

The Catholic Record.

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

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THE APOSTOLIC DELEGATE.

The CATHOLIC RECORD has much pleasure in presenting its respectful greetings to Our Holy Father's honored representative, His Excellency Monsignor Falconio. We tender him our homage because he comes in the name of the august Pontiff whose days are illumined with the light of scholarship and sanctity, and whose words, re-animating the courage of his children and guiding them surely are listened to by even those who yield him no allegiance; and we welcome him because he has since his sojourn among us given proof of many admirable qualities of mind and heart. The gentleness and humility—the heritage of those who are truly great—endears him to all; and a high order of intellect stamp him as no unworthy member of the band of brilliant prelates who in different parts of the world are the special guardians of Rome's honor and Rome's faith. These are not empty words, but the enunciation of a truth that is appreciated by his friends and admirers. He has had to do with questions requiring deft and tactful handling and in times when everything betokened disaster: but we have yet to learn that failure attended his efforts. His past career, whilst affording ample evidence of scholarship and sanctity and a knowledge of the mysteries of human nature, warrants us in asserting that his years in Canada will be gemmed with deeds worthy of a representative of the Holy Father and of his own honored and successful past. We bid him welcome from our heart of hearts, and we beg to assure him that he can ever rely upon the devotion of Canadian Catholics. Their love and fidelity, which may perchance bring comfort to him amidst the cares and difficulties of office, will never fail him.

TO CANONIZE DE LA SALLE.

An imposing ceremony to be held in Rome on May 24th next.

Catholic France will soon be able to add to the grand list of saints who received the honors of the altar within the first twenty or thirty years the name of one of her most deserving sons John Baptist De La Salle, founder of the Society of the French Christian Brothers, called Brothers De La Salle. The Pope, writes a Rome correspondent, has fixed the solemn ceremony of his beatification upon the 24th day of May next. The jubilee year brings already many thousands of pious pilgrims to the Eternal City. The eldest daughter of the Church was foremost in organizing a grand national pilgrimage to the shrine of St. Peter, and to the feet of his august successor.

Apart from testifying their undying love and veneration for the Sovereign Pontiff, the pilgrims, in the name of France, under the presidency of his Eminence, Richard, Cardinal Archbishop of Paris, have a threefold object in view. They go to Rome to gain the Jubilee, they are to visit the Sacred Basilica to render solemn homage to the Divine Redeemer, as decreed by Leo XIII. to be done during the closing year of the century, and they go to St. Peter's to assist at the canonization of the great French saint, the benefactor of the children not of Catholic France alone, but of the Catholic universe.

The solemn ceremonies—when the Pope in performing an act of his prerogatives the most sublime as he places a new saint upon our altars, giving him as a model and a patron to the entire world—have always attracted the faithful and brought together innumerable masses of Catholics. It was so last year when St. Peter Fourier, another French saint and great missionary, was beatified. The next canonization, that of the great apostle and great man of God, who has given of France that incomparable army of Brothers of the Christian School, would at any time have brought to Rome a vast, powerful and representative body of Frenchmen. But it so happens that to day the concourse will be come exceedingly greater, owing to the happy coincidence that the pious manifestation of Catholic France is to enhance still more the already most sublime and solemn functions at St. Peter's. Yes, at the solemn moment when the Sovereign Pontiff will, for the first time, and the first of all, invoke the new saint, the pilgrimage organized for the great jubilee year will have brought a nation of Frenchmen into the Vatican Basilica to give to the Holy Father's invocation "Sancte Joannes Baptiste De La Salle," a mighty response of "Ora pro nobis."

Not only shall the supreme homage

to John Baptist De La Salle re-echo in the hearts of a vaster assembly of his fellow citizens, but the masses thronging in their thousands without, around the immortal Confession of St. Peter's, will represent more correctly than ever before on a like event the whole of France, with its every diocese, its Catholic institutions beyond counting, and all classes of society. For, it is well known by this that all these various elements which constitute the life of the French nation will take part in the Jubilee pilgrimage; and thus the canonization of the new saint, whom the Lord has deigned to select for Himself out of the French nation, shall be celebrated in the midst of a manifestation truly national and thoroughly representative and Catholic. No wonder that the Catholics of France consider the coincidence as truly providential, and that the Catholics all the world over, who have largely benefited by the French Christian Brothers, to mention but this Institute amongst the great many others for the spreading of the faith and the salvation of souls, join most heartily in mind and soul on that great day in the solemn hymn of thanksgiving to the Almighty in unison with the eldest daughter of the Church to whom the world's Catholicity is indebted.

