Catholic Record.

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

VOLUME XX.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 17, 1898.

NO. 1,039.

The Catholic Record.

London. Saturday, Sept. 17, 1898.

ELOQUENT TESTIMONY.

The following words of Henri Heiene quoted by the Ave Maria, are worthy of a place in the scrap book of our readers :

readers:

"I know too well my own intellectual calibre not to be aware that with my most furious onslaughts I could inflict but little injury on such, a colossue as the Church of St. Peter. I was too familiar with history not to recognize the gigantic nature of that granite structure. Call it, if you will, the bastille of miellect; assert, if you choose, that it is now defended only by invalids; but it is, therefore, not less true that the bastille is not to be easily captured, and many a young recruit will break his head against its walls. As a thinker and metaphysician I was always forced to pay the homage of my admiration to the logical consistency of the doctrines of the Roman Catholic Church."

LET US HELP THEM.

Austin O'Malley tells us that a little girl eight years of age toiling in a New England mill was asked, "Who made you?" She answered "God." "Why did he make you?" She answered, "To work." That was a bitter response, but there was much truth

If people of leisure should devote some of their time to the helping of the victims of poverty they would get the comfort which "the social rounds" are unable of giving. They would learn also how much tragedy is daily played by those who don't carry cards or wear diamonds.

THE STAGE.

We'heard but a short time ago a very eloquent arraignment of the modern stage. The speaker had no doubt as to its being in a thoroughly depraved condition, and advised all to shun it as they would a pestilence. It is so easy, this cheap denunciation, especially from individuals whose ideas of actors, etc., are gleaned from little gilt-edged books that are translated from the French or compiled from "authentic" sources by Sister so and so.

We are aware of the fact that not all actors are models of sanctity, and are also prepared to believe that many of them are much better than those who criticize them. The question is how to banish from the stage the drama that portrays the seamy side of human nature. Actors are not to be censured if their patrons want 'Camille," or some other that is of course a psychological study. Most of them are in the business for money, and if it can be secured only by representations of sensuality, they are willing to acconmodate the public.

The censors would be much better employed in keeping their own doorsteps clean before attempting to clean

CHURCH MUSIC.

The "Ages of Faith," by Digby, is a book that is deservedly entitled to a place in every library. It is a wonderful structure of information, and its every page is stamped with the gentle gravity and reverent spirit of the author. There is one very interesting chapter on Church Music, which may not prove distasteful to our readers.

"Nothing," says St. John Chrysos tom, " so exalts the mind and gives it, as it were, wings, so delivers it from earth, and loosens it from the bonds of the body, so inspires it with the love of wisdom and!fills it with such disdain for the things of this life as the melody of verses and the sweetness of holy song." He points out the stages of development of music and its import-

Schools were founded expressly to teach it and St. Gregory compiled books with notes to perpetuate it. It was a species of music far different from that to which we are now a days accustomed to listen, but it touched hearts and purged them of worldiness and brought them to God. They would be surprised, these gentle, serious friars, at the musical jargon of some of our churches-at the unintelligible rendition of the "Gloria" and "Credo," the repetition of the words, and the fantastic and flippant melody that reminds one betimes of the music hall. St. Bernard, in a letter to a certain abbot, describes what ought to be the style of Church music:

"Full of gravity, being neither lascivious, nor rustic, sweet without being trivolous, soothing to the ear, but so as also to move the heart. It should appease sadness, mitigate anger, and not diminish but fecundate the sense of the words."

music began to be introduced into churches which was censured by Benedict XIV., and the of the Council of Fathers Trent deliberated whether they ought nor to abolish all music in the churches except the Gregorian.

"Satan," says the author, "seemed to have again crept into the paradise of man on earth, the house of God. The chaunts were left to profane artists who substituted fanciful digressions and exaggerated fantastic flourishes for the ancient simplicity, the dignity of the priesthood and the reverence of God. Anthems were sacrificed to exhibit the fantastic powers of vain men, who knew nothing of devotion, and who by their noisy and insipid repetitions pleased only those of unstable minds.

