

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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Written for the CATHOLIC RECORD. The Prelude of the Doctors.

The rays of the king of the morning
Were touching the cloudlets with gold
And gliding over Egypt's red sand-dome
And shining on pasture and fold.
He led the weaver cottage, half hidden
Nestling the leaves of the clambering vine,
And danced on the deep purple clusters
That sparkled like ruby red wine.
They shone on the carpenter, Joseph,
And gleam in his silver white hair,
As he toils for the child and his mother;
And his patient heart murmurs a prayer.
And the ever Immaculate Virgin
In the shade of the vine covered door,
Saw weaving a robe for her Darling,
The God whom all creatures adore.
And He, the most fair of Creation,
Creator and Creature in one,
With His dimpled hands full of bright roses
Saw watching the golden-bright sun,
And the mother bends down in adoration
And says: "Weave a crown for Thy head,
A crown of those bright fragrant roses
Which their beauty and fragrance are fled."
And the crown the deft fingers are shaping,
So eager her bidding to do,
And the mother her distaff is plying,
And Joseph smiles down on the two,
But see! a cloud darkens the sunshine,
And the mother with tremor of pain
Tears quickly her gaze to the doorway
And her tears they are falling like rain.
With rose leaves the ground is all covered
The flowers of beauty are shorn,
He places the crown on his forehead:
"The woven of briar and thorn,
And a whisper the mother's heart hears:
"This is but the prelude of sorrow,
Which will fill all the long vista of years."
And she dries up the fast falling tear-drops,
Her face calm and smiling again,
While her heart bears its burden of sorrow
Its infinite burden of pain.

CHRISTIAN UNITY.

Reunited, the Scattered Hosts of Christendom
Would Weld Invincible Power—The Primacy of Peter.

On Sunday in the Cathedral at Baltimore, Cardinal Gibbons delivered a discourse in honor of the Golden Jubilee of Pope Leo XIII.

"There are," said His Eminence, "few doctrines more clearly and forcibly laid down in the New Testament than the primacy of Peter. Every power and prerogative which were conferred upon the apostles were conferred upon him, and he received many privileges which were not accorded to the others. He was promised the keys of the Kingdom of Heaven; upon him the Church was to be built; Christ prayed for him especially that he might receive strength; he is instructed to feed the lambs and sheep of the flock of Christ.

FOR ALL TIME.

"As the Church was destined to continue after Peter's time and last forever, it follows that all the official prerogatives incident to his office which were conferred upon Peter were to be transmitted to his successor, just as the powers conferred by the Constitution upon President Washington are vested in the present incumbent of the Presidential chair.

"In fact, we have more need of a centre of unity than the Christians of the early ages of the Church, as the Church is now diffused all over the world, and is in more need of a central authority. Christians, moreover, are separated by nineteen centuries from Christ, the Son of Justice, while His teachings and His example were fresh in the minds of His Apostles.

THE FACTS OF HISTORY.

"I propose to group together a few salient historical facts to show that the Bishop of Rome has always claimed and exercised supremacy of honor and jurisdiction in the Church.

"First take the case of appeals. An appeal is never made from a superior to an inferior court or to a court of concurrent jurisdiction, but is taken from an inferior to a supreme court. We appeal from the federal courts in Maryland to the Supreme Court at Washington. From the earliest days of the Church it has been the custom for the See of Rome to receive cases of appeals from the most important and patriarchal sees.

THE APPEAL TO ROME.

"The appeals of Corinth were not only frequent in the days of St. Paul, but later on, of turbulent character. They referred their controversies to Pope Clement, the third in succession after Peter, and that Pontiff sent the Corinthians a letter of admonition, of reproof and of exhortation. So great was the reverence of the Corinthians for Clement that it was customary to read the epistle in the churches of Corinth for a hundred years afterward. Why did not the Corinthians refer this case to Ephesus, which was nearer to them than Rome, and over which John, the beloved disciple, still presided? Manifestly because the supreme jurisdiction was attached not to the man, but to the See.

THE DECISION OF POPE VICTOR.

