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

VOLUME XXV.

LONDON, ONTARIO, SATURDAY, AUGUST 15, 1903

The Catholic Record.

LONDON, SATURDAY, AUG. 15, 1903. THE TRUE CRITERION.

Says Rev. Dr. Smith, of Toronto, on the career of Jno. Wesley :

"Not dogma nor creed, but experience and life, are the true touchston our fellowship with the Father and the Son, Jesus Christ." sorry signs to go by.

We suppose the words of a panegyric SUMMER CATHOLICS. must not be weighed too accurately. Very often indeed the music of a well-Will some one tell us why some Cathturned phrase beguiles its fashioner olic families part company with their from the path of reason and whirles the religion when they go on a vacation? hearer into an atmosphere of sentimentality. But the words of the received some sizzling letters from gentleman are not unfamiliar. We certain reverend pastors. One of them hear them from individuals who yield says he would rather have a company no allegiance to any creed and who of unwashed Huns in his parish than profess contempt for those , who are these Catholics who give scandal and cramped within orthodox lines. We bad example. Rarely, if ever, do they meet them in the novel which depicts assist at Holy Mass on Sunday. During meet them in the novel which aced with the creedless hero as endowed with every lovable quality in contradistinc-every lovabl tion to the Christians who are de- version, but the flimsiest pretext

scribed in such a manner as to gain suffices to keep them from the Adorable for them either scorn or ridicule. We do not believe there is any de- time-these people who call themselves sign in all this of a war against re- Christians and act like pagans. Do vealed truth. The average man is too they ever think how they are regarded tired or too indifferent to attempt by others? The earnest and devout this. It is merely a cry as old as the marvel at them and pray that their world-the cry of the undisciplined eyes be opened: the non-Catholic de-

want any creed or dogma to menace and making the way ready for the have learning or plenty of time or steps of the part at making the way ready for the him with punishment. And so he be-lieves what he likes and adopts a com-placent attitude towards opinions of any hue, forgetful of the stern lan-guage of the gentle Apostle : "If any man bring not this doctrine receive him not, nor say to him, God speed you." But to return. The gentleman says that not dogma nor creed, but experi-ence and life, are the true touchstones, etc. Holy Writ declares : "Without faith it is impossible to please God." St. Paul encourages us to "put on the armour of God that we may the armour of God that we may Not only do they incur unending malebe able to resist in the evil diction, but they make easy the downday and to stand in all things per- ward path for their children. These fect-to girt our loins with truth and are the fathers and mothers who sacrito take the shield of faith wherewith fice their sons and daughters to devils. we may be able to extinguish all the And long after they are in their graves fiery darts of the most wicked one." And Scripture tells us also that neither negligence and perchance rise up at good deeds nor anything which may be

these children will perpetuate their Judgment to invoke vengeance upon reputed highly by the world will bridge them. over the abyss between earth and PETER STILL LIVES. heaven when it says : "He that believeth and is baptised shall be saved :

It is interesting to read the various but he that believeth not shall be contributes that have been paid to the late demned." What we are commanded to Leo XIII. From every quarter of the globe we have heard voices extolling believe is the truth revealed by the Son of God. Now what is a dogma but his wisdom and prudence, his versatility truth expressed accurately, and what a and depth of knowledge, and his untircreed but a summary statement of ing and beneficent labors for the weltruths? If, therefore, the Lord bids fare of humanity. And not only they us believe or be condemned there can of the household and every man who be no possible fellowship with Him un- has any reverence for grandeur of in-

limited and life as the world sees it, We have heard our spiritual chiefs for the use of himself and his wife. So limited and life as the world sees it, stunted and sordid, will if he have an active faith be happy and burdened with good deeds; while the latter, though he may touch every phase of action and see life in all its most glorious aspects will, because he has not faith, stand with empty hands. But in any walk of life experience and the sold and the still occupied a neighboring and he still occupied a neighboring spiritual interests of their offspring, for the use of himself and his wife. So the the old priest was told to move out, and he still occupied a neighboring and very dilapidated casa. Although the soldiers had now been withdrawn, and for what? For practically noth-seventy, house-moving was a formidable task. The old man received us kindly, and, according to the invariable Fili-pino custom, had his servant bring us wine and tobacco. But in any walk of life experience and at least to keep shoes on his feet. We pino custom, had his life are, as far as eternity is concerned, know that poverty is alleged as an ex- wine and tobacco.

cuse, but there are few households in this community that cannot exist with-out the pittance mentioned above, and we go further and say that many families Latin on his desk and on his shelves cuse, but there are few households in against whom this crime-we call it boy murder-is marked, waste more than \$1.50 for show, in the saloon, for gewgaws, etc. These parents give their children food and clothing for a number of years and then kick them intervent of years and then kick them than \$1.50 for show, in the saloon, In connection with this matter we have for gewgaws, etc. These parents give

this, but listen. Every parent, in the words of Bishop Hedley, is bound to example. This responsibility no one many of you are poor, uneducated people. This brings us to what is perhaps the root of the matter.