The author remarks, incidentally, that during the early ages the faithful joined in the choral song of the church. St. Caesaries Arles compelled the laity to join with the religious in singing in the church the divine office, the psalms and the hymns. We cherish the hope that this holy custom may again be high in honor amongst our people. It would quicken their love for the things of the church and would banish from the household the soft and sensuous music that breeds frivolity and dissipation of spirit. We have often thought whilst listening to an "Ave Maria" or "O Salutaris" sung by a soprano or tenor voice, in all manners and conditions of trills, etc., how much more devotional and worthy of the Hidden God, if these sacred canticles were chanted by the congregation, in the solemn and reverent Gregorian music. We, too, have heard a band of men singing the Benediction service and we felt we were hearkening to prayerto uplifting of the soul and to the voice

of faith. In one of the capitularies which Dacherius brought to light after lying in dust for more than 800 years, we read as follows :

"It is to be intimated that the appropriate responses should be said to the sacerdotal salutations: for not only clerks and priests, dedicated to God should offer the response, but all the devout people ought to answer with consonant voice."

Congregational singing is, therefore, no new thing. And we hope that before many years it may again be fully established, and that the music called "sacred" may give way to something more calculated to remind us that we are in a church.

THE HOUSE OF GOD.

Some Catholics who do not remember always that the Church is the house of God and the gate of Heaven would derive much instruction from a perusal religion from the conduct of the State of the rules drawu up by the early and from social life, and to confine the ages for external behaviour in edifices dedicated to holy purposes. Spitting and hawking and unnecessary speaking were prohibited. "To external reverence in the Church," says Cardinal Bona, "belong the keeping a watch upon the senses, the composition of the outward man, the tone of voice, gravity of manner, decency of habit and the observance of all ceremony and prescribed rite; that the knees be bent, that we stand, sit and rise again, and incline as the occasion requires, that nothing may appear which can offend the beholders." These rules were obeyed to the letter by dwellers in early days, who were, because of their lively faith, disposed to regard with reverence all things sanctioned by the

"By many decrees, as that of the Council of Salzbourg, in the year 1386, the penalty of suspension was to be incurred by such of the clergy as failed in paying due attention the condition of the vestments, ornaments and sacred vessels of the altar."

To preserve the Cathedral of Pientina in its original beauty, Pius II., its founder, published a decree in 1362 pronouncing the severest censures on any one who should violate the whiteness of the walls and columns.

The reverence due to the sacred mysteries was accurately stated and strictly maintained. "Consider my beloved," says St. Ephrim of Edessa " with what fear those stand before the throne who wait on a mortal king. How much more does it behoove us to appear before the heavenly King with fear and trembling, and with awful gravity."

the style of Church music:

"Full of gravity, being neither lascivious, nor rustic, sweet without being trivolous, soothing to the ear, but so as also to move the heart. It should appease sadness, mitigate anger, and not diminish but fecundate the sanger of the words."

In the fifteenth century a theatrical large and the same of the words."

gravity."

"Would you hear," says Digby, "the language of the middle ages in reference to the mysteries of religion. Children of men, say support the book of the divine Scriptures, and you read how Christ the Messiah walked in Judea — how they who sat by the wayside cried out. 'Jesus, son of God have mercy on us'—how the people thronged

around, heard and adored — and you say, 'How happy the eyes which saw Him, and the ears which heard His divine words?' Deceive not yourselves — approach, enter the churches, the world of spirits, and exercise that faith which has the promise of life churches, the world of epirits, and exercise that faith which has the promise of life eternal; for when the mystic train moves through the prostrate multitude of those who strike their breasts, while the hymn which rises is sweet as from blest voices uttering joy, you have more encouragement—what do we say? Fall down then and adore the Messiah, the celestial King—the King of glory; and according to your fauth lie will have mercy upon you. Are you tempted with unholy thoughts? You will be freed from them. Are you wounded by the stern strokes of a calamitous life? You will be comforted. Are you discouraged at the difficulties of your position? You will be strengthened and refreshed.

