

# The Catholic Record.

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

VOLUME XXI.

LONDON, ONTARIO, SATURDAY, MAY 6, 1899.

NO. 1,072.

## The Catholic Record.

London, Saturday, May 6, 1899.

### WHY?

Dr. Livingston in his Travels pro- pounds a question which some of our brethren may answer: "Can our wise men tell us why the Catholic missions were self supporting, rich and flourishing as pioneers of civilization and agriculture from which we even now reap benefits, while the Protestant mission stations are mere pauper establishments, without that permanence or that ability to be self supporting."

### INTOLERANCE SUBSIDING.

The Samoan excitement is another sign of the tolerance of our separated brethren. Mr. Lloyd Osborne says the quarrel was due to the London Missionary Society's antagonism to Matafafa as a Roman Catholic. It is but a repetition of the story that stains many an historic page. Their glowing professions of charity to all undergo a strange transformation in far-off climes, especially when they have war vessels and soldier's behind them.

### DOM PEROSI.

The work of the celebrated Italian composer, Dom Perosi, has been banned by New York journals. Our cousins are evidently determined upon wiping the Latin races out of existence. Their brilliant victories on sea and land, especially the one gained by machine-guns over naked savages and bow and arrows, have given them an *unco guid* conceit of themselves. The chroniclers of American prowess, inspired with the noble ambition of imitating their brothers in the fighting line, met and settled for all time the musical standing of Perosi. The composer has been given an enthusiastic reception by the inhabitants of a country that has produced nearly all the world music; but they have not, it seems, the keen and discriminating taste of the gentlemen who write so enthusiastically of the jingling music of the farce and extravaganza. Mascagni, a very reputable authority, has been unsparing in his praise of Perosi's genius—but that was before the critics of the country (which, as has been said by an editor, have the august mission of teaching the rest of the world,) pronounced upon it.

### CATHOLIC EDUCATION.

The Conference of representatives of Catholic Colleges will give an impetus to educational work all over the country. The statement of Monsignor Conaty's, that the ultimate purpose of education is to form citizens for the city of God, will, trite as it is, arrest the attention of those who think that the best system of education is the one that stands for the most money and acquirement of worldly position. There is much theorizing to-day upon the beauty and strength of ethical science. Ethical science may produce true, honorable, just men. Spiritual science alone can teach us the truth, honor and justice that can save. We must be spiritual men, and not mere philosophers; "the motive of the love of God must be the soul of all our actions."

There are not a few amongst us who believe that Catholic colleges cannot impart what they term a practical education. It is useless to tell them that the Catholic Church has ever been in touch with everything that can interest and ennoble humanity, and that her educators of to-day do not, whilst laying stress upon the development of the spiritual nature, neglect anything that may enable their graduates to compete with those of other institutions. They seem to have the idea that a few years in a secular college will give their children a social standing. There is such an air of refinement about them, and such a display of expensive millinery at their commencements, and forthwith the deluded parents, despite all remonstrance, expose their children to the risk of losing their faith and of learning a great many things that are not down in the prospectus. They may not, of course, lose their faith, but the chances are against them. No average Catholic lad can live long in an indifferent or anti-Catholic atmosphere with impunity.

We know of one father who, having, through a turn of fortune's wheel, come into a goodly portion of the world's goods, bent himself to the task of uplifting his family. The Catholic college seemed too insignificant a thing to deal with the capacious intellect of his offspring, and he gave it into the care of gentlemen who believe that the temple of knowledge bears the mystic word-science over its portals.

In course of time the lad came forth with his sheep skin and a fondness for Spencer and the others who "deal with people's insides from the point of view of men who have no stomachs." He troubles little about his faith until it appears before him in the shape of Church-authority, and then he becomes frantic, like all the so-called liberal Catholics who sacrifice their eternal interests on the altar of self and the world.

There is no reason why parents should send their children to any institution of learning that is not under Catholic auspices. Catholic educators, though not so heavily salaried as those of other institutions, are fully competent for the direction and development of our youth. The Catholic, therefore, who patronizes halls of learning outside his creed manifests a spirit of disloyalty and exposes himself to the penalty imposed upon the unjust steward.

### NOTES BY THE WAY.

We attended, some time ago, a species of entertainment called a "celebration." What it was about does not concern our readers. We had songs from "rising" vocalists and speeches from representative citizens. There was talk and talk about our standing and progress and a miscellaneous assortment of platitudes, more or less true. But "celebrations" are ordained by Providence to give us an opportunity to air our eloquence before our friends and relations!