For even the modern reformers, or defectors, of national education who boast so much of progress, are bound to recognize the source of their success, if any, in the saint to be canonized by Leo XIII. the very enemies of religion, and still more of the innocent children, who are leveling the national schools one by one, and force on the Catholic poor and middle classes a detestable system of Godless education, have borrowed from the founder of the Christian schools the very notions, means and methods which they now turn against the Brothers and their pupils. The ungrateful, perfidious plagiarists, in their hypocritical audacity, have the impudence to oppose their newly opened educational palaces, built at the expense of the ratepayers, to what they call the obscurantism of the Church whence they have drawn the little light which they may have! Insolently they parade their empty schools, which they have got up in the great cities and in the remotest, most ignored little spot in the land, taking great care to conceal from the ignorant peasant that the great work of educating has been inaugurated long before them by these humble Christian Brothers whom they so much despise. They extol the modern systems of education, well knowing that those amongst them who have introduced secular education had merely to copy the old famous Christian Brothers' schools.

It is but fair and well in the face of such a culminating forgetfulness that Catholic France should pay a solemn homage to the great citizen who brought education to the very threshold of the people, for it is providential that the canonization of such a man be surrounded by such a national manifestation where Heaven praises those whom the world despises, for Blessed De La Salle is not only the great initiator to whom homage is due—he is a persecuted teacher, deserving of the best apology, and again Heaven calls him blessed.

Alas! Indeed, John Baptiste De La Salle is hatefully stricken by the officials of a nation that has a right to raise statues to his memory in the public squares of the cities, and pay his sons the supreme honors they are deserving of; he is furiously persecuted in the person of his children and other religious associations established after the model of his own, the powers that be striving with a persistent hatred, and an inconceivable blindness, to dry up, or rather divert the salutary current for which the people are indebted to him.

It behooves Catholic France, as a reply to the abominable campaign and the revolting efforts which are being made by the secret societies to ruin the Church by "heathenizing" the young, to rally round a name which can be set up as a password of Christian education in France. France has chosen the right moment to glorify that education itself by glorifying its most illustrious and saintliest representative, the founder of the most extensive and most admirable medium to impart education to the millions at a minimum of expense. It is most his should avail of the incomparable ceremony, and while acclaiming the holy founder, evince a signal proof of respect and sympathy to those religious who devote themselves, with a humble and unalterable patience, with a hidden and marvellous zeal, to the instruction of the popular classes.

All friends of the Brothers, in all parts of the world where the name of De La Salle is known, honored and venerated, will rejoice and give thanks to God, because a grand national manifestation is to witness the canonization of Blessed John Baptist De La Salle on the 24th of May next. It is to be hoped that France, now so awfully misused by the worst enemies of the Church and the State, whilst honoring one of her noblest and greatest sons, may draw from his example and find in his protection the energy to maintain his work despite the combined attacks of the "devil and his angels" to annihilate it from the face of the earth. And

once more the world is indebted to the great Pope Leo, "Lumen in Coelo," to place the destinies of a great Catholic nation so cruelly persecuted in her dearest interests, the moral and religious training of the children, under the powerful patronage of a saint who lived and died for their salvation.

JESUS CHRIST, THE GOD-MAN.

When we attempt to place before our minds the picture of Christ our Lord, the most beautiful of the children of men, we know that the utmost power of our imagination will fall to reach the beauty of the divine original. He is the infinite God, perfect in beauty, in majesty, in power and glory, in holiness and gentleness, in sweetness and in goodness, in all that could claim the love of the human heart.

To paint a true picture of Christ, the artist must study Him in the pictures given by the prophets, the Gospels, history and tradition. No other will be a true picture. One may draw on his imagination of how Christ might appear to him, but the true picture will give the characteristics, the features of Christ, drawn from authentic sources, which alone can represent Him.

From prophecy, Scripture, history and tradition the artists of all ages and nations have drawn types of the Redeemer. From Giotto, in the fourteenth century, to Schaeffer, Itebach, Bouguereau, in the nineteenth, in full paintings, and in outline, from the days of the Catacombs to the thirteenth century, in Rome and in London, in Munich and in New York, painters of the Italian, German, Spanish, French and English schools of art have placed before us portraits of Christ.

We shall take the Old Testament as a prophetic history, symbolic and figurative, giving the elements of His character. The New Testament is one long record of His miracles. The history of the Church is an unassailable witness of the power of Christ through all ages, and profane history, a reliable, although reluctant, witness of the truth of the history of the Church. Each gives its portion of His divine history.

During centuries Christ the Messiah had been anxiously looked for, and at the coming of the appointed time there was a general movement of expectation among the Jews and among the enlightened intellects of progression.