The quotation is perhaps a little

The quotation is perhaps a little long, but our readers will readily see that the beauty and solidity of thought prevents it from being tedious. Everything appertaining to the majesty of the ceremonies, the silence and decorum of churches, was regarded as of the greatest importance. Man believed this without any difficulty, for God held first place in their minds and hearts. The selfishness bred of softness and lax principles that ignores the claims of the Sovereign Creator and regards all things by the light of individual interest, was practically unknown. The light of the supernatural fell then like God's sunlight upon the world. It beautified human life, purged it of the earthy, and kept it steadfast on the upward path.

We may not wonder, therefore, if things to which we accord but scant respect were held in the greatest reverence. The meaning of every rite and ceremony and vestment was matter for fireside study, and in cottage and castle the story of our faith was told and retold until the very being was saturated with it. The "Holy Water" was handled in becoming manner. It was understood that it was set apart by prayer and blessing from common things, and the faithful, before coming into the sacred edifice. signed their foreheads, without hurry, with the sign of salvation. It was not permitted to fall upon the ground or was it to be sprinkled in a careless man-

These things may seem of little moment to those who do not appreciate the blessing of belonging to the Catholic Church, but in those days of rugged and uncompromising faith they were things that claimed and received re-

LIBERALS AND LIBERALISM.

There are Liberals and Liberals, and yet again Liberals. The liberal-ism of France, Belgium, Germany and Italy, condemned by Pius IX. as cleverlty designed to weaken and perhaps destroy, if that were possible, the Church of Christ, is practically unknown among us. It aims to exclude church. nations the truths of the eternal gospel, to the performance of the rites of the sanctuary. In one word, it aims to de Christianize society. It has no existence here as a system, for the reason that in this country we have a free press, freedom of worship, and absolute separation of Church and State. The second brand of liberalism flourishes here to a certain extent. It is a mere harmless fad, and consists of an enthusiastic display of attachment to and admiration for all things American. It would drape the pulpit and the altar with "Old Glory," and pro-tests in season and out of season that we always were and always will be good citizens. And that is about all there is to it.

The third sort of liberalism may be described as milk and water Catholic It concerns itself with two forms of activity; one is criticism of the clergy and their methods; the other is miminizing from motives of human respect the traditional beliefs and practices of Mother Church. Its disciples make the alleged shortcomings of the clergy an excuse for their own indiffer-They affect to patronize mer before whom their fathers would bend in reverence. If Saint Peter came among them to day, they would find fault with his Galilean brogue and complain that he smelt of fish. They would be pained by the fiery zeal, poor oratory and insignificant personality of Saint Paul. Our "liberals" are liberal in talk only—they complain of the shortcomings of our schools and they do nothing to better them. They want everything about the church rich and beautiful, and they find fault with the eternal money getting of their pas-

They are lukewarm in the practice of their religion, and, what is immeas urably worse, they want its tenets revised and brought up to date. a corner off that one, and sand-paper the edges off others. And yet they affect to pose, if you please, as "representative Catholics." Away with this traitorous belittling of religion

A put that these have died with him. A staunch Protestant for the greater part of his life, he was received into the Catholic Church about ten years ago by Rev. Father Jerome, O. C., in Murree. Since that time his life was life was life to take the risks involved.

This explanation is quite frank and clearly to the point. The Tory party clearly to the point. The Tory party part of his life, he was received into the Catholic Church about ten years ago by Rev. Father Jerome, O. C., in Murree. Since that time his life was life was life to take the risks involved.

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This explanation is quite frank and the protection is quite frank and the protection of the protection is quite frank and the protection of the protection is quite frank and the

and its ministers by men who by every tie ought to be loyal to both. Any other course only serves to make contemptible in the eyes of a public that above all things can appreciate consistency and self-respect. - Providence Visicor.