"In the second century a controversy waxed warm over the day for celebrating Easter. The festival was kept in many of the churches of the East on the same day that the Jews observed the Passover, whilst in the Western churches it was observed on the following Sunday the full moon of the vernal equinox. Pope Victor ordered that day should be uniformly kept by both the Eastern and Western Churches on the Sunday above named, and the festival is now universally kept on that day throughout the Christian world.

"St. Athanasius, Archbishop of the See of Alexandria, appealed from the unjust decision of Eastern Bishops to Pope Julius I. and the Pope reversed the decision of the Bishops. St. Basil appealed in his distress to Pope Damasus. St. John Chrysostom appealed to Pope Innocent I, against the cruel conduct exercised toward him by his Eastern colleagues, and the

Pope protected him from their tyranny.

OTHER PROOFS.
"Gregory and St. Chrysostom and Leo, Ambrose, Jerome and Augustine were the leading prelates of their day, the exponents of the faith once delivered to the saints, and occupied the same positions in their generation that was filled by Peter, James and John in apostolic times.

THE MOTHER OF CHURCHES.
"Now the Fathers point with unerring finger to Rome as the mistress and mother of all churches and to the successor of Peter as the visible Head of the Christian Church.

"A third argument may be deduced from the ecumenical councils of the Church. An ecumenical or general council is a deliberative assemblage of all the Bishops, who legislate for the entire Catholic Church. Up to this time nineteen general councils have been held. The first eight took place in the Eastern and the last eleven in the Western Church.

"As there is no question regarding the supreme authority of the Bishop of Rome over Western councils I need not speak of them. With regard to the Eastern, the Bishop of Rome convened all of them except two. They presided over all by their legates and ratified their decrees by their supreme authority.

THE CONVERSION OF NATIONS.

"A fourth argument may be taken from the conversion of nations to Christianity. It is a remarkable fact that every nation hitherto converted to Christianity has received the light of faith from missionaries expressly commissioned by the Holy See or in open and manifest communion with the Chair of Peter. Ireland was converted by St. Patrick, who was commissioned by Pope Celestine. Scotland's apostle was commissioned by the same Pontiff. England's apostle is acknowledged to be St. Augustine, who was sent to that country by Pope Gregory the Great. France claims St. Remigius as her apostle, and he was in communion with the See of Rome. The apostle of Germany and Bavaria was St. Boniface, an Englishman, who in his native country was known as St. Winfrid, and so on through other nations of Europe.

AMERICA NO EXCEPTION.

"It may be asked whether I make the same claim in regard to North American and South American Christian people. Most assuredly I do, because all the civilized peoples of America are descended from various countries of Europe, which received the light of faith through the apostolic supervision of the Holy See. Thus we see that the name of the Sovereign Pontiff is indelibly imprinted upon the pages of ecclesiastical history. The Bishop of Rome stands forth as the grand commander-in-chief, towering over the other chiefs in the grand army of the Lord.

THE VOICE OF PETER.

"Are councils to be held for the enactment of laws, the Bishop of Rome convenes them, presides over their deliberations and sanctions their acts by his authority; are new nations to be converted, the Bishop of Rome sends forth missionaries clothed with his authority and his blessing; are new errors to be condemned, all eyes look to Rome, and when Rome speaks the question is ended. Every article of the legislative and dominant action of the Sovereign Pontiff from the affairs of the Church. The Presidents left out would be more intelligible than the history of the Church and for all that of Christian civilization, to the exclusion of the Pontiff of Rome.

"But I may be told that the supreme authority of the Roman Pontiff has been questioned. Most assuredly it has been questioned by her own rebellious children, children of the Church, who chafed under the salutary decisions of the Roman Pontiff. Doctrine is not the less forcible because it happens to be denied. Every article of the Apostolic creed has been called in question; still the doctrine remains.

THE SOLE BASIS OF CHRISTIAN UNION.