If the auditors had the facility of forgetting these wearying speeches, it would matter little; but many of them are accustomed to regard them seriously, and not as mere contributions to an evening's amusement. To do this we should have to think, and thinking, especially in warm weather, is beyond the energies of the ordinary individual. And one accepts the ideas of others because we have never learned the dignity and responsibility of selfhood and because a weak and pliant character has made us but mere receptacles for every passing fad and opinion.

We ride a bicycle because it is the custom: we read a book because they all do it: we work ourselves into a frenzy of enthusiasm over the latest political shibboleth, but we never try to find out if all this has a reason for us in it. And we pride ourselves on our freedom! We are free, indeed, from many things which contributed in times past to the forming of self-reliant men and women; but we are intimate friends with all that can debase our manhood and beat out of us every semblance of individuality.

It is easier, doubtless, to go with the crowd, to throw our hats into the air when the leader gives the signal, and to bow down before him serenely and selfishly. You thus avoid trouble and may escape falling into the clutches of that dread hobgoblin—unpopularity.

We are not inclined to wax eloquent over the self-opinionated young man, but he is preferable to the one who has no opinions of his own, and who will never learn to respect himself. We should heed the opinions of others; but we should not adapt them as our own without sifting and examining them. We must give no man the power to say what we shall believe, either socially or politically; and yet we are driven betimes to the ballot-boxes like cattle to the trough. The "intelligent constituents," so often alluded to by the politician, know little of current issues, and are content to exercise the franchise after the manner of their fathers, or as blind, unreasoning prejudice may dictate. They seem but to know they are in prison. They will follow some self-constituted teacher, and never think they are no wise different from those who, in the olden time, were bought and sold in public marts. The weak and pliant character is always a menace to authority, but the truly independent man, knowing

whence it comes, loves and reveres it. We should advise those who aim at independence of character not to permit the lecturer or politician or newspaper to do their thinking for them or to ally themselves with any society or organization that may curtail their freedom or interfere with the rights of others.

"Cultivate," says an author, "a sense of personal dignity; have bounds to familiarity." Refined manners forbid excessive familiarity, not simply as good manners, but because they contribute to selfhood. No self-respecting man will suffer his body, or mind, or soul, to be slapped on the back.

### TALK WITH A PARSON.

Parson—"There has never been an hour when it (the Catholic Church) has not stood square across the pathway of this world's progress in science, in morals in liberty, in education—in everything that proposes to bless mankind; and never an hour when it did not ally itself with wrong, stupidity, ignorance, tyranny and superstition."

In reply to this kind of stuff, Parson, we quoted last week from several well-known Protestant and other non-Catholic authorities, enough to show how astonishingly ignorant you are of the history of the Catholic Church and of her mighty work and influence on European civilization. Those authorities convicted you of being the unfortunate possessor of a very cheap kind of misinformation. We return to that part of your letter for the purpose of comparing your words with those of a venerable minister of your own Methodist Church, the Rev. F. J. Chase, who recently delivered a lecture in Mount Morris, N. Y. His theme was the Roman Catholic Church. While Rev. Mr. Chase's Methodist orthodoxy is beyond question, his lecture shows him to be a fair-minded man and a careful student of Christianity. A large part of the lecture is so appropriate to the present occasion, so instructive and improving to half-fed and misled minds, that we reproduce a large part of it.

Having pointed out the fundamental difference between the Catholic Church and Protestantism, and holding to the latter, the Rev. Mr. Chase proceeds to state the historic work and influence of the Catholic Church. He said:

"For centuries the Roman Church wielded almost unlimited power, spreading over France, Spain, Germany and England. At her altars kings and beggars knelt and felt the presence of Him who is rich toward all who call upon His name. It gave stimulus to thought and quickened energy when it was discovered that a peasant might aspire to the Papal See. Brains and character came to the front. Art and poetry ministered to it. Hope, fear and worship found utterance. It satisfied millions then as it does to-day. It reflected the light of the highest intelligence of the day."

"The Church during these ages stood for that which is distinctly human. It relegated political tyrants; it stood up for the weak; it cared for the oppressed. Between the darkness of despair, the crimes of avengers, the iniquity of the world, and the highest interests of man, the Church grandly stood during the monotony of on-ruling time. In the shape of organization the world has never before seen such an institution. Never has a Church been so minutely organized for power and dominion as this. It measured the wants of the world and could cry in the language of Jesus: 'Come unto me all ye that are weary and heavy laden, and I will give you rest.'

