

The Catholic Record.

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

VOLUME XIX.

LONDON, ONTARIO, SATURDAY, APRIL 17, 1897.

NO. 965.

The Maid Among the Corn.

BY BISHOP SPALDING.

I saw a maiden in the early morn,
When summer sun began to climb the sky,
Walking, like Ruth, amid the billowy corn,
Close to a blooming thorn,
Where birds in chorus sang as she passed
By.

The bending wheat caressed her flowing
Gown,
And gentle winds kissed her soft glowing
Cheeks;
The wild flowers laughed when her blue eyes
Looked down,
The shadows lost their frown,
And the grim trees at sight of her grew
Mild.

And as she walked she sang a happy song,
Mingling her notes with the sweet birds' re-
frain,
In words which told what purest joys be-
long
To the fair, youthful throng,
Who wear immortal Love's bright golden
Chain.

While I remember that fresh, summer morn,
With choir of tuneful birds and laughing
flowers,
And that fair maiden walking through the
corn,
Joy for me flows his earth,
And I, from her, catch sight of Heavenly
bowers.

NO DIVISION ON RACE LINES.

Archbishop Ireland Points Out the
Dangers of Certain Conservatism
Which Means Rebellion.—The Lead-
ership of Leo XIII.

(Special Correspondence Freeman's Journal.)

Washington, D. C., April 1, 1897.

—Last Sunday, at St. Patrick's church,
Archbishop Ireland delivered a most
powerful and eloquent sermon. His
title was "The New Age." He made
a reply to his enemies that was unan-
swered. Arriving and allying him-
self with the unmistakable intent and
purpose of the Pope, quoting from his en-
cyclicals, his letters and his public utter-
ances, he clearly showed that the Pope
was a progressive, and not a reaction-
aire. The sermon was a direct reply
to the fierce storm that has broken
around the head of the great Cedar of
Lebanon. Probably but few in the
vast audience realized the dramatic
environment. The great prelate did
not stand at bay, but with the dig-
nity of a Prince of the Church de-
fined his position without anger,
answered criticism with reason, and
triumphantly asserted the common-
sense that must animate Church pol-
icies. Rolling periods and epigram-
matic flashes, sound argument and lofty
philosophy, ardor and charity were
blended. The audience was stirred,
but the vigor of the speaker never
carried him beyond the bounds of
courtesy, nor transgressed the rigid
law that binds the ecclesiastic. The
whole discourse is too long for pub-
lication in these columns, but a care-
ful summary has been made. Progress
was the theme; the Fatherhood of God
and loyalty to Leo was the motive.
The following will give but a dim idea
of the reasoning, but, read in the
spirit of the above, will inform the
readers of the *Journal* of the main
features of one of the greatest efforts
of this great leader:

The twentieth century is at our
door. A new age is dawning upon the
world. What changes have come
upon the face of the world during this
nineteenth century, which now is
ready to pass out of sight! What trans-
formations, social and political, have
taken place in the world of men! All
things around us are different from
what they were a hundred years ago;
and very different will they be from
what they are now a hundred years
hence. Discoveries of hidden realms
of nature, inventions in art and in-
dustry, revolutions in the manner of
life of humanity, are so numerous and
so important and so far-reaching in
their effects that the beholder is
amazed and is made to feel that the
irresistible decree has gone forth
through all the universe, "Let all
things be new."

Amid all these changes the question
is put—and it must not be unheeded
by Christians—What of the Church?
Is the Church, also, to change? And
if she does not change, must she pass
away with the institutions and the
forms of ancient days?

The answer is: The Church re-
mains as Christ, she is of all ages,
and while never departing from her
identity, she adapts herself to all ages.

THE CHURCH TRANSCENDS THE GEN-
TILITIES.