"A yearning has gone forth from many hearts for a union of Christendom. With this yearning I am in cordial sympathy and gladly would I surrender my life for the consummation of this great blessing. If all Christians in America were united in the same faith and charity they would be invincible and would present a formidable and successful front against Atheism, Agnosticism and Infidelity. For Americans are a practical, earnest and energetic people, and with the grace of God, would bring the world under subjection to the gospel of Christ. If the scattered hosts of Christendom were reunited then we could say with the prophet, 'How beautiful are thy tabernacles, O Jacob, and thy tents, O Israel.' But the only basis of union is that established by Christ—the recognition of the Pope as the visible head of the Church. May the day be hastened when the word of Christ will be fulfilled: 'Other sheep I have that are not of this fold, and them also shall I bring in and there shall be one fold and one shepherd.'

PRAYER FOR THE PONTIFF.
"Let us pray for the great Pontiff who is celebrating to-day the Golden Jubilee of his episcopate—a Pontiff

who scans with eagle eye the political and moral horizon; a Pontiff who has left the impress of his character on almost every country in the world, who has his finger on the pulse of the nations, and is in sympathy with the legitimate aspirations of mankind; a Pontiff who has a special affection for our country and for our political institutions. May God spare him to the Church for years to come, and when he has finished his course and laid down his tiara may he receive from the heavenly Prince of Pastors the crown of unfading glory.

WHY HE NEVER DRANK LIQUOR.

The Advice Given by a Man Who Has Been Successful Without the Popular Vice.

Edward W. Bok, the editor of the *Ladies' Home Journal*, has recently given utterance to the following:

"First of all, I never drink liquor because I seemed to possess an inborn hatred of all intoxicants. Although brought up with wine on the table, I could never be induced to taste of it, when as a child some wine would be placed to my mouth to sip. To some good mothers this may seem an unwise thing for my parents to have done, but it must be remembered that I was born and brought up until my sixth year in Holland—a country where drunkenness is never seen, but whose people, high and low, believe in a moderate use of light wine, and have been brought up for years in that belief.

"But, as I grew older, I began to apply reason to my principles. Being early thrown into business life, and among men older than myself, I naturally matured quickly. I was about sixteen years old, if I remember rightly, when I began attending public dinners and assemblages in the capacity of a newspaper reporter. Wines were more freely used at dinners than now, and I soon saw that I must make up my mind whether at these gatherings I should partake of wines or decline them.

"I had been trained to the belief that it was always best to err on the safe side, and as I sat down to the first public dinner I ever attended—a New England dinner in Brooklyn—I turned down all the wine glasses set before my plate, and this I have followed ever since.

"At first, my principle never to touch liquor or spirits of any kind directed to me the chaffings of my friends. I was told it looked 'babyish,' that I could not expect to go out much and keep to my principle, that I would often find it considered as discourteous to refuse a simple glass of wine tendered me by my hostess. But I made up my mind that there was no use having a principle unless one stuck to it. And I soon saw that people respected me the more for it. And just let me say right here to all my young readers who may see these words: I never lost one friend by my refusal, but I made scores of friendships—of men, from one who has occupied the Presidential chair, down to women among whom are the best and most respected in our land to-day.

"I honestly believe that a young man who starts out in this life with a fixed principle, whether it be that he will not drink, smoke or indulge in anything which in his heart he feels is not good for him, or in which he does not conscientiously believe, and adheres to that principle, no matter under what circumstances he may be placed, holds in his hand one of the most powerful elements of success in the world to-day. There is a great deal of common sense abroad in this world of ours, and a young man with a good principle is always safe to depend upon it. The men and women in this world whose friendships are worth having are the men and women who have principles themselves, and respect them in others, especially when they find them in a young man.

"Another thing which led me to make up my mind never to touch liquor was the damage which I saw wrought by it upon some of the finest minds with which it was ever my privilege to come into contact, and I concluded that what had resulted injuriously to others might prove so to me. I have seen, even in my few years of professional life, some of the smartest, yea, brilliant men dethroned from splendid positions owing to nothing else but to their indulgence in wine. I have known men with salaries of thousands of dollars per year, occupying positions which hundreds would starve a lifetime to attain, come to beggary through drink. Only recently there applied to me for my position I could offer him, one of the most brilliant editorial writers in the newspaper profession—a man who two years ago, easily commanded a hundred dollars for a single editorial in his special field. That man became so unreliable from drink that editors are now afraid of his articles, and although he can at day write as forcible editorials as at any time during his life, he sits in a cellar in one of our cities, writing newspaper wrappers for one dollar per thousand. And that is only one instance of several I could recite here. I do not hold my friend up as a 'terrible example'; he is but one of a type of men who convinced me, and may convince others, that a clear mind and liquor do not go together.