"When the Roman Empire tottered and fell, it was this imperishable factor that stepped in ahead of the barbarian of the north, who was leveling everything with the ground and wiping out all the results of civilization, and gathered up the fragments of literature, and deposited them in the ark of safety to await the dawn of the modern world. At that time she was the preserver of the world's learning and the hope of its future. In the dark and dismal monasteries, on the mountain tops, in the deserts of Asia, the forests of Europe, across the channel to England, these pious monks devoted their spare time to copying and caring for the priceless manuscripts of old, keeping them against the time when Europe should arouse herself and slake her thirst at the perennial fountains of literature."

"In Bulwer's Richelieu we have a picture of the power of the Church to come to the aid of the defenceless, even in the face of royalty itself. The aged Cardinal defends the virtue of Julia De Mortimer against the designs of the conscienceless king of France. Standing by the girl's side, he draws an imaginary line about her person and addresses these words to the king: 'Then awakes the power which in the age of iron burst forth to curb the strong and defend the weak. Mark where she stands; around her form I draw the awful circle of our solemn church. Set but a foot within that holy ground, and on thy head, though it wear a crown, I hurl the curse of Rome.'

"Before the invisible power wielded by the aged Cardinal weak in himself, but almost omnipotent in the majesty of his supernal office, king and court fall prostrate on their faces."

Rev. Mr. Chase is evidently familiar with the authors we quoted last week, and as eloquent as they in describing the beneficent influence of the Catholic Church in the formation of our present civilization. Men like him, who would not approve of misrepresentation under any circumstances, disapprove of it even on the grounds of prudence and common sense, for they know that in the long run misrepresentation only serves to discredit those who resort to it. Now, Parson, we commend to you the honorable example of your brother Methodist minister, Rev. Mr. Chase, and assure you that by imitating it you will grow in the esteem not only of your own brethren, but in that of honest, fair-minded people of all denominations. A careful copying of the good example set before you will preserve you from degenerating to the low level of the ignorant and shallow fanatical ranters. If you follow our advice we are confident that a time will come when you will admit—at least to yourself—that in giving it we served you a good turn.

If any one complains that we are getting on but slowly with your letter we must assure him that it is your fault. It is so full of errors and worse than when we eliminate them there will be but little left save sophisms and wind. The eliminating process is then necessarily tedious and calls for the exercise of patience. The harm your letter has done by lowering the public estimate of the scholarship of the ministerial class to which you belong is to a great extent redeemed by Brother Chase.—Freeman's Journal.

### ST. MARY'S MASS.

Marion Nesbitt, evidently an English lady, contributed this article to the Ave Maria:

"Many beautiful things have been said and written on every subject connected with the Blessed Mother of God; and yet, as year by year her month draws near, Mary's privileges and Mary's prerogatives, her joys and her sorrows, her watchful love for struggling, suffering humanity, and—if we worthy children of the Church—the urgent, personal desire of each and every one of us to increase, however inadequately, her honor—these considerations are so constantly present to the mind that a brief account of what, in medieval times, was known as the 'Mary Mass' may prove acceptable to many readers."

"This votive Mass, it is scarcely necessary to state, was one in which Our Lady was especially commemorated, her intercession implored, and thanksgiving made for her singular graces and privileges. The familiar title 'Our Lady,' by the way, is much more ancient than some writers would have us believe. The Deed of Caenwald, A. D. 821, like other charters signed by kings and Bishops of the ninth century, speak of the Blessed Virgin as *Dei Genitrix, domina nostra*. The Anglo-Normans called her *Notre Dame Ste. Marie*; the Anglo-Saxons, *Ure Lavedi*; the English, Our Lady St. Mary. Indeed, throughout all the writings of earlier times we meet constant references to 'our dear Lady St. Mary,' to 'our most sweet Lady St. Mary,' as in the following quaint extract taken from a will in the churchwarden's accounts of Walberswick, Suffolk: 'I will that my executors do paye and gyde the tabernacle of Our Lady of Pity at my cost, according to the form of the image of St. Mary of Pity, of Southwold.' Or, again, there are the old hymns and carols. Here is a verse from one of them:

"As I lay upon a night  
My thought was on a Lady bright  
That men called Mary of might—  
*Redemptorist Mater!*"

"Such examples might be multiplied almost indefinitely—but we must return to our subject, the 'Mary Mass.' We find Alcuin, to whom the origination of votive Masses for the Blessed Virgin is commonly attributed, writing thus: 'I send you a missal tract that you may be able on different days to direct your prayers to God according to your devotion,—sometimes in honor of the Holy Trinity—or should any one wish to pray for his own sins or for a loving friend, or for his brethren who are departing out of this world; or when any one wishes specially to implore the intercession of the Blessed Virgin Mary, Mother of God.'

