and daughters towards their parents; it shows itself pre-eminently in the respect and obedience which they show towards them. It is a sacred duty founded upon the most weighty considerations. Filial affection is a duty founded upon the affection children receive from their parents. Think of your early years. You owe your being to them: their love for you dates from the beginning of your life; it has accompanied you through life; it has been the cause of much an-

xxiety for your welfare. What has not your mother done for you? Before you could so much as lay her name, her unselfish goodness was all in all to you. What did not your father do for you? He worked for you in the sweat of his brow from early morning till late at night. Your parents treated you with the utmost kindness; they bore with you with the greatest patience. Is it not then incumbent on you to make some return to your parents for their loving care and forbearance by giving them the ungrudging love and honor which they deserve? Think of your later years, your parents' affection for you did not decrease with advancing age. They still stood by you as a support and to warn you against the snares of the evil ways. They did this for you from day to day, even to the present time. How much anxiety they have had for you; with what solicitude they have brought you up, providing you with the best education they could give you, denying themselves many things to have something for you, instructing you in the truths of our holy faith, leading you to God. If you have shown your ingratitude, you have caused them grief and sorrow, they have loved you none the less—your ingratitude did not diminish their affection. Despite the tears you have caused them to shed, you are still dear to them, they prayed to God for you, they manifested nothing but kindness towards you. Such benefits, continued through a long period of years with unremitting tenderness, make filial affection of your part a solemn duty.—Rev. Joseph Schuen.

SERMONS WROUGHT IN STONES

In a sermon recently at the re-opening of a church in England Bishop Vaughan (brother of the famous Father Bernard) eloquently reminded upon the magnificent cathedrals erected throughout the country during the ages of Faith, and the "abomination of desolation" presented in their ruins to-day—the result of the infamous work of the impious "reformers."

So well, said the Bishop, did our Catholic forefathers realize God's majesty that they employed all that was most precious in adorning and beautifying the altars and the sanctuaries where He dwelt. It was during the ages of Faith, before the so-called "Reformation," when everyone in this land was Catholic, that the great cathedrals and abbeys arose in all points beyond the sea, in England. Men felt the supreme majesty of their divine Guest, and they yearned to build Him a dwelling place as worthy of Him as was possible. It was the abiding thought of His Sacrament, the Incarnate Word, who dwelt in their midst, that induced rich and poor readily to strip themselves of their goods and possessions in order to supply the means of raising those glorious temples, those towers bearing in stone their noble principles of the supernatural life. They were designed, in Catholic times, by Catholic architects, and paid for by the generosity of the Catholics of those days, because they were destined to be the homes and the dwelling places, and the special audience chambers of God-made-man. There He held His court; and He gathered around Him the spiritually halt and feeble and sick; there He led the multitudes with the Holy Mass, and there He dwelt, amid the ringing of bells, the swinging of censers, and the fragrance of incense, the peal of organs, and the chanting of choristers. He offered Himself up in the Holy Mass, an expiation for our sins, and there He hid Himself at once the office of Priest and of Victim.

JESUS CHRIST WAS TURNED OUT
Then, after a thousand years of Catholicity, there came the spiritual revolt of the sixteenth century. The Real Presence was denied; the altars were broken up; and the sacred vessels placed at the church entrance, where all might tread upon them, dishonor and trample them underfoot. Jesus Christ was turned out of the Mass was forbidden; and every precious thing that was placed at the altar was broken down, and when caught, put to death. And the Blessed Sacrament was no longer found in the public churches of the land. Many of these cathedrals themselves are still standing, but cold and empty and deserted. Meaningless as some beautiful picture frame, from which the picture itself has been ruthlessly torn; or as a casket after the jewel has been stolen; or, better still, like some fair form, once dead and motionless and hastening to decay. Though Protestant England has ten times the population and ten times the wealth of those far-off days, she has never been able to build a church or abbey to rival or even to equal the beauty and the grandeur and the magnificence of these old erections. We walk up the exquisite nave, and linger in the spacious aisles, and gaze up at the gothic vaults whose decorated faces—and—in imagination—we recall the days when our Sacramental Lord, for whose sake they were constructed, really dwelt within them; and our hearts are saddened with the thought of the noble standing in the Holy Place. Like Magdalen, weeping by the empty tomb, we exclaim: "Behold they have taken away my Lord."—Surrexit, non est in sepulchro. He is gone away. He is not here."—N. Y. Freeman's Journal.