A PROTESTANT DEFENDER OF THE CHURCH

Rev. Doctor Henry A. Stimson of New York, in the Independent for Sept. 1, has an article on "Spain and Sept. 1, has an article on "Spain and the Catholic Church," in which, though there is much misapprehension and some wrong conclusions, he has some sensible reflections on the distorted views Protestants have of the Catholic Church, in the course of which he nakes a graceful reference to a Catho-

lic writer of fiction. He says:—

"There has recently died a French novelist of the first rank. M. Ferdinand Fabre, the friend of St. Beuve and Renau. It is well to note that through his long and successful literary career he dealt almost exclusively with the Catholic lergy and the Catholic Church, both of which he studied and knew intimately. He has left some nineteen works without an exception, depicting that Church and its priests as we would wish to bedepicted, as struggling with the great human problems and duties, and giving themselves to the solving of them with the same success which we ascribe to ourselves. The significant fact is that among his own people the wide approval his books have received testifies to the correctness of their account. His 'L'Abbe Tigrane' and 'Mon Pere Celestin' are accepted as no less true to life than they are powerful creations of art." lic writer of fiction. He says :-

Later on Doctor Stimson refers to a subject to which we have often called attention, the slight numbers generally speaking, that attend Protestan places of worship, and he pertinently

"The Protestants are facing responsibility for facts which have grown up in communities wholly our own, too alarming and altogether too reprehensible to leave us free to condemothers. The canvas lately in progress in this city under the conduct of the Federation of Churches revealed whole blocks of American and Protestant families of the well to do classes who are as utterly ignoring religion, so far as church attendance goes, as if there were no such thing; 233 families out of one group of 365, for example, admitting that they had no church connection of any kind, not even a child in any Sunday school; while all around them the Catholic families present hardy a percentage of non-church attendants."

for our separated brethren to contem plate, and it should induce them to take the beams out of their own eyes before they endeavor to extract the from those of their neighbors. Doctor Stimson states his own position plainly in the following emphatic

words:

"I hold no brief for the Catholic Church, and I am sufficiently heavy-hearted over the burden which religious work in the city lays upon us all; but we must all bear witness to the success with which these, our Catholic neighbors, retain a hold upon their own people, to the immense audiences they secure, to the extent to which they exert oversight and care of the findren, to their attitude toward divorce and the maintenance of the family, and to the revival now among them of the pulpit and the purely spiritual function of the Church."

It may be when Doctor Stimson has carefully examined the state of the Church in Spain and in the late dependencies of that country he will discover as much zeal and single heartedness among their ministers as are manifested by the Catholic clergy in the United States. He may possibly find that, whatever governmental mistakes Spain has made in the past and in the present, the Church is in no way responsible for them, and that she teaches the simple doctrine of Christ in every universal and unchangeable. - Sacred

A MILITARY CONVERT.

Major Emerson, Whose Death Occured Recently in India

The Catholic Watchman, Madras, of July 30, last, reports that, fortified by the last rites of Holy Church and with a priest by his side, the soul of Major Emerson passed peacefully away in the early hours of Monday, July 18. The The major was born in County Fermanagh where many of his family connections still reside, and was a relative of the well known American essayist and poet, Ralph Waldo Emerson. At an early age he joined the ranks of the British army. By his ability and steadiness of character he soon attracted attention among the officers of his regiment, and speedily rose from rank to rank, till finally he was deemed worthy of the Queen's (combatant) Com mission. As an officer his career was no less distinguished and his gradual ascent to the honorable rank of major was a surprise to none who knew him. He belonged to the Eighth Foot, in which he did service in nearly every part of the British dominions, including Canada, New Zealand, "Australia, Cape Colony and India. His long and varied experience, coupled with his keen powers of obser vation, made him the repository of some of the most valued and best tra ditions of the British army. He served in the days when the flogging system was in vogue, when Tasmania was a penal settlement, and when in India and elsewhere, where now the hand of civilization has left its impress deep and wide, wild and ferocious beasts disputed the dominion with man and 'rich and rare" were the anecdotes which he retailed to illustrate these and a thousand other topics, military or associated with military life. It is a pity that these have died with him.