THE CARE OF CHILDREN.

have learning or plenty of time or If the Filipinos are heathen, then money in abundance. But no man or I do not know the meaning of the word.

a future issue. Meanwhile we ask sensible parents if it be not worth while to keep their boys from work a little longer or to give them the benefit of a collegiate training even if by so doing they have to cut out the music lessons of the girls and to forego the pleasure of seeing them within the precincts of a convent school.

A PROTESTANT MISSIONARY

PRAISES THE FILIPINOS FOR THEIR CHRISTIANITY.

Rev. John A. Staunton, jr., an Epis-copal missionary in the Philippines, writes trankly and truthfully of a native writes trankly and trathrully of a native people, in the Living Church, of July 25. He does not suggest the obvious conclusion, from his own observation, that it is hardly worth while for any denomination to continue a futile at-tempt at "converting" these people from good Catholics into indifferent Descenting, but his hopesty in stating maxims and methods cannot fail to affect him. He must face new problems bewildering in their complexity. The passage from the old to the modern has swept away marks and monuments which once seemed a natural feature of the

We chatted for some minutes with when the sound of music drew us to the window to witness a passing procession. Long double lines of men, women and into the street to earn a living as best village praying God to avert the epide-mic of cholera, from which neighbor-ing towns were suffering. For a month, said the old priest, the good Lord has spared us. Perhaps He will hear our prayers and will turn away the evil. I could not help contrasting the dependseeks to inculcate in its collects, its litany, and its penitential offices.

Would it not be a just retort to the above mentioned Secretary of Missions, world—the cry of the undisciplined eyes be opened: the non-Catholic de-beart which desires to acknowledge no one but itself as master. It is a toll to pride and passion, for the man who steps off the path of rectitude does not steps off the path of rectitude does not We hope to return to this subject in be done; but let us not think it be done; but let us not think it possiole to benefit the inhabitants of the doctorying, or ignorthese islands by destroying, or ignor-ing that which is the best feature of their life—their common Christianity.

THE LABOR OF A POPE.

The passing of a great Pope from the splendid scene of his earthly labors brings the mind, as with a sudden shock, to the contemplation of the vast work which it falls to a Pope to do. Spread throughout the world, stronger here,

THE PROGRESS OF CATHOLICITY IN ENGLAND.

Catholicity has made giant strides in England during the last century. Our readers are doubtless well aware that it was only in 1850 that the Catholic Hierarchy was restored in England.

1295

In the Bull re-establishing the Hier-archy in England, Pope Pius IX, re-calls to mind, that in 1623, Pope Gregory XV, established only one Vicariate-Apostolic for the whole of Pacelend and Socthand In 1655 or England and Scotland. In 1685 or 1688, Pope Innocent XI. established four Vicariates-Apostolic for England alone, and the Church in England re mained in this condition until 1840, when Pope Gregory XVI. increased the

number to eight. Then in 1850, on the demand of many of the clergy and of many of the most ot the clergy and of many of the most distinguished Catholics of England, and on the expressed desire of the great majority of English Catholics, Pope Pius IX, erected an Ecclesiastical Province in the Kingdom of England— once the "Dower of Mary," and the "Isle of Saints." This Ecclesiastical Province at first consisted of a Metro. Province at first consisted of a Metropolitan Archdiocese and twelve dio politan Archdiocese and twelve dio-ceses. The Archepiscopal See being placed at Westminster, in order to avoid any confusion with the Archepis-copal See of Canterbury, which was, for so many centuries before the Reformation, the Metropolitan See of England, but which is now, the See of the Ecclesiastical Head of the Anglican Church.

