

The Catholic Record

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Letters of Recommendation. Apostolic Delegation. Ottawa, June 18th, 1905.

Mr. Thomas Coffey: My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all that it is imbued with a strong Catholic spirit.

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and harmony when our Saviour was crucified. It is also a figure of the Apostles, who were the heralds of our Lord, and who fled from Him leaving Him a prey to His enemies.

The Mass proceeds in silence—save when the solemn chant breaks forth. No bell announces the consecration. No kiss of peace is given, out of detestation for the profanation of that sign of friendship by Judas. Two large hosts have been consecrated by the celebrant.

One of these he consumes, the other he reserves in a chalice. To-morrow will be Good Friday. So deep is the impression which this, the saddest day of the year, makes upon the Church that she does not celebrate the Holy Sacrifice.

Her renewal of the death of Her Divine Spouse will be to contemplate the terrible scene, to adore the cross, and to participate of the Host consecrated at the Mass of Holy Thursday. Whilst the Church suspends the sacrifice she finds a means of multiplying the homage and prayers to the World's victim.

In every church there is prepared in a side-chapel a rich repository where after Mass the Body of our Lord is placed. Around this anticipated tomb will be united ecclesiastical and lay servants pouring forth the praise and adoration of loving hearts with all the greater fervor by reason of the approaching anniversary of the Divine Prisoner's death.

What a day this is! How full of Jesus' love! "It is meet and just," says the old gothic missal, "that we should give thanks to thee, O Holy Lord, Almighty Father and to Jesus Christ thy Son. We have been fostered by His humanity, exalted by His humility, set free by His betrayal, redeemed by His punishment, saved by His cross, cleansed by His Blood, fed by His Flesh. He on this day delivered Himself for us; and loosened the bonds of our sin."

Time moves along: day succeeds night with uninterrupted regularity. So rose the sun over Jerusalem at its appointed moment on that fearful Good Friday morning. So it rises over the new Jerusalem, the Church, her eyes filled with but one object, her ears ringing with the sounds of the rabbin and the patient silence of our Saviour, her heart filled with sorrow and love.

The service opens with a lesson from the prophet Osee, which tells us of the merciful designs of God in favor of the new people, the gentiles. It is different with Ephraim and Judah. "Your mercy is as a morning cloud, and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets, I have slain them by the words of my mouth, and thy judgments shall go forth as the light. For I desired mercy and not sacrifice; and the knowledge of God more than holocausts." Other prophecies follow, then comes the Passion according to St. John, the last of the Evangelists.

The other accounts had been given in the Mass of Palm Sunday, Tuesday and Wednesday. After this the Church, in order to imitate the example set her by her divine Spouse, prays earnestly for all mankind. St. Paul tells us that when Jesus was dying on the Cross He offered up to His Eternal Father for the world "prayers and supplications with a strong cry and tears." There fore the Church from the earliest ages prays for the necessities of all—exclud ing none, not even the Jews. Immediately after the prayers follows the adoration of the Cross. First the Cross is unveiled—and afterwards presented for adoration. The priest and vicars of the Mass take of their shoes out of reverence, and making three genuflexions, bend down to kiss the crucifix. During the ceremony solemn chant goes on, consisting of reproaches made by our Saviour to the Jews. Each of the first three stanzas of this plaintive hymn is followed by the Trisagion or Prayer to the thrice Holy God, Who as Man, suffers death for us, O Holy God, O Holy and Strong, O Holy and Immortal, have mercy on us! Towards the end of the adoration of the Cross the candles are lighted about the repository and things made ready for the Mass of the Pre-sanctified. The Blessed Sacrament is carried in solemn procession from the side chapel to the main altar where it is reverently deposited upon the corporal. In the early discipline of the Church the laity used to communicate; now only the officiating priest. Before Communion the Sacred Host is raised aloft for adoration. Then the ceremony terminates with the Communion of the priest: after which the altar is again stripped. No day presents to the Church and her faithful children such memories as Good Friday. It is not a holiday: much less is it a day of relaxation and pleasure. It is a day of sorrow when our divine Benefactor performed His greatest act of love for us, and bestowed upon us His richest blessing by removing our guilt and by being our reconciliation. To follow Him in His Passion, to kiss His wounds, to listen to His dying words, to think of our part in that dread tragedy, to

bewail our sins and our ingratitude, here is how every Christian should spend Good Friday.