When friendships are real, they are not the glass threads or frostwork, but the solidest things we know.—Emerson

SERMON TO YOUNG MEN

A SPLENDID DELIVERANCE BY A JESUIT PRIEST

In Philadelphia recently Rev. Father Lyons, S. J., lectured on the Need and Duty of the Hour to the Young Men's Society. At the outset he spoke of a famous picture depicting the disaster of the United States in the War of 1812 passing into an open sea from one vessel to another while under fire, and then alluded to another vessel who, dying, begged his men to "seize upon the ship." The picture, he said, was actuated by motives of patriotism, and to-day they are honored. The members of the Union, versed in the literature of the Old and New Worlds, skilled in the noble principles of the holy and pure, have also duties to encounter as they cross the sea of life. The world to-day is in need of men who stand for principle, as did Perry and Macdonough, and who are more than the principles of patriotism.

He turned to another picture, made by the Master hand, a picture drawn by our Lord Jesus Christ in the Gospel of the day. It was a picture of a man fashioned to precede Him, and who should be worthy of Him. St. John the Baptist was a man typical of the supernatural life, though he would have been a hero under any circumstances, because he was a man of courage, of principle and of bravery; in our age we need such men in civil life.

In the Civil War, of the perils over two millions men engaged, more than one-half were under five years of age, and yet they fought for their country night and day. They left fathers and mothers, wives and children from a purely national motive that is easy to understand—love of country. This noble principle, however, has been forgotten in the present struggle to engage in. Situated as they are in an environment that is not holy, they must also battle that their country live. Men of principle, of honesty, of moral courage are needed to-day in civil life. Go back in history and see in the Greek mind the schoolmaster of the world. Most of the literature and culture that we enjoy is the product of Greek minds. Their purpose, however, was selfish, and they used their intellects for base purposes. To-day the Greek name is almost a synonym for degradation and vice. Rome gave us all we have of civic life and law, but Rome borrowed luxury from Greece. We have a great mission, here, with our minds trained after the Greek model and our laws and government patterned after those of the Roman Republic. But if we have not these, coupled with the noble principles of the supernatural order, our Republic will go over, as did Greece and Rome, and the United States will mean degradation to our progeny.

THE PROBLEM OF OUR ERA
Such is the problem of the era in which we live. Where is respect for authority, for men's character, for truth? Men are robbed of luxury from Greece. We have a great mission, here, with our minds trained after the Greek model and our laws and government patterned after those of the Roman Republic. But if we have not these, coupled with the noble principles of the supernatural order, our Republic will go over, as did Greece and Rome, and the United States will mean degradation to our progeny.

It is an appeal to history and a call to patriotic endeavor which is heard every day and everywhere every Sunday, in more discursive and less arresting language. And the strange thing about it is that it puts King William in an entirely false position. To him and to James II. their partisans and opposites alike have been unfair; but King William has certainly good cause to complain of posterity that sums up a life of constant European activity and considerable diplomatic success in the epithet "Protestant William." Cecil Rhodes might as sensibly be talked about as "Church of England Rhodes." This singular lack of perspective is evident in the reading of history; it results from a habit of classifying one's neighbors without compromise and without qualification into the sheep and the goats.

The true view of the reign of William III, is that his dealings with the Church of England and with Ireland, arose from force of circumstances rather than from disinterested apostolic zeal. At a critical stage in his career it became expedient to throw in his lot with the non-Popery in England; at the next great turning point in his career it became necessary that Protestantism should be firmly established in Ireland. But the suppression of Romanism on each occasion was undertaken as a means to an end, not as an ultimate goal. His Protestantism might never have become aggressive if the cry of no Popery had not presented itself as an obviously effective weapon in his hands.

It is essential to bear in mind that the reign of Orange was a struggle between the members of the ancient kingdom of Burgundy. Together with Avignon, it formed a small region which was entirely surrounded by France, but which was not a French territory. It had controlled by constant warfare by the escape annexation and absorption by France, until the future King William III, of England succeeded to the sovereignty. He was dangerously placed, Louis XIV. was at the height of his power, and France was in a position of commanding superiority in Europe. It was abundantly clear to William that he must hedge himself round with what protection he could get from outside. His policy was to retain his independence in the exception rather than the rule. Respect for authority is on the wane. Each man is a law unto himself. A man says: "If I do not succeed in business I will take my life." What about that great fact that whatever we have received belongs to the great God? It takes no great learning to see that our gifts come from a Power over which we have no control, and that we are creatures of a Power which is not subject to our will. That requires no revelation truth furnishes us with the solution in God. There is this great principle found to-day except in Catholic minds? It is so easy to imbibe the false principles of the nation models of moral rectitude. They must teach by the object-lesson of a good life the marvelous beauty and power of their religion, received by their ancestors as it were, and that requires no special knowledge and the courage to persevere until the end. Thanks be to God, the Catholic body has had such men in all ages, and has them still! It had the martyrs of the Golsseum, who gave up everything rather than deny Christ. In all ages there have been scholars, artists, sculptors, generals, discoverers and above all, the yeomen of the Church, the worthy poor, who have stood for the faith—an ancestry to be proud of.