She is of them, while above them.
The Church never changes, and yet
she changes. In the constitution of
the Church there is a two-fold element—
the divine and the human. The
divine never changes; it is ever the
same. The human changes. The
essential constitution of the Church—
that which Christ built—is always the
same. The truths, the principles of
faith and morals, which the Church
received from Christ, are always the
same. The Church's own laws, her
outward and accidental forms, her
human manner of life change. Even
in the divine we must distinguish be-
tween the principle and the application
of the principle. The application of the
principle or its adaptation to environ-
ment changes with circumstances.
The Church is the guardian of men
bringing out of her treasury "new
things and old," laying stress to-day
upon affirmations of certain points
more emphatically than she had done
heretofore; fitting herself to new situ-
ations for which she was always ready,

but which had not heretofore presented
themselves. There should ever be dis-
tinguished in the life of the Church the
absolute and the relative, the perma-
nent and the contingent—what she re-
ceived of her Founder and what she
assumed of her own accord. Failure
to understand the full life of the
Church is the reason why it is some-
times imagined that all ages cannot be-
long to her. And there are Catholics,
who, while proclaiming in theory that
she is of all ages, so misunderstand her
and so present her to men, that it she
were in fact what they feign would
make her, she would be of only one
age, and should with the things of that
age die when that age passed away.

THE CATHOLICS' ATTITUDE.

We are, I repeat, entering into a
new age of humanity. What, I ask,
must be our bearing as Catholics
toward the Church and towards the new
age?

Toward the Church our bearing must
be that of unwavering loyalty. To her
divine organism and her principles of
faith and morals we must cling as we
cling to God and to His Christ. The
things of God cannot pass away. The
perfect cannot be improved. Progress
is outside of God, and belongs to the
contingent and the imperfect. More-
over amid the changes which are con-
ing upon the world, and which we hold
to be movements along the road lead-
ing to a better and higher life in
humanity, the divine principles of
faith and morals, which form the un-
changeable life of the Church, are the
vital principles of progress, the neces-
sary condition of the true life of
humanity. Progress is not had by a
wild flight toward chaos outside the
orbit of humanity. It is had by an ad-
vance along the lines within which
alone there is life.

Toward the age our bearing must be
that of wise discernment, warm sym-
pathy and prudent direction. Men
have sinned against the age, not
knowing it, not striving to know it,
taking its mistakes and its excesses as
its substantial life, condemning it for
the exceptional evil without acknowl-
edging the permanent good which un-
derlies its ambitions and its inspira-
tions. The age covets great material
development, great discoveries, great
inventions. Is it not right in all
these things? Was not the earth
given to man that he may subdue it?
Is not man responsible to his Maker
for the full development of all the
faculties confided to him? Therefore,
progress is right.

The age covets intellectual devel-
opment. What is this but the devel-
opment of man's mind? And the un-
folding to his mind of the great truths
of God, whether they are found in na-
ture or revelation, is for the betterment
of humanity. It is an age devoted to
the uplifting of humanity, to the
greater liberty of men, to their greater
social happiness. Is it not God's will
that men may be as free and as happy
as this earth permits them to be? And
so in all the aspirations of the age,
these aspirations are in their primary
tendencies good, noble, praiseworthy.
If at times the age goes wrong it is
through lack of direction. Our duty
to the age, then, is to sympathize with
all that is good in it; to be active
workers—leaders, even—in aiding it
to realize its noble aspirations, and,
so far as need there is, direct
those aspirations and guard them from
all peril.

Our duty to the age is to follow Leo.
He is the Pontiff of the age. He
knows it as no one else knows it. He
directs it as no one else can direct it.
He is the providential leader given to
the Church by Almighty God in these
great days of social transition. Only
a great Pontiff, under God's supreme
guidance, could be put in opposition
to the age; and only a great Pontiff
could show that the Church is the religion
of the present, as of the past; of
the future, as of the present.

THE CHARTER OF THE NEW AGE.