"I know it is said when one brings up such an instance as this: 'Oh, well, that man drank to excess. One glass will hurt no one.' How do these people know that it won't? One drop of kerosene has been known to throw into flame an almost hopeless fire, and one glass of liquor may fan into flame a mouldering spark hidden away where we never thought it existed. The spark may be there, and it may not. Why take the risk? Liquor to a healthy boy or young man will never do him the least particle of good; it may do him harm. The man for whom I have absolutely no use in this world is the man who is continually asking a young man 'just to have a little. One glass, you know.' A man who will wittingly urge a young man whom he knows has a principle against liquor is a man for whom a halter is too good.

"Then as I looked around and came to know more of people and things, I found the always unanswerable argument in favor of a young man's abstinence, *i. e.*, that the most successful business men in America to-day are those who never lift a wine glass to their lips. Becoming interested in this fact, I had the curiosity to personally inquire into it, and of twenty-eight of the leading business men of the country, whose names I selected at random, twenty-two never touch a drop of wine of any sort. I made up my mind that there was some reason for this. If liquor brought safe pleasures, why did these men abstain from it? If, as some say, it is a stimulant to a busy man, why did not these men, directing the largest business interests in this country, resort to it? And when I saw that these were the men whose opinions in great business matters were accepted by the leading concerns of the world, I concluded that their judgment in the use of liquor would satisfy me. If their judgment in business matters could command the respect and attention of leaders of trade on both sides of the sea, their decision as to the use of liquor was not apt to be wrong.

"And as opportunities came to me to go round in homes and at public places I find that I do not occupy a solitary position. The tendency to abstain from liquors is growing more and more among young men of to-day. The brightest young men I know, young men who are filling positions of power and promise, never touch a drop of beer, wines or intoxicants of any sort. And the young man who to-day makes up his mind that he will be on the safe side, and adhere to strict abstinence, will find that he is not alone. He has now the very best element in business and social life in the largest cities of our land with him.

"He will not be chided for his principle, but through it will command respect.

"It will not retard him in commercial success, but prove his surest help.

"It will win him no enemies, but bring him the friendships of upright men and good women.

"It will win him surer favor than aught else in the eyes which he will sometime in his life think are the sweetest he has ever looked into.

"It will insure him the highest commercial esteem, and the brightest social position.

"And as it moulds his character in youth, so will it develop him into a successful man and a good citizen.

"Try it, my young friend, and see!"

SCARED THE ORANGEMEN.

How Archbishop Ireland Intimidated William O'Brien's Enemies.

Archbishop Ireland tells the following story in the *Chicago Post*:

"In 1887," said the Archbishop, "I was a passenger on the ship *Umbria*, which carried William O'Brien to America. Well, aboard the ship was an Irish lawyer named Fox, an Orangeman, and a pugnacon creature generally. Of course he didn't like O'Brien, and by the time the ship was two days out from Queenstown he had organized a party of passengers who hissed O'Brien every time he came on deck or into the saloon.

"This wasn't pleasant for the rest of us, but we didn't say a word until one day O'Brien slipped as he was leaning over the railing contemplating (in imagination) the beasts of the sea, and he and the rest of them disengaged themselves and made other disagreeable noises. That aroused my Irish, and walking over to them, I said in my most sonorous and commanding voice:

"See here, you ruffians, this disgraceful business has gone far enough, and I won't stand it any longer. Listen—if you don't quit it and get down into your staterooms in just two minutes, and leave Mr. O'Brien alone the rest of the voyage, I'll take the matter into my hands."

"And with that I took out my watch, opened it and began to count the seconds. You ought to have seen the expression on Fox's face. It would have gladdened the heart of the painter who drew the sneering devil.

"'Oh, ho,' said he, 'he's going to launch the fulminating curse of Rome against us. Oh, ho! But where's his bell, book and candle?'