ANSWERS TO CORRESPONDENT. We have received the following questions with request for light: (1) Why do Catholics have Mass in the forenoon and not in the afternoon as well? (2) Why do Catholics always have their funerals in the morning? and (3) Was not the Last Supper an evening meal?

There are several reasons for placing Mass in the morning. The absolute fast which is required from midnight is the chief reason. When St. Paul wrote to the Corinthians in reference to the Holy Eucharist, after giving some instruction, he said: "The rest I will set in order when I come." St. Augustine maintained that the Apostle is here speaking of the law of fast before receiving holy Communion which was observed in the great Doctor's time throughout the whole world. At the time of Tertullian, who lived towards the close of the second century, holy Communion was taken before any other food. This law of fasting clearly dates back to apostolic times, and is founded upon the reverence due to the Sacred Body and Blood. Since the fast is of very strict obligation it would be impossible for priests to perform other duties and remain fasting until the afternoon. The same difficulty would be an obstacle to the faithful going to holy Communion. Very few could attend to their household duties the whole morning without any nourishment whatever. There is another reason for Mass being in the forenoon. The morning is the first fruits of the day; and it is good "to show forth God's mercy in the morning." Again says the Psalmist: "In the morning I will stand before thee, and will see, because thou art not a God that wiltest iniquity."

In answer to the second question our correspondent will be good enough to bear in mind that the Catholic funeral service is intimately connected with Mass for the Dead. Under normal conditions the burial service consists of prayers from the Ritual, then Mass, and afterwards other prayers concluded with the blessing of the grave. The time for funerals, therefore, follows the time for Mass. During plagues and other epidemics this custom cannot be observed. But under ordinary circumstances good Catholics wish to have the holy Sacrifice at the funeral, and to be carried to the grave with the Blood upon their foreheads which speaks stronger than that of Abel, and the prayer of Him Who in the days of His flesh was heard for His reverence. And because Mass is the sacrifice and "odor of sweetness" it is the spiritual bouquet, the flowers, to be placed upon the tomb. For this reason the Church will not allow flowers inside—nor does Our Mother care for them outside. It is prayer the dead want—not the fading flowers of earth more redolent of paganism than of that Christian immortality and that peaceful sleep which awaits in hope the resurrection.

The third question we presume implies that we should imitate the Last Supper, since it was the establishment of the Mass, by having it in the evening. Our correspondent must remember that our day does not begin at the same hour as the Hebrew day. The latter began in the evening, so that really the Last Supper was celebrated in the early hours of the day. However our Blessed Lord was perfectly free to choose what hour He wished for the establishment of His holy Sacrifice. But as the Mass was to take the place of the feast of the Paschal Lamb, He naturally selected that day and that part of the day. The change to the morning was made most likely by the apostles themselves, and is smaller in character to the change from the Jewish Sabbath to the first day of the week.

MIXED MARRIAGES. An "Inquirer" wishes to know whether a Catholic and Protestant can be married "after the new decree comes into force at Easter even if the ceremony be performed before the parish priest and in the presence of two witnesses, or will it then be necessary that the Protestant party must become a Catholic before the marriage." Most assuredly a Catholic and a Protestant can, fulfilling all the requisite conditions, be married validly and licitly after the Decree just as well as before. We say "fulfilling all requisite conditions," for our correspondent mentions only some of them. The Decree merely states that Catholics "who contract espousals or marriage with non-Catholics, baptized or unbaptized, even after a dispensation has been obtained from the impediment of mixed religion or disparity of worship is obliged by the Decree; unless the Holy See de-