one of the most saintly. That tall, university education. Now the Tory stately and dignified figure, gliding leaders decline to redeem their pledges prayerfully from altar to altar, or because they fear that by doing so passing up, with frequent recurrence, they would lose votes. And there are to the altar rails to receive Holy Com-munion in the Pindi and Murree the Cardinal, who still support Lord churches, can never be forgotten by Salisbury. - Boston Republic or fail to have a salutary influence on all who witnessed it. To so devout and fervent a Catholic as he was the words of Holy Writ apply with peculiar aptness: "In a short space be fulfilled a long time." He was over eighty one years of age at the time of his death and was interred in Murree Cemetery, great progress in the unification of the the Very Rev. J. Brouwer officiating, on Tuesday, July 19.

OXFORD IN 1898. Hon. George C. Brodrick, who is the warden of Merton College, contributes to the Nineteenth Century a lengthy paper upon "The University of Oxford in 1898." Although he holds, pro-bably with good reason, that Oxford of the present day exercises an influence that is beneficial upon English thought, Mr. Brodrick admits that there was a time when the university | which Wolsey founded was far fallen from its high estate. And strange as it may seem to those persons who main tain that the Reformation was the dawning of a new and brighter era for England, the time when this old Catholic university was at its lowest level was just after the reformers came into power in the island. Then, says Brodrick, the execution of the constitution drawn up for the university by Archbishop Laud being in the of a body known as the heb domadal board, the condition of the university was well described as one of organized torpor; and in that plight the institution remained for half a century. Education was then grossly neglected; learning and science were ness and riotous conduct were very prevalent among the undergraduates. Even towards the end of the last century, we are told, the number of undergraduates in residence was less than nine hundred, and as there were no honors and but few prizes attainable, the examinations were the grossest farces. From the torpid condition thus described by Mr. Brodrick, Oxford, was, we learn from his paper, partially raised in 1800, when the Government fixed the standard of studies. The following passage, with its allusion to the movement which sent Manning, Newman, and so many other Anglicans over to Rome, is interesting, as showing that Oxford has not yet altogether forgiven the men who were leaders in that depart-ure. "The impulse thus given to undergraduate industry," says Mr. Brodrick, referring to the Government's action, "quickly made itself felt, but there was little activity of thought among the senior members of the university until the ice was broken at last by the Neo Catholic revolution, popularly known as the Oxford move ment. This movement was essen ment. This movement was essentially reactionary in its origin, as well as Romanistic in its tendency. It discouraged liberal studies and stimulated an unhealthy craze for land, because she is the one Church dogmatism. Still it was a movement universal and unchangeable.—Sacred and stirred into activity many ardent tion, who had little sympathy with its ecclesiastical character." This will hardly be considered an over-indulgent characterization of the Tractarian movement even by its bitterest opponents, and Mr. Brodrick exhibits his

contrasts that activity unfavorably with the modern Oxford energy which goes in for philanthropic enterprises like university settlements in London'

animosity towards that movement

anew when he speaks, in another

passage of his paper of the Tractarian energy which consumed

itself in vain disputations about secondary doctrines, and when he

east end, for which district Cardinal

Manning did more good than Oxford's

modern energy will ever accomplish.

— Sacred Heart Review.

NO IRISH UNIVERSITY.

