

# 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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## The Colors of Carmel.

BY THE REV. A. B. O'NEILL, C. S. C.  
Coursing to battle, with armor gleaming,  
Heroes of chivalry long ago  
Caught from their lady-love's colors, streaming  
Bright from their lances, a martial glow;  
Proudly they fought, and with valor  
Fair about those colors and darkest strife,  
Rolling on Death's specter pallid,  
Flooding the victors with fuller life.

Lady of Carmel, a brighter glory  
Gleams from the colors thy true knights wear,  
Prompts them to prowess untold in story,  
Serves them in the battle's reverse to bear;  
Scapular Brown, or thy heart-repeating  
Badge during life of my faith and love,  
Dark when around me death's gloom is closing,  
Light me to Mary, my Queen above.  
—The "Ave Maria."

## AN ELOQUENT SERMON.

The following very beautiful discourse was delivered by Rev. Father Bergin on the occasion of the celebration of the silver jubilee of Rev. Father McCann, at St. Michael's Cathedral, Toronto, on Thursday of the week before last:

The Lord hath sworn, and He will not repent. Thou art a priest forever, according to the order of Melchisedech. (Heb. Ps. 4 verse, St. Paul, Heb. 7, c. 1, verse 17.)

VERY REV. AND REV. FATHERS AND DEAR BRETHREN—We are assembled here this morning to perform an office which, in the life of man, only occurs once in twenty-five years. It is to celebrate the Silver Jubilee of one raised to the exalted dignity of the priesthood twenty-five years ago. And in doing this I am convinced that we do so with greater pleasure from the knowledge in our possession of the many virtues and lovable qualities in the worthy priest whom we have come to honor. But before speaking on these and his many works in the vineyard of our Lord, it may not here be out of place, especially at a celebration of this nature, to say a word or so on the sublime dignity of the priesthood. What is the priesthood? First, in the Son of God Himself in the consecration and oblation of Himself, in its communication to His priests by participation in His office, by configuration to Himself, and by the impression of the sacerdotal character on the powers of the soul. What then is the priesthood of the Incarnate Son of God? It is the office He assumed for the redemption of man by the oblation of Himself on the cross. As St. Paul says, He died because He willed it, and He died for all. And in our human nature, He is altar, victim and priest, by an eternal consecration of Himself. This is the priesthood forever according to the order of Melchisedech, who was without beginning of days nor end of life—a type of the eternal priesthood of the Son of God, the only King of peace. (Heb. vii.) Now, if our Saviour is a priest forever, and evidently no Christian believing in His divinity and in the inspired word denies this, He must forever offer sacrifice and in a visible manner, as sacrifice can only be offered in this manner; for sacrifice and priest, altar and victim are essentially correlatives as parent and child, government and subject. The one implies the other; as St. Paul (Heb. vi.) expressly declares, every high priest taken from among men is appointed for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins. Moreover, our Lord's Priesthood forever, according to the order of Melchisedech, necessarily entails His offering sacrifice according to the offering and wine. This He cannot, being in heaven, do visibly and of Himself, openly for men on earth. How, then, does He exercise this office of His priesthood? St. Thomas of Aquin tells us that He does offer this sacrifice of Himself by participation; by which he means that the priesthood of Jesus Christ, being the one only universal priesthood, all priests consecrated under the New Law are made one with Him and share in His own priesthood.

There are not two priesthoods, as there are not two sacrifices for sin; for one sacrifice has forever redeemed the world and is offered continually in heaven and on earth—in heaven by the great High Priest Jesus Christ Himself, before the eternal altar as the Lamb that was slain, and on earth by the multitude and succession of priests, consecrated by Himself whilst on earth, and who are one with Him as partakers of His priesthood, not as representatives only, but in reality; as also the sacrifice they offer before the people, is not a representation only, but His true, real and substantial Body and Blood offered by their hands. Hence Albertus Magnus declares that there is no act more excellent than the consecration of the Body of Christ at Mass; there can be no order of greater dignity nor higher than the priesthood of the New Law, as it is Christ's own priesthood. "Thou art a priest forever, etc."