crees otherwise for some particular place or region." This article is to make it clear that dispensation from either of the impediments mentioned does not include dispensation from the obligation of being married by the parish priest and in presence of two witnesses. Two and only two, conditions are, therefore, necessary in such marriages—the dispensation from the impediment in question and the celebration of the marriage before the parish priest. There could be no thought of drawing people into the Church by means such as are implied in the latter part of our correspondent's question. Whilst the door is always open and seekers for truth are always welcome, the fountains always free and the invitation a standing one, none are forced. All that the Church says to the non-Catholic is: "If you want a child of mine for your partner you must respect their conscience; you must out of that respect help to obtain the necessary dispensation and be willing to fulfil the condition that the children whom God may give you shall be trained in the faith and truth; and you must be willing to have the ceremony performed by my duly appointed minister." To draw young people into the fold by insisting that they must become Catholic if they wish to marry a Catholic would be to set a premium on hypocrisy. The action of the Church in this matrimonial legislation is not to forbid mixed marriages, but to encourage marriages amongst Catholics themselves. It should make Catholics reflect more seriously before receiving attention from or paying it to non-Catholics. It should make them value faith more highly. It should make them see more clearly the sacredness of that state in which not only they as individuals are interested, but the souls of those who are nearest and dearest to them in the world and whose sanctification and eternal salvation are largely entrusted by God to their care.

IRISH AFFAIRS. Ireland has for the past week been very much in the front in the British House of Commons. A resolution by Mr. Redmond for Home Rule on the 30th ult., and two days later a University Bill by the Secretary for Ireland are strong evidence that the cause is not losing. Mr. Redmond's proposal was an expression of opinion of the House "that a solution of this question (Home Rule) can only be attained by giving the Irish people legislative and executive control of all purely Irish affairs." The bill was sugar coated afterwards with an amending rider by adding the words, "all subject to the supreme authority of the Imperial Parliament." A number of timid patients, always nervous lest these wicked Irish are wanting to tear their country away from England, were thus able to swallow their medicine. Then it looked well before the world, to acknowledge the first principle of Government, the principle of which that same House of Commons boasted to be the parent and highest exponent. To carry this resolution, therefore, with its conditional addendum by a vote of 312 to 157 was a sign of pharisaical magnanimity which the same House alone knows so well how to display and thus retain its reputation for justice and liberty. The debate was purely academic, as the Government had already pledged itself that it would deal only with the Home Rule question as a practical measure upon it being a successful issue in a general election. Mr. Healy, who closed the debate, gave the acting Premier, the Hon. Mr. Asquith, a severe scolding for the stand he took, in stating he could not support the resolution. It seemed to Mr. Asquith that in the resolution as presented by the mover there was no recognition of Imperial supremacy. Mr. Healy reminded the House that on the question of amnesty for dynamiters Mr. Asquith "closed the gates of mercy with a clang;" that it was through the Irish question this same Mr. Asquith came first into notice. "To-day," said Mr. Healy, "he is an important man, to-morrow he may be a god, but we shall not worship at his shrine." The danger which this position threatened to Home Rule, as Mr. Healy pointed out, was that Conservatives would make trade policy an election issue, thus throwing out indefinitely the just demands of the Sister Island.

The second occasion of Ireland being the chief matter of business was a University Bill. This measure, although we have not the full details, is due largely to Mr. Bryce, at present British Ambassador at Washington. Just before taking his new position Mr. Bryce outlined a plan for a University for the Catholics of Ireland. It is impossible to judge from the data afforded by the despatches how far the plan will satisfy the Bishops, who are the authorities competent to decide. One clause does not strike us with favor. It says: "No religious test is to be applied to professors, students or graduates,

and no public money is to be spent on theological or religious teaching." There is nothing Catholic about that clause. In fact it renders the whole institution dangerous and irreligious. How far such a University will replace Trinity College in the minds and use of Catholics will depend more upon the personal members of its governing body than upon its constitution. It is a severely contracted proposal compared with the broad scheme whose outlines were sketched by Mr. Bryce. British, or rather English sentiment shows its arbitrary narrowness regarding Ireland in the first resolution, and its deep religious prejudice in the crisy piece of bread which it offers Irish Catholics for a University in the second measure.