The London correspondent of the Manchester Guardian, a very well-informed man, has this to say about the Government's policy on the subject of a Catholic university for Iteland "I hear that the Government, after full and careful consideration of the matter at more than one cabinet council, have finally decided not to proceed further with the idea of establishing a Catholic university in Ireland with the aid of public funds. Lord day following the encampment at Salisbury and his colleagues have no Delaware the soldiers of the regiment doubt af being able to carry such a measure were they so disposed, and with more than their normal majority in the House of Commons, because they would have the composition to the regiment of the regiment were forbidden to leave the camp prohibition modified in order that the Catholic troopers might have the primiting the promoted of sightly would have the composition of the regiment of the regi support of eighty three Irish votes, and presumably a dozen Liberal votes. But they realize that they must sery offend many of their supporters, a goodly number of Catholics in the in Parliament and in the country, Eighteenth, and its chaplain has done iously offend many of their supporters, with the effect of greatly weakening all that laid in his power to have them the cohesion of their party, and they do not care to take the risks involved."

because they fear that by doing so

LAND.

It is gratifying to find the new agrarian movement in Ireland, known as the United Irish League, is making tillers of the soil in defense of common rights. It has extended southwards as far as Cork and Clare. We find Mr. William O'Brien, who has done wonders toward making it a success, attending a meeting in Clare recently and arousing much enthusiasm for the new organization. The scope of the new league is not exactly the same as its predecessors', the Land League and the National League. It is intended more to cement the peasantry in a bond of mutual solidarity, and does not embrace the same political objects as the other associations worked so long for and with such remarkable success. Its ranks embrace Parnellites and anti - Parnellites, and in this fact is found gratifying evifact is found gratifying evidence of its efficacy in healing up old sores. It is absolutely indispensable for the protection of the tillers of the soil in Ireland that they should have always a strong defensive organization, for the money of the landlords and the power of the law are always acting concurrently toward their im-poverishment and extirpation. The deplorable dissensions of the past few years have had a most disastrous effect upon the fortunes of the small farmers and peasantry, for the evicting land lords have had a perfectly free hand and the business of land grabbing has absurdly strict disciplinary rules, idle prospered immensely. This will not objects of the new league is to secure by legislation a distribution of the rich grazing lands among the cultivators, instead of having them, as they are now, mere deserts, so far as human life and labor are concerned, making fortunes for a few individuals, while the mass of the people are painfully trying to eke out a living on the sides mountains and the marshy moorlands. There is some hope of success in this programme, for the Government is at last beginning to see that there is reason in it, and that its best policy is to conciliate the remnant of the agricultural population still left to Ireland. Still the new league is regarded with no friendly eye, and it has had already its tussles with the law and furnished its victims to the prisons. But this, too, is a good angury for success. It is struggle and action that make for national life and furnish the components for vitality; stagnation and indifference spell decay and desolation.— Philadelphia Catholic Standard and

OUTSIDE THE CHURCH.

The Northwestern Christian Advocate (Methodist) works itself up into a fever of indignation because the Pope excommunicated a Polish priest out in Chicago by the name of Kozlowski. Why should the Methodist editor be so stirred up? As he does not want to come into the Catholic Church, we suppose he must think the outside a very desirable place. One of the objects of his paper is to persuade Catholics to come outside. Why, then, does he fret and scold because the Pope has put Kozlowski on the outside to keep him company?

The Advocate editor thinks the priest ought to get damages because the Pope has told Catholics to have nothing to do with him. It hurts his business. But what is his business Running a church or a saloon? If a hurch, the Pope has the right to tell his people not to attend it, just as he has the right to tell them not to attend a Methodist or Presbyterian If he has not such a right the Methodist preacher could sue him for damages. His right to do so is as good as Koz-The publishers Paine's works could sue the Pope for forbidding his people to read them. hurts their business. The Advocate is absurd.—N. Y. Freeman's Journal.

A PROTESTANT CHAPLAIN

From the Pittsburg Catholic. The Rev. Mr. Long, chaplain of the Eighteenth Regiment, has won the good will of his men by the efficient ministration of his office. On the Sun-City. More than this, he instructed the officers in charge to see that their men attended the service.

Let us be men with men, and always