When, then, did our Lord and Saviour institute this priesthood upon earth to visibly participate with Him? It is of divine faith that our divine Lord ordained the Apostles to be priests at His last supper by the words related in the Gospel of St. Luke (22 c. 19 v.): "Do this for a commemoration of Me." He thereby conferred on them the power of sacrifice. It is also of divine faith that when, some days later, He breathed on them, saying: "Receive ye the Holy Ghost," etc. (St. John 20 c. 22—27 v.) He gave them the power of absolution. In these powers the priesthood was com-

plete. By then they had received the twofold jurisdiction over His natural body and over His mystical body, the Church, together with the power of bestowing the same on others by ordination. Behold, then, the dignity of the Catholic priesthood in the Church of Jesus Christ! But the pastoral office was not as yet conferred, and the world-wide commission which includes it was not yet given to the Apostles. But, my dearly beloved brethren, our Divine Lord, who knew all things, and the difficulties that would meet His priests at every step in the performance of their most exalted functions, did not omit, after His resurrection, when His own Divinity and mission were established, to confer upon them and their successors to the end of time this universal commission and power; but by His own word, as recorded in the Gospel of St. Matthew (28 c. 18-19 20 v.) He confirmed in them all the powers and dignities in His natural body, and all the powers of the pastoral office in His mystical, which He had already given. "All power," said He, "is given to Me in Heaven and on earth." "Go ye, therefore," etc. See His power in heaven as God in the bosom of His Father; see His power on earth as God man—the Redeemer—bestowed in a most expressive manner on His priests for their participation with Him here for all time in the redemption of man. No wonder St. Paul would say: "We are the ambassadors of God." No wonder our Lord Himself said: "You have not chosen me, but I have chosen you, and appointed you that you should go and should bring forth fruit, and your fruit should remain; that whatever you ask the Father in my name He may give it you."

You will understand, my dear brethren, I am speaking thus far about the priesthood of our Lord, as participated in by His apostles and their successors, without making distinction between priests of the first order (bishops) and of the second order, to which an ordinary priest belongs, and for this reason, excepting for the power of confirming and ordaining, which belong to the Episcopal order of the bishop and the priesthood of the priest are one and the same. The former has not its plenitude; the latter has not its plenitude; the latter has not its plenitude. Since then, my dear brethren, our Lord has so exalted the priesthood on earth, making it His own, a sharer with Him, it must have duties corresponding to its position, and we will briefly inquire what are these duties. In the first place, a priest must be God's man, as he is His ambassador. "You are not of this world," said our Lord; and hence God's interests in this world, as far as the glory of His name and the salvation of souls are concerned, must be to him the most important work of life. Therefore it is that at his ordination he is told by the ordaining Bishop "That it behooveth that he offer the Holy Sacrifice, that he would bless the people, preside over them as a father, preach to them and baptize them, and he is exhorted to perform these various duties with care and diligence. But, moreover, he is to be to them a father, a spiritual physician, teacher and judge. If we look into the life of our Saviour whilst on earth we will find that He was the father, teacher, physician and judge of the people. See His kindness towards them in all His treatment of them, healing their sick, raising their dead to life, in preaching and admonition; even His very last act in the drama of redemption is one of fatherly love and kindness. Now, Christ is called by St. Paul (Heb. 1st chap., 3 v.) the figure or express image of the substance of His Father. The priest, then, is the express image of Christ, because upon him is impressed the image of His priesthood, and a share in it is given him; and as it is said of it by St. Paul, He offered Himself because He willed it.