"It is interesting also to note that this votive Mass was said almost daily at the period when England yet merited the glorious title of Our Lady's Dowry; and men's hearts, despite the bloodshed, cruelty, and oppression of the times in which they lived, were still glowing with faith and piety, still unshaken in their allegiance to God and to His Church, still beating to another and a holier chime than that which too often moves the world now; for surely in these latter enlightened days not a few Christians deserve the soul-shaming reproach of the Apostle: 'All men seek their own, not the things that are Jesus Christ's.'"

"The familiar sound of the Mary bell—this Mass was usually said at an early hour—echoing across the field

and the forest, ringing out from village steeple, monastery tower, or stately cathedral, proclaimed the dawn of another new day—a day begun by nearly all the faithful before the altar; there being few indeed at that time who failed to assist each morning at the Adorable Sacrifice, while many even attended the evening office when their work was done. Abbey churches, cathedrals, colleges, all vied with one another in the solemnity with which they celebrated this particular Mass. We read of one Hugh de Pourte who left a certain sum yearly in order that a taper, of three pounds weight, should burn daily before Our Lady's altar while her Mass was being said, and at every procession before her altar.

At St. Albans, in the splendid abbey church, a bell of exquisite tone, called by Mary's name was ordered to be rung three times, to give notice to the faithful that they might come and be present during the Mass, at which six monks were appointed to minister daily with all due ceremony.

"Again we find mention of a sum of money paid to the cleric and choristers who daily sang the Mass of Our Lady in the chapel called 'Salve' in the cathedral of Salisbury; this being done according to the ordinance and foundation of a former Bishop, Richard Fore."

"At Glastonbury, in 1322, eight priests were chosen to sing the Blessed Virgin's Mass daily with 'melodious chant.' And, according to the pious bequest of a certain Bishop of London Eustace de Fauconbrige, six clerks and one Mass priest were selected to be present at the celebration of the same Mass in St. Paul's. Even a goodly number of the parochial churches possessed their Lady altar—standing, perchance, in a fair and spacious chapel, like that at present, called by a different name, to be found in the beautiful parish church of Louth, Lincolnshire—and a priest to say Mass daily at the same. Our Lady's Mass was also offered daily in the private chapels of the great and noble."

"Old wills and bequests mention sums for the support of the 'St. Mary priest'; and in by far the greater number of Masses left for the repose of the dead Our Lady's Mass is asked for at least on Saturday. Money, cattle, land—each and all of these are bequeathed for the maintenance of lights to be burnt during the 'Lady Mass,' or to purchase vessels of silver and gold for her altar, or costly vestments. In the private expenses of Henry VII. we notice among other items, August 1494: 'To my lady, the king's mother, for the wages of Sir John Bracy, singing before Our Lady of the pews, for a quarter's wages, £2.'

"Richard Beauchamp, Earl of Warwick (1437), 'one of the bravest knights and greatest warriors in the age of chivalry,' desired that his body should be buried in the collegiate church of Our Lady of Warwick, 'where he says, 'I will that there be made a chapel of Our Lady, well, fair, and goodly built; and that there be said every day during the world, in the aforesaid chapel, three Masses whereof one every day of Our Lady, God's Mother with note, as the ordinal of Salisbury doth assign."

"Our great King Henry V. was noted for knightly devotion to the Blessed Virgin. 'This most Christian prince,' says the chronicler Fabian, 'there (i. e., in the monastery of Westminster) ordained for him to be sung three Masses every day in the week while the world lasteth.' It is an interesting proof of an earthly monarch's filial love for the Queen of Heaven that one of these three daily Masses was always said in honor of some mystery of Our Lady's life, such as the Assumption, Visitation, Purification, and the like. We read of one Robert Johnson, an alderman of York, that he desired his body to be buried before the Lady altar in the Church of St. Michael, in that city; and bequeathed 'to the exhibition of an honest priest to sing at the altar of our said Lady daily by the space of seven years, £35.'

"With regard to the magnificent offerings made to such famous shrines as Walsingham, it is not our intention to speak here. It is the 'Lady Mass' to which we wish to call special attention; and such examples as those given above are more than sufficient evidence of the important place assigned to it by our Catholic forefathers."