ST. JOSEPH'S CHURCH, TORONTO, DESTROYED. With roof fallen in as far as the vestry, the organ and organ loft totally destroyed, and the interior of the building gutted, St. Joseph's church on Leslie street, Toronto, lies a smouldering ruin, through a fire which broke out on the 30th, just after the Requiem Mass. Fortunately all the movable articles of the church were saved, but the loss is estimated at fully \$25,000.

Two young ladies, Misses Walpole and Jordan, who were removing some decorations before the regular Mass, discovered smoke coming from the organ loft, and notified Rev. Father Canning, who lives in the house next the church. He turned in an alarm, but before the fire department arrived the fire had spread rapidly, and was eating its way along the roof. A general alarm was sent in, but the united efforts of three brigades could not arrest the progress of the flames. St. Joseph's church was built in 1881, and is valued at \$40,000. A policy in the Hartford Insurance company for \$15,000 is the only insurance carried.

We deeply sympathize with Father Canning in this great misfortune which has befallen himself and his congregation, and trust that ere long he will be enabled to erect a still more imposing sacred edifice.

DESERVES HONOR FROM ROME. A FURTHER EXCELLENT SUGGESTION IN REGARD TO THE POPULAR TRIBUTE TO FATHER LAMBERT. Supplementing the suggestion for a tribute to Father Lambert made by a reverend correspondent a few weeks ago in these columns, and cordially endorsed by the Catholic press of the country, another priest expresses a wish that this popular demonstration of honor to the venerable editor of the Freeman's Journal might be confirmed by some recognition from the Holy See in his long services in defense of Catholic truth. This further suggestion is well made and timely. It deserves to be promptly acted upon: Editor of The Catholic Universe: Dear Sir—Allow me as a priest from the Western prairies to endorse the providential idea of the Chicago priest with regard to honoring the good and great Father Lambert. For one, I shall with all my heart offer Holy Mass for him and write him a letter voicing my humble appreciation. Moreover, if not a presumption, I would suggest a corollary to that splendid idea. It is this: That the 100,000 or more appreciative letters be collected together into a symposium and forwarded to the Holy Father with the filial and respectful request that some official recognition be accorded to Dr. Lambert and his life-long heroic work in defense and vindication of our holy faith in this country. No doubt, as the Chicago priest says, Father Lambert does not want ecclesiastical preferments. But we all know the force of the truth illustrated by Father Dun in "My New Carate" when he modestly declined the monsignorship, that it is the "recognition" of the official approval of work well and faithfully done that every good priest craves for, and not the mere empty honor in itself. Everyone is familiar, too, with the case of Cardinal Newman. He did not ambition preferment in the Church, yet we know how overjoyed he was by the official endorsement of the Vicar of Christ in great lim Cardinal, saying that it removed a cloud which he felt hung over his name, owing to sinister influences. In a similar humble and unassuming manner Father Lambert has done a work for the faith in this country as noble and as far reaching as Cardinal Manning has done in England. I do not make this statement altogether on my own authority. Not many years ago I heard one of the officials of the Apostolic Delegation to this country—an Italian ecclesiastic—talk of the work of Father Lambert. He said that Dr. Lambert was the equal if not the superior of Cardinal Franzelin in his clear exposition of the faith; he went even further and said that he had an intuitive grasp of the faith after the manner of the Apostle St. Paul. And he added that if such a man lived in Italy he would have been made a Cardinal long ago.

The matter of honoring Father Lambert has therefore been talked of in certain official circles in Rome, and it may be that all that is needed in that quarter now to materialize that idea is some such popular expression of opinion as the one suggested, just as it was the popular wish expressed to Rome which brought about the honoring of Cardinal Newman. Some official recognition of Father Lambert would justly honor not only a deserving

champion of the faith, but would also honor the rank and file of the faithful priesthood of this country who, without the incentives of ecclesiastical preferments, fight the good fight and keep the faith. The honoring of Father Lambert by the Holy Father would please intensely the priests and the people, for they feel that no man in this country has done more to strengthen and vindicate the faith than the humble pastor of Scottville, N. Y. Moreover, it would put at work an official approval on his great and noble character, noble aims and distinguished use of exceptional talents should be rewarded, before he dies, by his ecclesiastical superiors with the consoling "eugo, euge" in some tangible form.—Sacerdos Occidentalis.