It is a mistake for a moment to suppose that one is forced to become a priest or to enter the sacred ministry; No; such is not the case. Following the divine call, he offers himself, and hence the language of the Apostle to the Philippians (2 chap. 17 v.): "If I be made a victim upon the sacrifice and service of your faith, I rejoice and congratulate you all." The priest is the other Christ. When, morning by morning he offers to the eternal Father the oblation of Jesus Christ, he does not say at the consecration, "This is the Body of Christ," but he does say, on account of his priesthood, "This is My Body; this is the chalice of My blood," as a willing sacrifice to the eternal Father for the sins of the people. And is that not the case in all the duties of the priestly office? In time of sickness, plagues, wars and famine, does he not make a willing sacrifice of himself for the service of your faith? Even when calumniated and reviled; like his master, is He not a sacrifice? "Oblatus est quia non radiant," or as St. John perhaps more fully expresses it: "In this we have known the charity of God because He hath laid down our lives for us, and we ought to lay down our lives for the brethren." But, my dear brethren, the priest is a spiritual father, he is father of all who are born again of water and the Holy Ghost, but in a special and more intimate, in fact eternal, relation of those whom he has

baptized. If you have ten thousand instructors, and St. Paul (1 Cor. 4 chap. 15 v.) yet not many fathers, for in Christ Jesus by the Gospel I have begotten you. This title is the most simple and intelligible to all, young and old, learned and unlearned. Consider the love and care and anxiety of a father for the welfare of his children. The title father is the closest bond of natural charity between the priest and his people, and should never be forgotten by him or by them, as it is the only fatherhood that will pass into eternity. Priests are the judges of men, and for this they need charity—charity in all their dealings with the sinner. The judge must be just, but justice includes mercy. Our Divine Master said: "Ye that hear follow me, that is, in justice and mercy; when the Son of Man shall sit on the throne of His glory, ye shall also sit on twelve thrones judging the twelve tribes of Israel." The priests are also physicians and teachers. The priests of the old law were taught to discern between leprosy and leprosy, as the priests of the new law are taught to discern between sin and sin, and for this office two things are necessary—science and charity. He must teach his people in season and out of season, in fact, from their cradle to their grave; he is both in the pulpit and confessional their spiritual teacher and physician. He must, in one word, be a builder in the Church of God, as well as being a fisherman of men, and this by offering of the Holy Sacrifice, that great power given to him, that jurisdiction over the real body of Christ, inherent to his priesthood. This is My Body has no equal, except Let there be light; the other words created the light; these words constitute or bring upon the altar the Real Presence of Jesus Christ. They are of omnipotence. He must look after the spiritual concern of his people in the confessional and in counsel; after the children in a particular manner; after the old and infirm; and after the House of God, so that he may be able to say, "Lord I have loved the beauty of Thy House. I have cared for it. I have built it in Thy Name."

And now, my dear brethren, we have seen something of the great dignity of the priest and some of his duties. Is it any wonder that the Church would honor him by a jubilee? For over twenty-two years I have known him—Father McCann—whose jubilee is celebrated to-day; and if it be true, as it must be, what St. Paul says: "That the priest who rules well is worthy of a double honor," I am convinced, and this without flattery, that my colleagues in the priesthood will agree with me, that he is worthy of the honor of which the Apostle is speaking. I, as a humble priest, congratulate you on your jubilee, I congratulate you as being a builder in our Lord's House. I have known your work in the diocese as a builder of churches and priests' houses, as one who looked not to himself, but to God's interests. Having known you so well, I say to work in the future as you have in the past; to work in season and out of season as the good priest and adviser of your people, as the spiritual adviser of all by the gentleness and kindness of your character, and on account of the fatherly love and confidence His Grace, our beloved Archbishop, has placed in you, my dear father. In the language of holy writ: Proceed prosperously and reign.

## Nine Parnellites.

Only nine Parnellites have been elected to Parliament. A large Nationalist majority was never in doubt, but few people believed that the factionists would be so utterly routed. Upon the eve of the general election Harrington made what he described as a generous offer, made solely in the interest of peace, that there should be no contests in Nationalist constituencies if 33 seats were allotted to his party, if that offer were rejected he and his friends "would make it hot in every sense of the word" for the Nationalists all over Ireland. In order to avoid contests which would let in Tories, the Nationalists offered the Parnellites 12 seats, but that offer, generous in the circumstances, was contemptuously rejected, with the result that while proving to the world their own insignificance, the Parnellites have made a present to the Tories of 5 Nationalist seats. The Tories are as much chagrined as the Parnellites. They had counted, in their ignorance of Ireland, upon the presence in the new Parliament of an Irish party almost equally divided, and they would have been prepared to pay a high price for the Parnellite support against Gladstone, but that assistance is now scarcely worth purchasing. Among the defeated Parnellites is Mr. John Parnell, brother of the dead leader.