Leo XIII! Let him be our teacher
and our model. His encyclicals are
the charter of the new age. Leo XIII.
is recognized by the nations of the
world, by non-Catholics as well as
Catholics, to be the man of his age.
All the ambitions, all the progress of
the age, have found in him their
guardian and protector. Read his
encyclical on labor. How well he un-
derstands the new social conditions!
He bids all men seek their rights, but
bids them stop short of families. He
admits there are differences in
men. Some have lesser power
than others. Some have lesser energy,
some have lesser intellects, but every
man is a child of God, and what be-
longs to one man cannot be taken
from another without crime. As
one's labor is essentially a part of him-
self, so the reward of labor belongs to
the individual, and therefore private
property must remain. The individ-
ual was before the social organization.
Those in America who resist the direc-
tion given by Leo are rebels and re-
fractaires, however much they dare
push themselves forward as the only
true and trustworthy Catholics. Names
are of small moment. Realities are
the things that count. Loyal Catho-
lics have but one name—Catholics.
They have but one rule of action,
Leo's will and example. It is thought
sometimes that Catholics in America
are divided sometimes on lines of race

and language. It is not so. So far as
can be reconciled to claims so imperi-
ous only on the assumption that they
are imposed by a God.

Even infidels are unanimous in ex-
tolling the moral perfection of Christ.
But on due reflection they will find
their position untenable, and will be
compelled to the alternative of confess-
ing His divinity, or of acknowledging
that He was not even an honest man.
His words evidently left the impression
on the minds of the multitude that He
claimed to be God. He was conscious
of this impression, yet He said naught
to remove it. On the contrary He ac-
cepted the homage of their adoration.
If Christ, therefore, was not a Divine
Being, He would be guilty of an un-
pardonable assumption and impiety in
usurping divine honors. He would be
an untruthful man, nay an arch hypo-
crite and impostor, or at least He
would be an extravagant, self-deluded
enthusiast, a character never ascribed
to Him by His most relentless oppo-
nents. There is no middle ground to
stand upon. We must either deny His
moral excellence or declare His divini-
ty.

The first Napoleon was not a theo-
logian, but he was a great man and a
profound observer, whose vast ex-
perience had enabled him to judge
what forces were necessary to produce
a lasting effect on mankind. When
chained to the rock of St. Helena he
had ample leisure to measure the
greatness of men and to estimate them
according to their true value. One
day in a conversation with Montholon,
he put this question to him: "Who
was Jesus Christ?" Montholon having
declined to answer, Napoleon pro-
ceeded: "I will tell you. Alexander,
Caesar, Charlemagne and myself
have founded great empires. But our
empires were founded on force. Jesus
alone founded His empire on love, and
to this day millions would die for Him.
I think I understand something of
human nature, and I tell you, all these
were men, and I am a man. Jesus
Christ was more than man. I have
inspired multitudes with a devotion so
enthusiastic that they would have died
for me. But to do this it was neces-
sary that I should be visibly present
with the electric influence of my looks,
my words, my voice. Who cares for
me now, removed as I am from the
active scenes of life, and from the
presence of men? Who would now die
for me? Christ alone across the
chasm of eighteen centuries makes a
demand which is beyond all others
difficult to satisfy. He asks more than
a father can demand of his child, or
a bride of her spouse, or a man of his
brother. He asks for the human
heart. He will have it entirely to
Himself. He demands it uncondi-
tionally, and forthwith His demand is
granted. Wonderful! In defiance of
time and space, the soul of man, with
all its powers and faculties, becomes
an annexation to the empire of Christ.
This phenomenon is unaccountable;
it is altogether beyond the scope of
man's creative powers. Time, the
great destroyer, is powerless to ex-
tinguish this sacred flame. This is
what strikes me most. That is what
proves to me quite conclusively that
Jesus Christ is God."

THE DIVINITY OF CHRIST.

(Selected from the Writings of Cardinal Gibbons.)