In regard to His appearance, it is said that a painter among the Jews, wishing to make a picture of Christ, had stood in the multitude to watch His features. But so great was the supernatural beauty of that divine countenance, so holy the supernatural light which beamed from that sweetest of all faces of the most beautiful of the children of men, that his heart was lifted in rapture, and his eyes drank in the glorious vision, but he forgot the work he designed to do and his hand remained motionless and dared not trace the outlines lest one moment of that vision should be lost.

Such was the divine grace of Jesus Christ, says one writer, that none but a divine hand should paint it, and if we look in prophecy for what Christ should be we read there only what Christ really was at the time when He lived among men.

The Jewish historian, Josephus, says: "Now there was about this time Jesus, a wise Man, if it is lawful to call Him a Man, for He was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to Him both many of the Jews and many of the Gentiles. He was the Christ, but when Pilate, at the suggestion of the principal men among us, had condemned Him to the cross, those that loved Him at first did not forsake Him, for He appeared to them alive again on the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning Him. And the tribe of Christians, so named from Him, are not extinct at this day." This gives us the historical fact of the life, death and resurrection of Christ. The testimony is from one whose interest it was to deny the existence of Christ.

Next to this picture in history we look at the picture of Christ in the Gospels. When Caesar Augustus wished to enroll the Roman-conquered world the mother of Christ journeyed to Bethlehem, and He was born in a stable and laid in a manger. This is the sign given by angels to the shepherds, who, rising in haste, adored Him.

When the hour came to preach to the world we learn the sublime beauty of His life. His birth in the stable, His hidden life of thirty years was a disappointment to the world. No great king would enter on his reign in such fashion. And we look in wonder and admiration at that beautiful figure in the past, the centre of the world's hope and the world's joy. Wherever his footsteps bore Him He brought joy and deeds of gladness and health to the sick and suffering, and peace to the stricken sinner, and comfort to the sad and suffering, and His passing was like the passing of gladness for He left after Him the brightness of gladdened hearts.

And as we go down the tide of ages we find the name and the memory and the spirit and the love of Christ the foremost object in the world's history.

Who is Christ? Who is the Christ foretold in prophecy, recorded in history? This Christ is the Man God, the Son of God made man for us. The mystery of the Incarnation by which the Second Person of the Blessed Trinity united to Himself our human nature is so wonderful an act of God's love that it could never have entered into man's mind to imagine it.

Christ is true God and true man, having a human body and a human soul. He has two natures, the divine and the human nature, which the one person of Christ so united in Himself that the divinity can never be divided from the humanity nor the humanity from the divinity. Wherefore Christ is perfect God and perfect man. Although there are two natures in Christ, there are not two persons, but one. In the two natures of Christ are the three substances—the Word, the soul and the body. Christ, the perfect man, has the soul and body of man, and this perfect human nature is united to the Word Eternal. This is Catholic teaching.

Christ had a real physical body. This is evident in His childhood, in His life and after His resurrection, when, to prove the reality of His body and that He was not a spirit, He said to His apostles, "See my hands and all my feet; touch and see, for a spirit hath not flesh and bones, as you see Me to have." Christ, therefore, had a real human body.

He also had a rational soul. This soul was there if Christ made the same manifestations as other men. This He did. For He was sad in the Garden of Olives: "My soul is sorrowful unto death." He was in joy: "I rejoice for your sakes." He wept over Jerusalem and at the tomb of Lazarus. But all these were the signs of a rational soul, which, consequently, Christ had, or His life would have been a mere utter deception, contrary to truth, to His own repeated utterances and to the testimony of the prophets and His disciples.

In Christ the soul and the body were substantially united in one nature, and this human nature, consisting of both body and soul, was assumed by the Second Person of the Blessed Trinity in unity of One Person. Thus is Christ the Man God, true God and true man. — Rev. J. F. X. OC nor, S. J., in New York Herald.

CLUBS TO SAVE THE BOYS.

A Jesuit Describes His Successful Methods in That Direction.

The first booklet of the "Boy Savers" series, written by Rev. George E. Quinn, S. J., contains some novel suggestions bearing on the organization of boy societies of a religious or semi-religious nature, says the New York Sun. Father Quinn concerns himself, of course, with none but the youth of the Catholic Church, but it seems possible that the methods he advocates can be successfully applied to boy societies under the control of any denomination. The youngster dealt with in the working class who have passed the thirteenth year and are at a period of life that, because of its plasticity, is most critical and most deserving of attention. The author suggests no definite kind of union and offers only general features applicable to every juvenile body. Success, he declares, depends not so much on the choice as on the proper management of the association formed. Each organizer is himself the best and most complete constitution for his fraternity, and he should boldly inscribe on its escutcheon the autocratic motto, "Let that's best." Father Quinn has evidently studied the subject from the convincing viewpoint of experience, which is attested by the reproduction in the booklet of a photograph of the Sodality of St. Aloysius of St. Joseph's Church at Troy, the first steps in organizing these boy societies is addressed chiefly to priests, but laymen willing to work by themselves for boys with the cooperation of the clergy are also included.