Pope Leo XIII. will celebrate two jubilees next year if his life should be spared so long. On February 19, 1893, he will have passed since he was called to the episcopate by being appointed Bishop of Damietta, and on December 13, 1893, forty years have passed since he received the Cardinal's hat.

## ARCHBISHOP IRELAND AT HOME.

His Grace Addresses His People on his Return from Rome.

Fresh from the plaudits and honors of two continents, Archbishop Ireland preached in the cathedral of St. Paul, last Sunday, after an absence of six months, spent principally in the Eternal City. As he ascended the pulpit, says the St. Paul Globe, a smile of genuine happiness stole across his strong intellectual face, and when with his old congregation, his features plainly indicated his joy at being permitted once more to address his beloved flock. "I thought it would be ungracious on my part," said he, "and somewhat ungrateful to Almighty God, if I did not hasten to appear in the cathedral of St. Paul, immediately on my return home. It is certainly a duty for me, in this place, to return thanks to God for the safe journeyings since I left you, and for the many graces and favors with which Providence has visited me. And I owe it, furthermore, to the dear people of this congregation to say to them how pleased and delighted I am to stand again in this pulpit and look down on well-known faces, on a well-beloved congregation. This morning is for me one of the most pleasing moments I have experienced in the past six months. I have, of course, during that time rested my eyes on many an altar, and seen around me many gatherings, but these gatherings, these audiences, were not the old-time congregations of Catholics of St. Paul. They did not show to me the many friends and co-laborers in the cause of Christ with whom, during many a long year, I have striven and labored for the kingdom of the Church. During that time I have seen many a splendid edifice, many a noble pile, but, believe me, neither the basilicas of Rome nor the grand churches of Paris, spoke to my soul and awakened my thoughts and feelings such as the walls of the cathedral of St. Paul.

What must I say to you? The object chiefly in the mind was simply to speak to you those few words. To go over the occurrences of a long voyage, to relate, however briefly, what would be of interest to you, that would be impossible. I can say to you that so far as the people of the diocese of St. Paul are concerned my time was not lost, for I have seen, heard and learned many things which will enable me in the future to serve the people, if not with more zeal and love, perhaps with more intelligence for the needs of souls and the world at large. I trust that gradually, in the course of my ministry among you, this profit will flow over on the flock confided by God to my care.

Let me speak a few words on the Holy See, and of him who to-day rules the Church of Almighty God—Leo XIII. If it is any consolation and pleasure to you to say that Leo XIII. is well aware that there is such a place as St. Paul, I assure you that he knows the fact well, and will not soon forget it. If it is any pleasure to you to know that he takes a deep, abiding interest in the welfare of the Church in these remote regions, in the welfare of the Church in the United States, in the welfare generally, temporal as well as spiritual, of our beloved republic, I can assure you he does take such a deep and abiding interest in all that concerns it.

Leo to-day is what would naturally be called an aged man. He is eighty-two years old, but, surprising to say, in this advanced stage of life, he has all the energy of body and mind which we would expect in a man younger by decades of years. All you may hear and read about the Pope being on the threshold of death has no foundation in fact. Those who see him for the first time are somewhat struck by his thin and ascetic figure, and would believe that he was attached to the earth by very fragile strings; but thinness of body and asceticism of feature indicate, by no means, weakness or approaching dissolution. During my entire stay in Rome he was not indisposed for a single moment, and from all I heard there was scarcely even an interruption from his assiduous labors, even for a little while, because of failing health. He labors hard. The early part of the morning is given to private devotions—the celebration of the Mass, and immediately after, he begins his audiences with the heads of the different congregations or communities to which the affairs of the Church are intrusted. At 11 o'clock he begins an audience with the Bishops and other visitors whom he is wishing to receive. Every Thursday he gives a general audience to which forty or fifty are admitted, and in these he generally finds occasion to say a few words to each, and travelers are from time to time, admitted to the morning Mass, when he may say a few words to the pilgrims and listen to what they may have to say, provided too many words are not said. At 1 o'clock he takes a little work in one of the large halls of the Vatican, or, if the weather be fine, in the garden. At 3 the work again begins with the presidents of the different congregations. At 7 o'clock he assumes his private labors, reading and writing, and un-