In declaring Himself to be the Son
of God, Christ affirms that He is one in
nature or essence with His Father:
"I and the Father are one." The
Jews clearly understood His words.
They "sought to kill Him because He
made Himself equal to God." "We stone
Thee for Thy blasphemy," they ex-
claimed, "because Thou makest Thy-
self God."

Before His judges, Christ made an
avowal of His divinity. Caiaphas, the
High Priest, pointedly puts this ques-
tion to Him, "I adjure Thee by the
living God that Thou tell us if Thou
be the Christ, the Son of God." And
Jesus thus adjured openly declares be-
fore the Court that He is. It was this
avowal that led to His death; for He is
accused of manifest blasphemy by the
Sanhedrin, who say to Pilate: "We
have a law by which he ought to die
because He made Himself the Son of
God." Their language would have
been meaningless if they had under-
stood Him to speak of the theoretic
sonship of their prophets and saints;
but they correctly interpret Him as
claiming to be consubstantial with His
Father.

As Christ is one in essence with His
Father, so does He claim to be identical
with the Father in honor, identical in
power, identical in glory. He insists
on being believed by the same faith,
trusting by the same hope, and loved
with the same intensity of affection as
His Father. He is to be invoked and
worshiped like His Father. The
angel forbids John to worship Him.
But the angels are commanded to adore
Our Saviour. Temporal honors when
thrust upon Him He resolutely declines.
When a grateful people seek to take
Him by force and make Him King, He
flies from them and repairs to the
mountain part, because His Kingdom
was not of this world. But when St.
Thomas adores Our Lord, saying:
"My Lord and my God," Jesus, far
from rebuking him, accepts the title
and the homage, and commends the
Apostle's faith. When the man who
was born blind had his sight restored,
falling down, he worshipped Jesus,
and the humble Saviour offered no re-
monstrance, because He was conscious
that He received only His due.

He exacts an absolute obedience such
as only a God can claim. Earthly
rulers can demand only external com-
pliance with the law of the land. But
Christ enters the sanctuary of the soul
and becomes absolute Ruler of the
human conscience. He requires the
submission of our intellect to the
teachings of faith; the submission of
His law as well as an external com-
pliance with it. He must be undis-
puted Master of the kingdom of our
heart.

In a word, He legislates as a God,
He pardons as a God, He judges as a
God, He punishes as a God, He rewards
as a God, He is honored and adored as
a God. He exacts obedience as a God,
He is to be loved more than father or
mother, brother or sister, husband or
wife, more than angels or archangels,
principalities or powers; in short,
more than all that is not God. With
the growth of Christianity, the

remoteness of certain people rendered
for them a journey to Jerusalem so
fraught with expense, difficulty,
danger and sometimes disorder, that
many pious souls found it inadvisable,
if not well nigh impossible, to make a
pilgrimage there. As those
that were called into the vineyard at
the eleventh hour received as much as
those "who bore the heat and labor
of the day," so the same
just Lord decreed that those
who could not visit Jerusalem
only in spirit should receive
the same graces as those who
were privileged to do so in person;
and by the erection of the Stations of
the Cross or pictures representing our
Lord's journey to Mount Calvary,
every Catholic church became a Jeru-
salem to all souls who there sought the
graces and indulgences of the Holy
City.—Very Rev. D. I. McDermott.

COMING IN THROUGH THE WIN-
DOW.