MISSIONARIES IN DAILY LIFE
Here the speaker told his hearers how they could become missionaries in their daily lives. In stores, offices or mills, by speaking the opportune word, discouraging vice stories, and in every way, by the beauty of their earthly lives, teach the beauty of God, adding to natural bravery the supernatural courage of the soldier. That requires no special knowledge and the courage to persevere until the end. Thanks be to God, the Catholic body has had such men in all ages, and has them still! It had the martyrs of the Golsseum, who gave up everything rather than deny Christ. In all ages there have been scholars, artists, sculptors, generals, discoverers and above all, the yeomen of the Church, the worthy poor, who have stood for the faith—an ancestry to be proud of.

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need of all the natural virtues, and will succeed if we have back of them the supernatural motives, which urge us to work for God's honor and glory."
Father Lyons urged his hearers to bear in mind that they could preach best by leading God fearing lives, and remembering that as men sow, so shall they reap. This is the doctrine of the Church. They must cling to the faith and manifest its principles in every walk of life, and they will be Perry and Lawrence, and more than that, they will be the Catholic standards, men of God.—Philadelphia Catholicist, Nov. 2 and Times.

WAS WILLIAM OF ORANGE ANTI-CATHOLIC?

It is a regrettable popular belief that William of Orange took a deep personal interest in Irish affairs. In particular it is almost universally taken for granted that he came to this country with two objects in view—the safeguarding of English Protestantism and the suppression of Catholicism in Ireland. In a great Lancashire city where political conflict has lost little of the medieval emphasis of expression, "We are the Church of England" is a usual rejoinder from the Church and sacred for the day. It is received by vast audiences "with lively sentiments." It is regarded as a spontaneous and complete answer alike to the case for Romanism and the case for Home Rule. It is a mark of a definite political faith, which should not be lightly brushed aside on account of its homely simplicity.

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Here the speaker told his hearers how they could become missionaries in their daily lives. In stores, offices or mills, by speaking the opportune word, discouraging vice stories, and in every way, by the beauty of their earthly lives, teach the beauty of God, adding to natural bravery the supernatural courage of the soldier. That requires no special knowledge and the courage to persevere until the end. Thanks be to God, the Catholic body has had such men in all ages, and has them still! It had the martyrs of the Golsseum, who gave up everything rather than deny Christ. In all ages there have been scholars, artists, sculptors, generals, discoverers and above all, the yeomen of the Church, the worthy poor, who have stood for the faith—an ancestry to be proud of.

ing the Pope himself. Here we have "Protestant William" on the eve of the Protestant revolution which placed him on the English throne.
The new League was immediately active in promoting the election of a successor to Ferdinand of Bavaria, Elector of Cologne. The League supported a boy of seventeen; France stood almost alone in favour of the Cardinal Bishop of Strasburg. A vote was taken, the Cardinal had a large majority to his credit; but as a two-thirds majority alone was conclusive, the casting vote went to the Pope, who placed himself at the service of William. We have now reached May of 1688, and we find Louis XIV. complaining that the Pope and William are joined together against him. There was suddenly an indication of this stage of an aggressive anti-Catholic apostolate being undertaken before Christmas. William was married to Mary Stuart, the heiress to the English throne, and in May there was an intimation to believe that anything would prevent William and Mary succeeding in a perfectly peaceable way. The prevalence of Romanism was not material, and there was no reason then why it ever should be a source of anxiety to the husband of the heiress. But a very awkward thing happened just when William and the Pope were pulling amicably together in William's interest. The Queen of England was suddenly able to announce the birth of a son and heir on June 10 James II. wrote to his nephew of Orange to acquaint him with the glad news, whereas William was deeply affected. So much, indeed, was he affected that he refused to believe it; he was relieved to hear that the son was in reality a sham, introduced to the palace in a warning sign. Such a trick was monstrous in this age; he could not continue in friendly alliance with the Catholic "heir" had planned the Catholic outrage,