In outlining his plan of action Father Quinn ruthlessly upsets many well-established ideas concerning the essential requirements of such an apostolate. He holds, for instance, that charm of manner, or personal magnetism, is not vitally necessary in the organizer and that many are successful without such gifts.

He says of himself that while never at a loss for expedients to lead hundreds of boys, he nevertheless began, continues and must finish without personal ease in juvenile intercourse. He confesses to an insurmountable stiffness and awkwardness toward youngsters in all transactions not of a purely religious character. Father Quinn asserts, in so many words, that method is better than magnetism, and that by grading membership, urging fidelity to rule, simplifying instructions, diversifying and popularizing religious meetings and the like, the non-fascinating, commonplace worker is able to form a society upon a basis of lasting success. Common observation attests that juveniles are far enough removed from utter callousness to gather frequently about a real benefactor, not altogether silly nor radically distasteful, and to warm to him as sufficiently for any service free from oner-

ous obligations. Father Quinn makes light of the fears of some would-be organizers over the amount of time which must be devoted to the project. Excessive emphasis, he declares, cannot be placed on the keynote of this situation, that boys should gather boys.

The director who must look up recruits is hardly competent to organize, and the author deprecates the common practice of attempting to secure attendance by appeals from the altar and by begging parents to see that their sons are present at the meetings. In the opinion of Father Quinn, the organization is hardly worth having unless a majority of the members are desirous of attending whether parents so desire or not. He advocates a small beginning, and warns organizers against public announcement and brass band tactics, which are so often followed by large but rapidly disappearing groups of charter members. When kindness, attraction, brevity of religious exercises, etc., shall have once commended the society to the little band of first comers, then it is time, he says, to let it expand gradually, under steady maintenance of rule, and with the gates of suspension, like theatre exits, always in sight. No sinking fund of cash, labor or anxiety is necessary, nor are the erection of costly buildings or prolonged courses of preparatory study of the management of boys essential to a successful initiation of the scheme in any parish or section of a community.

One of the most interesting chapters in the booklet deals with the admission of candidates into the societies. Father Quinn has set the minimum age at thirteen years. Nevertheless he is not a slave to actual age as a standard. It by no means seems necessary, he says, that an eligible candidate should actually be in his teens if he is fully able to pass as such. Frequently boys of twelve or less are quite as well developed in body and mind as the average lad of thirteen. On the other hand, lads of fourteen years or more are sometimes so deficient physically and mentally that, for all society purposes, they should be treated as children of eleven or twelve. It seems justifiable, therefore, the author says, to make the bold departure of admitting, not so much by such indications as features, companionship and manly bearing, but simply by measurement of the applicant's stature. This method of enrolling is not only convenient and helpful, but it is strongly commended by Father Quinn because it is in perfect harmony with boyish ideas. Stature furnishes the youngster's chief standard of masculine excellence in general; and in his intercourse with other lads it furnishes him a short, convenient and most congenial rule by which to estimate their ages and other qualifications for companionship purposes. Simply to be tall is the youngster's summum bonum. Since, then, it is mainly in virtue of stature that a boy comes to be satisfied with himself, he naturally regards it as the chief guarantee of suitable age and other qualifications in his associates. The author says that during the past decade hundreds of boys have been enrolled under his personal supervision by measure of their height, and that with unbroken seriousness and good will they have ever accepted this test as the most natural thing in the world.

Though not devised for the entertainment of directors, Father Quinn asserts that this measuring process proves one of the most welcome creative features of the apostolate. The small boy's triumphant glee on finally reaching the oft vainly-tried mark merits a skillful brush. In view of the ingenuity of boys in adding to the apparent stature by artificial means, he wants organizers to measure, not by a feebly self-assertive mark, but under a projecting shelf that clearly designates the heads of the elect by receiving them with an unmistakable bump. Furthermore, candidates should always be placed facing the wall and with heels in full evidence. Otherwise, says Father Quinn, attacks of nervous exaltation are likely to overwhelm these excitable anatomical parts.