We believe it was Archbishop
Ryan, of Philadelphia, who said the
Protestants were coming to the
Catholic Church through the windows.
An illustration of the meaning of this
happy phrase is furnished by the
Latayette Avenue Presbyterian Church
of Brooklyn, where there has been
unveiled the last of eight large side
windows, thus completing a series of
pictorial illustrations of the life of
Christ, from the nativity to the cruci-
fixion. The subject of the new win-
dow, we are told by the Brooklyn
Eagle, is an adaptation of part of
Raphael's "Christ Bearing the Cross."
The window is thus described by the
Eagle:

"Five figures have been used in
the composition, and the scene is laid
just on the exterior of the judgment
hall. The gray blue morning sky
has scarcely lifted the hazy mist from
the distant purple hills and the clouds
still hang to the tree tops, which cast
their shadows over Calvary. The
mob who but a few days prior to this
scene had escorted the Saviour tri-
umphantly into Jerusalem, shouting
"Hosanna to the Son of David," are at
this time, with one accord, crying out
"Away with Him, crucify Him," and
have already fixed on Calvary's sum-
mit the two crosses whereon they in-
tend to execute the malefactors.
Christ, the central figure, clad in a
deep, rich red robe, has just been
brought from the judgment hall.
The Roman soldiers are burdening
Him with the weight of the Cross over
His shoulders, which has apparently
forced the Saviour into a kneeling
posture. His right hand is thrown
around the arm of the cross, His left
hand resting heavily upon a huge
stone in the foreground and the face
beautifully expressing full resigna-
tion. To the right of the picture
Mary, the Mother of Jesus, is extend-
ing her hands toward her Son, sup-
ported by the other two Marys, all of
whom appear awestricken with the
situation of their beloved Master.
The Virgin's robes is of an exquisite
shade of blue; the garments of the
other Marys are of a deep rich green
and purple."

The presence of such a window in
a Protestant church some years ago
would have been looked upon as a
piece of "Romish idolatry." Our Pro-
testant friends, we may hope, will
one of these days go even further than
adopting the outward forms of Catho-
licity.—Catholic News.

PRIESTS AND LABORERS.

A Special Order Suggested in Interest
of Toilers.

Dr. Englert, a professor at the Uni-
versity of Bonn, in the Rhine, in a
work which he has just published sug-
gests that a special order of priests
should be established with the design
of devoting themselves absolutely to
the study of the labor question and the
welfare of the toilers. They should,
according to his idea, be regularly
bound together by vows, should have
the co-operation of lay brothers, and
should settle down in the heart of
working districts. The scheme is, no
doubt, better adapted to the Continent,
where Catholic workers are to be
found in such large numbers, than to
this country; but if such an order
were formed, it may be safely asserted
that the members would have ample
scope for zeal and energy wherever
they cast their lot. They could most
profitably devote themselves to lec-
tures, and to the founding of associa-
tions and institutions of various kinds
for the benefit of the toilers. In Ger-
many, France, and Belgium social ac-
tivity on the part of Catholics has
reached an advanced stage, and we
should not be surprised to see such an
order as Dr. Englert contemplates
springing into life at no distant date.
The Church has always given to the
world congregations qualified to grapple
with the needs of the times, and
on the Continent at least, an Order
having sympathy for the workers as
its guiding motive would seem to be
a requirement of the day.—Liverpool
Catholic Times.

Man beholds the face, but God looks upon
the heart. Man considers the actions, but
God weighs the intentions.—The Imitation,

boards
st...
apest
modern and
Maps,
Black-
CO.
ENTS
moderated
College
Toronto,
leaving
Principals
Architects
Clergical,
Sons and other
persons of
a month would
make a new
Toronto, Ont.
Victoria" is a
seller. The Pro-
N. E. K. Brown
to make \$500
PERSON GO, 17

FOR HABIT.
as the "Dyke
of the Rhine
of all crav-
crave for stand-
of twenty one
restored to the
the accident
medicine taken by
en without the
son. No inec-
after effects, and
duties. Corre-
Copies of tes-
in make a new
of application.
ance where the
E. G. Treat-
Dr. A. MacTack-
on, Ontario.

with practical
commercial
bringers of men
things and old,"
laying stress to-day
upon affirmations of certain points
more emphatically than she had done
heretofore; fitting herself to new situ-
ations for which she was always ready,

4, London,
Saturday of 1897
Albion Bloom-
President,
P. F. Boyle.