"'Don't you believe it,' says I, still looking at the watch. 'Don't you be-

lieve it. I wouldn't waste a good, valuable curse on a beggar like you. But I'll fix you in spite of that,' says I. 'I'll go down into the steerage and bring up a troop of those husky Irish lads,' says I, 'and I'll tell 'em to sweep you off the deck and tie you down on your berths. You've only half a minute left, and I advise you to start pretty soon.'

"There wasn't one of them in sight in thirty seconds, and Fox was the first to go.

"They didn't bother O'Brien after that," added the Archbishop; "but the news got about in the steerage, and next day I received a deputation from that quarter of the ship expressing their sincere sorrow they felt down there because 'they didn't get a chance to 'larrup the dirty blackguards.'"

DR. ABBOT ON CATHOLICS.

A Protestant Preacher Who Does not Hesitate to Speak His Mind.

Because I am a Protestant and speak to Protestants I speak to Protestants to say what there is that should bind us to our Roman Catholic fellow-citizens. In the first place, then, our Roman Catholic fellow-citizens believe with us in God, and in law and in order based on God and on law. The danger to America is not a danger from despotism; it is a danger from anarchy. The danger in politics is not and has not been from Caesarism; that comes across us no more. The danger that threatened the life of the nation was not a despotic power emanating from a throne; it was secession, the claim of independence, the right, the claim of the right in the South to withdraw and break up the partnership at will. The dangers that have threatened our industry have not been from Caesarism; they have been from anarchy. The flames at Homestead and Buffalo and Chicago and in the far West were lighted not by the torch of a Nero, but by the torch of a Robespierre. What we need in this country to-day is not less reverence, but more reverence; not greater loyalty to law, but more loyalty to law. We cannot afford—not do like to appeal to any sense of self-interest—but we cannot afford, looking forward to the future of this country, and looking upon the elements that are in it, to disregard any power that stands strongly and loyally for God, for law and for order based on God and law. And in the second place our Roman Catholic brethren believe in a good God and a loving God. They believe in a revealed religion; they believe in a Jesus Christ who has come into the world that He may reveal God's love to us.

Oh, I know you can find in Roman Catholic books horrible pictures of hell, but you can find them in Protestant books, too. I know you can find representations of God as cruel and remorseless, but you can find them in Protestant books, too. Nor can you find anywhere in literature, not even the sermons of Henry Ward Beecher, more exquisite, more loyal, more noble portrayals of the love, the tenderness, the mercy of God than you will find in the writings of Thomas a Kempis, Archbishop Fenelon and Frederick W. Faber. Our Roman Catholic brethren believe with us in a God who is lifting the world out of its slough of sin and misery and wretchedness and making a good world out of it. And many of our Roman Catholic brethren show their faith by their works. They not only believe in a God revealed in Jesus Christ; they not only believe in a God who has come into the world to redeem the world, but they are working with singular consecration, with singular devotion, with singular self-sacrifice.

Certainly the American Catholic is an American. More than one priest has periled his place by his protest against Cabalism; more than one priest has shown the courage which I cannot show because I have no danger in taking the ground that America is for Americans. For my part, large as this country is and grand as its future, I believe it is not large enough to have anybody in it but Americans. But whether they are Germans or Italians, or Frenchmen or Dutch, or Americans yesterday, that is small matter if they are Americans to-day—if to-day they acknowledge loyalty to the flag; if to-day they acknowledge in every man of America a brother man; if to-day they stand side by side and shoulder to shoulder in seeking the common welfare of a common country. At Gettysburg in the crucial moment almost of that critical battle, a regiment made up of Roman Catholics was ordered to a charge. There was five minutes before the charge was to be made and in that five minutes the Roman Catholic chaplain offered one short prayer and gave absolution to the regiment; then came the command, Charge! and the whole Roman Catholic regiment rushed on to death. Who has shown more love for America than that Roman Catholic regiment? A few weeks ago in Chicago Archbishop Ireland was asked to give an address at the opening of the World's Fair, and he did, and closed with an eulogy on an unnamed country, whose glory he depicted, whose freedom he praised, whose future he painted in colors of an

Irishman's and a poet's hope, and when you put an Irishman's hope to a poet's hope you get a great deal of it; and then he said, "What land is this? I need not name it." And the band struck up "America." And the whole vast audience joined in singing it. I will sing "America" with any Roman Catholic that will sing it with me.