In 1896, there were already in existence, an archdiocese and fourteen dioceses in England, with 2611 priests, and 1423 churches, or public chapels, not counting the many private chapels diod

their numbers had increased in 1821, to 500,000. In 1842, there were between 2,000,000 and 2,500,000 in the two king-

The Catholic Religion has made great progress, not only in the numbers of its adherents, etc., but also in the minds of the English people. A typical incident will serve to show the great difference In 1899 the late Cardinal vaugnan was invited to an official dinner at the Court, and was placed in the seat of henor, at the right of Queen Victoria. The Protestant Archbishop of Canter-bury, who calls himself Primate of Eng-land, protested against the preference shown to the Cardinal and claimed the place of honor as his, in virtue of his place of honor as his, in virtue of his office of ecclesiastical head of the Ang-lican Church. The then Prince of Wales-now Edward VII.—replied to the Archbishop, "Your Grace will ob-serve that according to court etiquette, the Cardinals of the Roman Church have the rank of Princes; make your-self a Cardinal, and I will be happy to give you the place in proference to Cardinal Vanghan." For several years now a flourishing

of the Society, the late cardinal Vaughan, breathed his last. In the early days of the Society, His Emin-ence, then Father Vaughan, was one of the first party of missionaries sent

suffices to keep them from the Adorable Sacrifice. And so they have their good

once seemed a natural feature of the very landscape. What has not been questioned? What is not denied? What first principles, either of reason-ing or of belief, does our modern world accept? In theology, in philosophy, in literature, in Biblical criticism, in science, in history—one finds no end to the list of problems to the solutions of which a Pope connot be indifferent. He, the infallible teacher, must be ever ready to provide an answer for troubled mind. He cannot afford to let things slide, for so great let things slide, for so great is the momentum of modern times that it sweeps even the unsuspecting Faith-ful along the stream of accepted fash-ions of thought. An accurate observer,

ions of thought. An accurate observer, indeed, will have cause for thinking that, so fast is the progress of modern mental activities, only by superhuman effort can a man escape being affected by it. If he moves he is in danger of being carried off his feet: if he stands still he is left behind, high and dry on the shores. Whenever rests, the world the shores. Whoever rests, the world does not. Its mind is ceaselessly active, and the products of its busy brain are scattered abroad by the printing press with even greater security and rapidity than the products of its busy hands by ocean steamship or railway train. And to meet and match this never-ceasing production of matorial mast of which seemed to me, too, that the native temper of mind was very much in ac-cord with that which our Prayer Book in action of material, most of which is adverse to his own sublime teach-ings, what Pone can manage to achieve in 185

ings, what Pope can manage to achieve ings, what Pope can manage to be of a success in provinces of labor as difficult as they are varied? Contrast the duties of a modern Pope with those which came before one of his medieval which came before one of his medieval predecessors, and the comparison shows at a glance how greatly the burden have increased, in our days, for him who rules in Peter's place. The old world, and, we may add, its ideas, are breaking up, and out of their turmoil and confusion a new world, to which the Pope must attend, is being formed under his eyes. Who is sufficient? And how shall he who has set on his shoulder this burden is observed weight of their fore-fathers. According to the official census, the content of the set of the religion of their fore-fathers. According to the official census, the number of difficult of the set of the set of the set of fathers. According to the official census, the number of difficult of the set of the set of the set of the set of fathers. According to the official census, the number of the set of fathers. According to the official census, the number of the set of t

who is sufficient? And how shall he who has set on his shoulder this burden of rule and guidance amid the whirl of modern confusion direct himself to the task? Men are ready with advice, as they always are. Break boldly with the past, throw yourself headlong, into the past, throw yourself headlong into the doms. England alone now has a Catholic population of considerably over deigning to cast one glance at the ven deigning to cast one glance at the objects on the banks—this counsel some hasten to give. And the voice of their Don't loosen a single strand or the whole rope is a ravel; keep firm to the past; change neither methods nor men; do nothing or everything is undone. So men always, in the matters of this world and of the next, hurry to give counsel whether it be invited or not. Every past Pope has experienced it. The Perturbation of the past is the streets of London, and the present day. In 1899 the late Cardinal Wiseman Court, and was placed in the seat of honor, at the right of Queen Victoria counsel is hardly stilled when, in words of serious warning, others cry out: Don't loosen a single strand or the whole counsel whether it be invited or not. Every past Pope has experienced it, every future Pope will. And probably every future Pope will do as every past Pope did—listen, think, follow his own mind, strong in his personal sense of what is right and fitting, and comforted by the assurance that strength will not be withheld him from above. weaker there, the management of exclesion in the second in the