"Shall it be said of us that we are less fervent than they? Surely not. We may not be able, perhaps, to give large sums of money, rich vestments, or costly altar vessels; but have we no humbler offerings to lay before Our Lady's shrines the coming May? To rise and hear Mass daily in her honor might cost us some slight effort; the little sacrifice of some amusement, or the amount spent on some trifling ornament, might enable us to have Holy Mass said for the same intention. Shall we refuse these small tributes of devotion? A voice within us answers, No! England may have lost her once proud title, but our hearts can still be Mary's Dowry,—full of tender love for this tenderest of mothers; full of confidence in her power to intercede for us, 'poor banished children of Eve, mourning and weeping in this vale of tears'; full of the piety which exclaimed:

"Hail be thou, Mary, glorious Mother  
hende (gentle!)"

Meekness and honesty, with abstinence, me send.  
With chastity and charity into my life's end;  
And that through this prayer, Lady, I mote  
to heaven's bliss, wend.—"

### ORDINATION OF NEGRO PRIESTS

After Twenty Long Years of Training and Study Two African Natives Are Elevated to the Priesthood.

The Missions Catholiques of Lyons gives a very interesting account of the ordination to priesthood of two Blacks educated by the missionaries of the Society of the Holy Ghost. The Most Rev. Dr. Carrie, C. S. Sp., Vicar Apostolic of French Congo, writes on the morrow of the ordination from Loango about this impressive, and at the same time most consoling ceremony, to say that two young priests were ordained on Saturday of the Ember week of December last. The happy elect of the Lord are Father Kambo and Father Massensa. The formation of these two priests, says the venerable prelate, took twenty long years. No doubt this was a long course of training and of studies. When quite young they were adopted in the mission house, and being found talented and exceptionally pious, they were taught Latin and Greek, and by degrees they went through a complete classical course in the junior seminary attached to the mission. With patience and holy perseverance these two vocations were finally brought to mature perfection during a long course of theological studies. After having received the first tonsure they were gradually admitted at long intervals, to the minor orders and then to holy orders. To-day the good missionaries are amply compensated for their trouble and patience, and so are the young priests for their protracted novitiate. Two native priests! What a blessing for the mission! A great Pope once said that a native priest is more than the conversion to the faith of forty thousand infidels. That is, it would be easier to make Christians of forty thousand pagans than one priest out of that number of converts. The two young priests celebrated their first Mass on the following Sunday, the fourth of Advent, to the greatest edification of all present, for it is difficult to realize what a deep impression such a ceremony makes on the poor Blacks when they see those whom they knew as little boys ascending the altar, vested as the missionaries, in sacred vestments, and being now like one of them in dignity and power and sanctity, praying, blessing. This was not the first ordination of native priests in the Congo mission. Two others were ordained some years ago: one of them has since died at Landana; the other is still on the mission at Mayumba, doing admirable work as a most fervent and zealous priest.

The Bishop remarks that the education to priesthood of the poor Blacks is a very delicate work. It is trying for the aspirants, and it is a heavy expense on the poor missions, for the candidates are not able to pay their way. It is as costly as it is difficult, but it is also a most useful work when brought to a happy conclusion. So far, the Fathers of the Holy Ghost are the only missionaries who have tried to form a native clergy in the Dark Continent, properly so called, and they have admirably succeeded. The six Bishops of their society in Africa have each now flourishing little seminaries and a nucleus of theological students, besides native Brothers for the schools and native nuns for the girls' orphanage. Fifty years ago the sons of the venerable Libermann were the first pioneers of the faith who discovered the interior of this land of fetishism and cannibalism; to-day the galaxy of close on four hundred members of his society begin to reap the harvest. The sweat and tears and sufferings, privations and premature death of the sower are changed into a ripe harvest for the reapers. But even as in the days of Our Blessed Lord the harvest is ripe, but the reapers are few.

So far, it is consoling to know that the missionaries of the Society of the Holy Ghost stop at no sacrifice of men or means to carry on the tremendous work of their extensive missions—one hundred missionary districts in Africa.

### RITUALISTIC WAR.

The following, from the London Academy, shows how deep and how general is the interest in the Ritualistic broil: "There is a bookseller in Cannon-alley, close by St. Paul's, whose methods recall the grand old days when booksellers were partisans as well as doctrinaires. Attached to his shelves of books, ranged against a brick wall, are written statements of the bookseller's views on questions of politics and morality. Thus to one mass of harmless miscellaneous literature is pinned the declaration: 'I like a burglar and a Roman Catholic better than a High Churchman who takes pay for one thing and does another.' The result is a crowd, and no doubt purchases."—Ave Maria.

A convention of the Catholic Liberals of Ontario will take place at Toronto on the 23rd May.