Dr. Abbott read selections from the pamphlet referred to, and then continued:

"Do you see what those quotations involve? The primary right of the State to furnish secular education; the secondary right of the Church to furnish it only when the State fails; the right of the State to compel all children to attend some kind of school; the right of the State to provide certain things which the children must learn, whether the parents or the Church approve or not; the right of the State, in one word, to require the teaching of the English language to every child in the United States, and to provide for the teaching of any secular instruction at public expense. I will not say that is Protestant ground, but it is American ground. It is American ground. And when Archbishop Ireland and Father Corrigan and Dr. McGlynn and Mr. Satalii and others, representing the Pope himself, come before us in these United States and say, 'We stand for a public system of education, we stand for the doctrine that the State must provide education for all its citizens,' the battle has drifted into the past, and I for one am more than ready to take these gentlemen by the hand and say, 'Come, let us sit down together and make a system of public instruction that shall be satisfactory if possible to all the citizens of the nation.' It seems strange that Paul should have thought it necessary to tell Greece to be in earnest to live at peace with one another. Does it not? And still as we look back across the centuries we certainly cannot find that exhortation needless, and I am afraid it is not needless even in our own time. Some of you will go away saying, 'It is utterly impracticable to co-operate with Roman Catholics in the matter of education. Well, let them prove it impracticable; do not let us prove it so; our duty is to recognize as brethren, theirs, theirs to build the wall. We have not yet one body, nor yet one baptism, but we have one God, and one Lord Jesus Christ, and one Father over all and through all and in us all; we have one country, one destiny, one future. O, my friends, if the Roman Catholic and Protestant churches of the city of Brooklyn could make common cause, don't you think we could do something more with the saloon than we have ever done yet? Don't you imagine we could do something more with the gambling house than we have ever done yet; don't you imagine that we could do something to make a better system of education than we have in this city and the sister city of New York than we have yet? Don't you think we could do something to make a better city, a better State, a better nation?'—*Catholic Times*."

Catholics and Catholic Papers.

A well known missionary priest once said that he never knew an intelligent Catholic family that failed to take a Catholic paper. The explanation was that, if intelligent and if truly Catholic, their wants led them to look for a Catholic paper as a necessity. But there were intelligent persons, conforming as Catholics, who did not care for Catholic papers. It was lack of interest in Catholicity. They were intelligent but not truly Catholic. How about the Catholic who is not intelligent? who will eagerly devour local gossip and sensational stories, but who can't read a Catholic paper? More intelligence is the thing most needed.

OVER SIX THOUSAND SPECIMENS

BY SEPARATE SCHOOLS, PUPILS FOR THE WORLD'S FAIR.

From the *Hamilton Times*.
The other day, revealed the fact that he has a collection of fully six thousand specimens from his (the Western) division—not more than half of what could be obtained for exhibition at the World's Fair. They comprise penmanship, book keeping, photography, type writing, examination papers on the principal school subjects, drawing specimens of all kinds, including maps, sketches, objects, designs, linear and perspective. There are also some excellent photographs of the principal schools—Hamilton, London, Toronto, Thorold, St. Catharines and Formosa.

The following are the names of the places above referred to as having contributed exhibition work—all of which has been forwarded to the Education Department: Toronto, Hamilton, London, St. Catharines, Brantford, St. Thomas, Ingersoll, Goderich, Berlin, Walkerton, Waterloo, Formosa, Cheselton, Paris, Port Arthur, New Germany, Galt, St. Charles, St. Azelton, Midway, Oshawa, Barrie, Thorold, Oakville and Port Colborne. The teachers agree that the preparation of this work has been an excellent drill for the pupils, and that it has conferred a lasting benefit, and the beauty of it is that the work was done with little or no interference with the other school branches—that it was taken up daily in its regular place on the school programme, which was the intention of the Educational Department. It makes a magnificent collection, reflecting infinite credit on pupils and teachers alike, and from observations at headquarters, we feel safe in saying that the separate school work for the Columbus Exhibition is fully on a par with that of any other schools in the province.—*RECORD*.