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tellect and nobility of heart, for kindless we obey Him in that respect. Christianity, then, without dogma is ness and simplicity, mourned the extinguishing of the mental and spiritual Christianity without truth and without flame which has illuminated the places authority-a thing unheard of by past of the world for so long a time. generations and conceivable by those We are gratified at being able to note

only who mind not that every underthe kindly tone of the appreciations of standing is to be brought into captivity the career of the departed Pontiff. unto the obedience of Christ. We They show at least some prejudice has frankly avow that we do not know what been cleared away and that a Pope can the gentleman understands by experibe in the van of the world's forward ence and life. But supposing they march and the heart of the Vatican in convey many meanings, may we sympathy with all that can redound to assert that they will over disthe true progress and development of prove the words of the Son of God. If He legislated for men for all time, shall mankind.

But some writers seem to think that we dare to say that in some epoch of with another Pope the Church may bethe world, conditions may arise as to gin to retrograde. We may not, pernecessitate a change in that legislachance, have the privilege of seeing tion. Has revealed truth no entity another such statesman and Churchman save what is given it by the individual as Leo XIII. on the Papal throne, but mind? Or does it matter little what a that will be no cause for dismay. Howman believes provided he is a decent soever gifted the present Pontiff, he kind of human being? We scarcely will be Peter. Mastai and Pecci are think that St. Paul would grant this, but names of earth-Peter is the name and we have an idea that the hardof eternity, as of the ruler of a Power hitting Christians of early times would find their vocabulary inadequate to that will last while there is a man on deal with that contention. If experithe planet.

ence and life are the true touchstones of fellowship with God, then welcome Dowie and his adherents, Christian Scientists and their vagaries-all the humbug-ridden public since they all the boy. We do so because it must charlatans who unload their wares on a can talk of experience and life. But what does the phrase mean? Does it enough for boyhood must be dropped as the remotest chance of getting a grip mean that truths which were good the years bring us a larger measure of on the world. We meet them in lawexperience or that human reason is the yers' offices, as elevator boys-on the arbiter of revelation.

We know, however, that a dweller in mysteries of blackguardom-everya dingy tenement whose life is made where but where they should be-that

God than he who dwells in a palace and sways perchance the destinies of nations. The former, with experience

Protestants, but his honesty in stating the truth is as commendable as it is,

unhappily, rare : I have never heard a sermon on the Passion which appealed so forcibly to the imagination or roused the mind so actively to a sense of the physical reality of the events of Holy Week as the procession I witnessed during the solemnities of last Good Friday. And I cannot conceive any more effective method of teaching Christian truths among ignorant people than has been adopted by that branch of the Christian Church which has taught these people in the past. The scenes are terrible in their realism, but enduring in their effect. I wish to express my deliberate conviction that the Filipino

people as a whole have a more intimate wledge of the facts of our Saviour' knowledge of the facts of our saviour's life to-day than they will have fifty years hence, when religious processions have been practically prohibited by law or abandoned through the influence The Enjs. of American Protestantism. The Episcopal Church can be in these islands copal Church can be in these islands for no higher purpose than to save souls from the shipwreek of faith which is bound to result. For many different sects have already started campaigns elytism with teachings varying of proselytism with teaching individual eachers. I notice in the printed report of :

Secretary of a prominent American Board of Missions (not our own) the THE PARENTS RESPONSIBLE. statement that of the inhabitants of these islands "nearly all are heathen with a thin veneer of Romanism of the May we again invite our readers to

do something towards the education of mediaeval-Spanish type." Of course all depends upon the view strike any observer that there is a point : but from our point of view, is the statement correct? There is but one way of telling: one must live, at horde of young Catholics in these parts who are without training and who have least for a time, among the people. On a recent trip to the west coast of Cebu I visited the native priest, who streets getting initiated into the

Cebu I visited the native priest, who has been cura at Balamban for a great many years. I went to his house in company with the school teacher, now the only American in the place. The old man had been turned out of his large and commodious residence by the American coldices who had until lately

tion, civil marriage, educational ar-rangements, labor programmes, with the endless matters of ecclesiastical rule. France, once the firmest sup-porter of the Papacy, is now in rebel-lies acquires it netrally contemptions of lion against it, utterly contemptuous of every wish that the Pope may express. His Catholic children turn to him for guidance, and, receiving it, as likely as not suffer it to remain neglected ! Germany, terrified by the spectre of a Social Democracy which has risen upon it like a dread visitant from the shades, demands his earnest and far-seeing counsel. He must consider the person-ality of its impulsive emperor, the prospects of its powerful Centre party, a programme which may bar further Socialistic successes. These three countries, one would think, are of themselves enough to occupy any human mind. But Austria is in difficulties, and the