REVISING THE VULGATE. HERCULEAN TASK ENTRUSTED TO ABBOT GASQUET AND THE BENEDECTINE FATHERS. To a correspondent who is anxious to know what is meant by the "revision" of the Holy Scriptures that has been entrusted by Pope Pius X. to Abbot Gasquet and the members of the Benedictine Order, and to others interested in this great work, the following account of an interview with the Abbot by a correspondent of the London Standard may be enlightening. As Dom Gasquet explains, "revision" does not mean any trimming and adapting of the Scriptures, but a careful collation of all the known and unknown copies of St. Jerome's translation of the Sacred Writings. It has been undertaken because of the Church's great care to preserve with the utmost possible exactitude every part of the entire body of scriptural truth. The correspondent describes his visit to Dom Gasquet in Rome: As I ascended the Aventine Hill one evening in the biting Tramontana wind of Roman winter, and walked up the great avenue of cypresses, dark and mysterious in the cold moonlight, to the beautiful College of St. Anselmo, one of the finest modern buildings in Rome—standing in such peaceful isolation among the vineyards and convents and old churches, I could not but admire the taste of the Benedictines in the matter of monasteries, and my thoughts turned to that ideal mother house of the order, perched on the heights of Monte Cassino, with its broken tradition of nearly fourteen centuries of culture and erudition, and I felt that it was indeed fit that the great work of the revision of the Vulgate should have been entrusted by Pope Pius X. to the followers of St. Benedict.

I entered the college, and passing the line of students, in their characteristic black Benedictine cassocks, enjoying the leisure hour before supper, I followed the lay brother to the visitors' parlor, with its bare walls and simple furniture, where, after a few minutes' waiting, I was joined by Abbot Gasquet, the directing spirit of this great undertaking, who kindly allowed me to see him in order that he might explain to me something of what is to be done, and how it is to be accomplished. Dom Gasquet began by saying that the Vulgate revision is a work that is very near and dear to the heart of Pius X., who, indeed, had impressed upon him that neither time, labor nor money was to be spared to render it as scientifically accurate as possible. "It is an almost appalling task to set an old man of sixty-two," said the abbot, smiling, though his robust physique and keen alert eyes are more like those of a man ten or twelve years younger, "and I cannot hope to see it accomplished in my lifetime. I expect to do little more than organize it all, and I hope to arrange to break up the work into divisions, so that I may escape the course of the next three years of the revision of the Psalms or the Pentateuch might be brought to completion."

AN IMMENSE TASK. "What I should like people to realize is the immensity of the task that we have undertaken. No results will be obtained in a hurry. What we have to do is gather together and collate all the known and unknown copies of St. Jerome's great translation of the Sacred Writings up to those of the eleventh century. They divide themselves into great families, each with its special variations, peculiarities and mistakes, that resemble each other. The great 'Galliesca' version is that which is now universally adopted in the Catholic Church, with the one exception of St. Peter's, in Rome, where the canon uses the 'Roman' version. I have especially to make a complete list of all the known versions, but for our own purpose about fifty of the best and most correct copies will be used for guidance and comparison. Some of the finest copies are of Saxon origin, as, for example, the Alcuin copy, which is to be found in the Vatican Library, in Rome, and the Codex Amiatinus, now in the Laurentian Library, in Florence, which has a most interesting history. It was one of three copies made in the great monastery of Jarrow, from which St. Bede came, and the Abbot Coelfrid left the monastery with one of the copies, which was to be presented to the Pope. The abbot died on the journey, and the great codex was entirely lost sight of."

St. Bede had quoted certain lines from the dedication of this copy, and De Rossi, the great Roman Christian archaeologist, discovered that parts of the dedication of the Codex Amiatinus had been erased, and under the writing that was superposed there was able to decipher words that indisputably proved it to be the long lost copy from Jarrow. This codex is probably the best and nearest to St. Jerome of all that have come down to us."

"Who will give me wings like a dove and I will fly, and be at rest?" Does not the heavy-laden soul echo these holy words in its frequent trials? Patience! We must wait upon God, and we must endure until the end.