The author speaks a good word for "tough" boys, to whom he devotes a chapter. He advises organizers, especially when they are priests, to study closely before casting out the profane, free-fisted, police-bating youngsters under fifteen. Hidden under rags, slang and boyish mischief often lie hearts, generous and honest, and souls amazingly responsive to a sacred touch. Then, too, the organizer must reckon with the known strength of juvenile solidarity. A bad toy placed outside the pale always hampers, and often destroys, membership on the part of his chums. If the organizer begins by securing most of these prospective scoffers and installing them in the first seat the street corners will harbor no unfriendly walking delegates, and nearly all the lads of the neighborhood of suitable age can be brought under the influence of the society.

Another scheme which the author proposes for stimulating interest in these societies is the institution of the waiting list. He says that it is when crowded out of anything that boys are chiefly impressed with the importance of getting in. Moreover, this aux-

iliary roll is Father Quinn's expedient for continuously admitting members with that slow, independent and impressive circumspection which goes so far to clothe with importance in the mind of the boy the society which he is about to join.

In a forthcoming booklet Father Quinn promises to take up the matter of natural attractions—the food and drink question of juvenile societies. He will explore the entire subject of financial outlay, and will go so far, he says, as to suggest ways and means by which boys can actually be brought to pay dues.

THE QUEEN'S VISIT.

Among the pleasant reminiscences of Queen Victoria aroused by her visit to Ireland is the story that she once gave a horse and carriage to a servant at Balmoral Castle, who could not get to Mass without it. The Queen's mother, it is pretty well known, died a Catholic; and in Germany there are many Catholics among the near relatives of Queen Victoria and her deceased prince consort. The prince himself, in his last illness, once pointed to a Madonna by Raphael (which he had formerly presented to the Queen, and before which he often stood in admiration) and said: "It helps me through half the day." And during the "No Popery" riots provoked by the re-establishment of the hierarchy in England, nearly fifty years ago, Victoria, then, a young queen, expressed her "deep regret at the un-Christian and intolerant spirit exhibited by many people at the public meetings." In the same letter, written to her aunt, she said: "I can not bear to hear violent abuse of the Catholic religion, which is painful and so cruel toward the many good and innocent Roman Catholics."

It is also pleasant to learn—on the authority of the London Tablet—that her Majesty once admitted Father Ignatius Spencer into her presence for the purpose of hearing from him "a respectful statement of the claims of the Roman Church on her obedience." Let us hope that the ineffectiveness of Father Spencer's statement was in no way due to the consideration that if she acknowledged the "claims" of the Church she could not remain a queen. The sovereigns of England do not enjoy freedom of conscience.—Ave Maria.

TRACT DISTRIBUTORS.

Invasions of Irish Churches During the Celebration of Mass.

Great indignation has been aroused among the Catholics in the city of Cork, Ireland, says the Standard and Times, as the result of an outrage peculiarly offensive in character perpetrated by certain distributors of tracts. The facts are given in the following address made by Rev. Father Leonard to the parishioners of Holy Trinity church, Charlotte quay:

"I regret very much to have to bring under your notice a very painful incident that occurred in this church at the 12 o'clock Mass last Sunday, when one of the paid hirelings of a fanatical sect even in this very church handed around to the congregation some extracts from the Protestant Bible. Such an act not only merits the condemnation of Catholics, but of every intelligent and fair-minded Protestant citizen. It was an open public insult to Catholicity that no cause could justify or no excuse palliate, and I, as a Catholic priest, with the authority and sanction of my Bishop, stand here to day to protest strongly against such an act. It is a sad state of things, indeed, that there is no law to protect our poor Catholics, while in our own church assisting at Holy Mass, from being liable to such public insult. It is enough to provoke a serious breach of the peace in even the most law-abiding community. It is painful, indeed, to see religion degraded in the public streets; it is painful enough to know that even while our poor Catholic soldiers are being hurried away in blood in South Africa they will not be allowed to depart in peace without being insulted by these tract distributors; but it is beyond all endurance when we are insulted in our own Church. Christ teaches us to be meek and humble, and to bear patiently affront and injury, but there is a limit to human endurance, and we must not confound meekness with cowardice, and I should be grossly wanting in my duty if I were to allow such an affront to pass without, in the name of Catholicity, denouncing it in the strongest possible manner. I hope my words will not offend our Protestant fellow citizens. I should not wish they would, for I know they are not responsible for this conduct, and I am sure they would feel the insult as much as we do.

The Jesuit Fathers have taken an active practical interest in the work of giving a mission to non-Catholics in St. Francis Xavier's Church, New York. Father Van Rensselaer, himself a noted convert, preached it.

Since the 1st of January sixty one converts have been received into the Church at the Paulists' Church in New York.