Church there, politically and socially disturbed, looks to him for direction and advice. Nay, not even in Spain can be escape anxiety; that Catholic land sees its old traditional feudalism

and sees its old traditional feudalism passing rapidly away under the pres-sure of modern ideas. The apathy of Portugal alone keeps her quiet; but problems of moment are not absent even there. England with her educa-tional troubles and the evident leakage from the Church demands his attention. com the Church demands his attentio Churches, foreign missions in every quarter of the globe, China, India, Japan, the island of the seas, where has not a Pope's eye to gaze ? And then the great Catholic churches North and South America, Canada, Northal the mind grows mazed as it oo; Ireland, Scotland, the Eastern Australia-the mind grows mazed as it numbers, one after another, the parts of that vast organism which take their course from the august occupant of St. Peter's Chair. Who, indeed, is suffic-ent for all these things?

And yet this enumeration gives not a titee of the burdens which weigh upon the minp of a modern Pope. He has troubles which far transcend any that

storms before, and he has brought them safely through. It is this feeling of se-curity, this loyalty of behavior, which soothes the weary cares of him who is called to bear the burden of a rule which reaches to the farthest end of the earth, those "fammantia moenia mundi," as Lucretius called them. And, like the Greek of whom Lucre-And, fixe the Greek of whom Lucre-tius wrote, confident in his cause, the Pope "divulges of things the hid-den mysteries, laying quite bare what can and cannot be." It is ever thus. One Pope passes away, another comes. Each does his work in his time and to each the Faithful render that hearty obedience and assured rever-ence which is not more his consolation than their own safety. The children of the household of the Faith, because of their Faith, trust even where they can not see. They know that God in the future, as in the past, will protect His Church, and, let the world and the worldings charm never so wisely, shut their minds and hearts to the fascinations of novelty and stand firm on the delivered to the saints. truths once -London Caholic Times.

Yellow Journalism.

"The Struggle for the Papacy" is the way one London paper heads a paragraph in which it proceeds to observe: "No sooner has a Pope taken to his bed and

There is not a single fact that could be cited as a verification of these state-ments. No multiplication or addition of intriguers has taken place, for the sim-

intriguers has taken place, for the sim-ple reason that there are no intriguers in the business. There has been no springing up of claimants, for the rea-son that there are no claimants. The election of Dera is severily in the dist election of Pope is something very dif-

out by the Society. It is estimated that there are annually over 6,000 conversions to the Faith of our Fathers, in England alone. BROTHER EDWARD.

PALESTRINA'S MUSIC.

FRIDE OF THE CHURCH AND WONDER OF MEDIAEVAL GENIUS.

The contrapuntal chorus music of the Middle Ages —the most refined as well as the most distinctive of those artistic products with which the Catholic Church has adorned herself as a bride worthy of the Heavenly King-reached its maturity in the middle of the sixteenth century. For 500 years this art had been growing, constantly putting forth new tendrils, which interlaced in luxuriant and ever-extending forms un-Inxuriant and ever-extending forms un-til they overspread all Western Chris-tendom. It was now given to one man, Giovanni Pierlnigi Sante, called Pales-trina from the place of his birth, to put the finishing touches upon this wonder of medieval genius, and to impart to it all of which its negative meture was cap all of which its peculiar nature was cap-able in respect to technical complete ness tonal purity and majesty, and de-

votional expression. Palestrina was more than a flawless artst, more than an Andrea del Sarto ; ist, more than an Augrea del Sarto; he was so representative of that inner spirit which has uttered itself in the most sincere work of Catholic art the very heart of the institution to which he devoted his life may be said to find a voice in his music. His is therefore no factitious or accidental renown; he was one of those master minds who absorb and formulate guiding principles and charac-teristic traits of the age in which they live, and one who knows his works has obtained an insight into one phase which must be reckoned with in anetrating the spirit which produced th phenomena which appeared on the side of Catholicism in the stormy period of the sixteenth century.