til a late hour he can be found at his desk. The life of the Imperial Pontiff is not an easy one, or, speaking in a worldly manner, a very agreeable one. It is a life of abnegation, of labor, thought and anxiety. It is a wonder indeed how Leo is able to go through his labors not merely with mind and special attention to affairs brought before him. You will often find six Bishops waiting to see him, perhaps one from America, another from China, another from France, and so on; and with each and every one he speaks interestingly. And besides the different affairs brought before him by the Cardinals and visitors, he has in mind the vast interests of the Church at large with which he busies himself intelligently, also the preparation of encyclicals, etc. God has blessed him with a superior mind, there can be no question about that.

Leo XIII. is to-day undoubtedly the greatest statesman of the world, the man who understands best the great questions agitating the world. He has wonderful quickness of perception, and questions submitted for hours to an ordinary man are seen through in a few minutes; hence those having business with him, if wise for themselves, will put it in a few comprehensive words, as a lengthy exposition will fire and annoy him. Now, certainly, we Catholics interested in the welfare of the Church must feel a joy and pride that he who is seated on the throne of the Church of God is a man of intellectual parts, of prudence, of superior qualities. It is not at all times and in all ages that the chief pastors have been such eminent men, because on the human side of the Church much is left by God to the ecclesiastical laws. Catholics certainly to-day have every reason to be proud of those who rule the Church within the walls of the Eternal City. Leo, so great and eminent, has been able to surround himself with immediate advisers and collaborators who also are intellectually among the first men of the world; and if I were to name any special ones, I would name the two nearest the Pope, who are, with him, most concerned in the welfare of the Church—the Papal Secretary of State, Cardinal Rampolla, and the Prefect of the Congregation of the Propaganda, Cardinal Ledochowski.

Cardinal Rampolla is by birth Italian, and for many years had large experience as nuncio in several of the European courts. Cardinal Ledochowski is a Pole by birth, and was for a long time Bishop of Poland. Under the persecution of the Germans he was imprisoned, and afterwards took refuge in Rome, where he was engaged in the general government of the Church, and recently placed in his present high position. His appointment has a special significance in this, that the Pope went outside of Italy in selecting these three names certainly are names before which others in the world could not be ranked more high in eminence.

The names of Cardinals Parrochi and Vautelli might also be mentioned among those who have attracted special attention by their talents while in Rome and coming in contact with the Holy Father. I was struck especially by the two features of the pontificate of Leo. First that Leo, as a representative of religion on earth, occupies himself with all the interests of earth (and this is as it should be) religion is not a matter by itself which can be locked out from all other matters and closed into a special department. Religion is like the soul of man. The soul of man pervades all man does. It gives inspiration and motive for all human acts. Religion is like the air we breathe—pervading all space.

RELIGION ON GUARD.  
There is the sanctuary wherein this atmosphere is specially prepared, and, as it were, charged with divine electricity which gives it vigor and force. From this sanctuary this atmosphere must spread out, and be found everywhere, inspiring, guarding, directing and purifying. Other departments of human action must have their own spheres, and religion must not interfere with this, but religion must guard every sphere of life from wrong-doing, from the pallor of the spirit of death. It must give motive to men in other spheres, and whatever man does, it must then keep him from fastening to earth. Moreover, there are other spheres of life into which men are thrown—politics, in the true sense, the government of nations, are all things needed for man, and consequently all gifts from God. The whole world is God's creature, and Religion, consequently the representative of God on earth, must interest herself in all matters pertaining to man—must bless where, Religion locks herself up in her temples and cares for us only when we are in her temples. No; she cares for us wherever we are; she wishes us to be happy, and to that end her influence is given to us always. Occasionally we hear this narrow idea of religion promulgated: that the representative of the Church must keep excluded to the same and take no interest in anything else. Religion, not general in its effect, leaves the

world to the spirit of evil, that ever takes possession of things from which God has been banished. You will not wonder then that Leo, besides spreading the teachings of religion, busies himself with the intellectual development of the world, encouraging indirectly the movements of the age, giving sanction to art and to all good and elevating influences. All this is the work of the great and enlightened pontiff. Leo comprehends the functions of religion in an eminent manner, and, if example can be learned from him, his is: That the spirit of religion is everywhere. It is where good is to be done in the material and intellectual development of the world. There is the place where the ministry of the Church is to be found, so that all may know that the Church in her acts is as catholic as is her diffusion over the geographical world.

AN EYE ON THE WORLD.  
The second noticeable feature is this, that Leo XIII. and his eminent council understand thoroughly the world they are dealing with. Let none imagine that all movements of the age do not cross the threshold of the Vatican; and this vast comprehension of the age Leo uses to show to the whole world, and to future ages, that while all things on earth are changing, God's Church never changes. God is unchangeable, and when God placed His Church on earth He decreed not that the Church shall be continually giving place to others. He made His Church to last forever. It is asked, will not the Church change? and men who have built up churches say: "Yes, the Church must change." We learn from Leo that the Church of God is not linked with accident or human forms of government. It is a most significant lesson. Human forms of government are changing. They have changed in our time. We have empires, institutions of feudal government, then the workings of democracy. We have the free government of the republic, as has France. Some say governments change, and as religion is linked with government, so religion also changes. Leo says these old forms of the past belong to the past. The Catholic Church is linked with no form of government. Some new form of democracy may come to change our own system of government, but the Church will be at home with it. The whole industrial form of society has changed, new and complex questions affecting capital and labor arise, yet the Church says these are but accidental changes, and she is at home with them all.

Leo XIII. shows us how the Church not only admits of these changes, but helps to solve them. Whenever any movement presents itself to the world which leads to its development, she takes a hand. Is not progress the bringing out of the faculties of man? Is it not the elevation of the human race? Hence, the Holy Father blesses and encourages all things tending to progress. Intelligent progress is what the Church desires and does not fear.

ALL ARE WELCOME.  
She opens to the whole world all the libraries and historic treasures of the Vatican, and tells infidel and Protestant alike to drink deep. When all these complex social questions come forward, he, the watchman of the tower, publishes his encyclicals, laying down the great principles according to which these questions are to be solved. The great principle of the right of property is enunciated; but at the same time the right of labor to a decent and comfortable living is not forgotten. And so these rights must be harmonized so that no one shall go to extremes. And so as to France, his encyclical teaches that the Church is not connected with any one form of government. The false doctrine occasionally heard that certain royal houses had by some singular contract with the people acquired the sole right to hold power is referred to.

In all these matters we Catholics can rejoice in the grandeur of mind of him who directs the destinies of the Church to-day, enabling her to weather all storms. Among the countries that obtain a special place in Leo's mind is the United States. One reason of this is because of the vast extent of the Church's domination here, also the favored condition and the great liberty she enjoys here. She has all the vitality to live. All she wishes to enjoy on this favored soil is a freedom which, in most countries, she seeks in vain. Leo wishes Catholics to be thoroughly loyal to this country which gives them this freedom. He sees also in this country a type of government which must be the dominant one. Leo is not a pontiff who looks backwards, and bewails the past; he looks forward to the world of the future. Let us be as he is, Catholics of our day and our time, loyal to that country which grants us each bounteous freedom.

M. Spiridon, a wealthy Frenchman, has offered to loan to the World's Fair, to be exhibited in the Department of Fine Arts, the original model of St. Peter's Cathedral at Rome. The model will come with an authenticated history showing it to be the one designed by the architect, San Gallo, in 1540.