

The Catholic Record.

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

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London, Saturday, May 24 1902.

OUR COLLEGES.

Just one more word on the subject. It looks like special pleading to say anything in praise of our institutions in the columns of a Catholic newspaper. However, we assure our readers that we are not led by any desire to extol our colleges beyond their deserts. Their system is above suspicion. We do not presume to know what all of them are doing, but we confess to some knowledge of the success achieved by St. Francis Xavier's, which we may look upon as a type of a Canadian Catholic college. Its splendid professional equipment might warrant some self-elegy. It is not richly endowed, save in the loyalty of laymen and priests who are proud of it and hopeful of its future. And it is, in a word, a tower of strength to the Catholics of the Antigonish diocese—an educational force which cannot and is not ignored by any educator of repute in the provinces. We refer to it as an instance of what can be done by enlightened and united effort.

OUR EDUCATORS AND OUR RESPONSIBILITY.

We have had occasion to say, and not without reason, that Catholics were backward if not averse, to supporting their colleges. This has been due partly to a lack of material resources and partly to the opinion that our institutions were distinctly inferior to others more richly endowed and advertised. Hence the men who founded them and their professors have had to labor under serious disadvantages. Then, there was the criticism of those who wanted results, and quickly of those who pointed to every unworthy graduate as proof positive of the inefficiency of his Alma Mater; and of those who were frightened by the dictum of departed Bigotry that a Catholic training boded no success in life. And remembering that with all this there was the ever need of money one does not wonder that there is a good deal of silver not due to years in the heads of some of our educators. The marvel of it is that they have stood by the work.

We used to think that the settler was the best example of grit in this country. We do not mean the one who goes out in a special train to a farm provided for him by the government, but the settler who blazes his way through the wilderness in quest of a place whereon to build his outpost of civilization. He has to be of the toughest kind of fibre. He has to work and to suffer—to be content with little—with a clearing mayhap if his strength hold out, to remind those who come after him of his pluck. But the history of our educators is also one of inspiring courage. They, too, have had to blaze a way through the wilderness of apathy and opposition. True, they had a system glorified by centuries of triumph—the hope that they would succeed—but for all that the way has been long and toilsome. And yet they did not falter, but clung with superb tenacity to ideals, despite obstacles and predictions of failure. But it is of late years, only, that they have been given a due measure of appreciation. However, the sentiment in their favor is growing, and we feel confident that each recurring year will find it stronger. As an evidence of this, Toronto Catholics have come nobly to the assistance of St. Michael's; the friends of the University of Ottawa are increasing in number. In the Maritime Provinces, as we see from time to time in our esteemed contemporary the Casket, the hands of St. Francis Xavier are being strengthened by the efforts of an united clergy and people.

We are glad to notice these facts, for they indicate the dawn of an era of loyalty and co-operation on the part of Catholic laymen, and that we are beginning to realize that the support of our homes of learning is one of the most practical ways of extending Christ's Kingdom on earth. Every dollar given them stands for truth and good citizenship, for education which is for time and eternity.

There are, we know, many objects some of which cannot be neglected, appealing to our generosity; but let us remember that the work of developing and beautifying a human soul yields to none of them in importance. Our colleges are God's workshops. They are fashioning the men who should speak for us and lead us, and so prove that the old system bearing the motto, "God is my light" has lost neither its wisdom nor its adaptability to all generations.

It is well, of course, to chronicle what the Church has done in the past—in the days when the men of blood and iron sat in her school-room—in the age of the great universities, down to the present time. But our primary duty is to show that the same spirit is with us.

OUR SYSTEM.

We admit that Catholic education is viewed with suspicion by those who are inimical to the Church, not that they are clamorous opponents for such methods have fallen into disuse as that they are indifferent to it as being unsuitable to the new order of things. And therein is a danger for any Catholic youth who is allowed to place himself under their care. It is a danger which is ruinous to the virility of faith as it is insidious in its attack, because veiled under the appearance of kindness. Were it to attack openly it could be provided against. When Julian the Apostate, for example, in his insane hatred of Christianity, expelled Christian teachers from the schools, men were quick to discern the sinister purpose of his design. Later on, Catholics saw through Voltaire's programme for the enlightenment of youth, and incidentally for the galling and the goddess of reason. But many are not disposed to view with alarm the secularist system of half-education, which is practically the same old endeavor to capture the youth of the country. Some of us have our ideas as to what place religion should have in education, but it is well to bear in mind that this has been pre-empted from controversy by legitimate authority. In the Syllabus we have the condemnation of those who declare that a Catholic may approve of a system of education for the young which is divorced from the Catholic faith and from the power of the Church, which entirely confines itself to secular matters and to things affecting temporal and social life, or which is primarily concerned with these things.

GLASGOW'S PATRIARCH.

Interesting Facts in the Career of the Late Archbishop Eyre.

The Most Rev. Charles Count Eyre, LL. D., Archbishop of Glasgow, Scotland, who died on March 27, was born at Asham Bryan Hall, Yorkshire, on November 17, 1817, says the Glasgow Observer. He was the eldest surviving son of the late John Lewis Count Eyre, who in turn was the fifth son of Vincent Eyre, of Highfield and Newbold, Derby. His earlier years were passed in his ancestral hall, and there the rudiments of learning were imparted to him. In the spring of 1829, being then little over nine years of age, he was sent to the famous College of Ushaw, County Durham (England), and of the long line of illustrious Churchmen which that famous seat of learning has given to the faith, Archbishop Eyre ranks as one of the most distinguished. His career at Ushaw was a most successful one. As a student he manifested marked power of acquirement, which, with his natural ability and his devotion to study, soon marked him out as one of the cleverest and most gifted students in the college. In 1835 he was chosen to advocate in Latin, and "against all comers," the theses in ethics and metaphysics. In the following year he began to study for the priesthood. Having pursued for a time theology and canon law, he received the minor orders on Dec. 17, 1836, and continued his studies until May 25, 1839, when he was made sub-deacon. Completing his theological course and being yet scarcely of the age to be ordained, he decided to proceed to Rome, and in December, 1839, he departed for the Holy City, where he remained for three and a half years, reading a further course of theology and canon law under the guidance of one of the professors of the Roman Seminary. At this period of study there took root in him that love for archaeological matters which has since made him one of the most efficient antiquarians of the country, and which afterwards led to his winning the honors conferred on him by archaeological societies. On March 12, 1842, he took deacon's orders, and on the 19th of the same month he was raised to the priesthood in the private chapel of Mgr. Canali, vice-regent of Rome. The reigning Pontiff, Gregory XVI., raised him to the honor of Papal Chamberlain directly he was ordained, and with the title of Monsignor he returned to England at Easter in 1843.

HIS CAREER AS A PRIEST.

His priestly career began at St. Andrew's, Newcastle, where he remained for a year. In August, 1844, he was appointed to the church of St. Mary's, in Newcastle, which at that time was in course of erection. In 1845, when that structure was completed, Father Eyre was placed in charge and he labored with unremitting zeal in behalf of his parishioners for several years. In 1847, when the Irish famine, driving numbers of Irish harvesters and laborers to seek a means of livelihood in the great industrial centres of England, introduced to Newcastle the malady which became known as the Irish fever, Father Eyre, with the true zeal of a devout Catholic priest, spared himself no labor in administering to his afflicted people.

He caught the malady in the discharge of his sacred duties and for a time his life was despaired of. Being a man of strong constitution and of powerful frame, he fortunately recovered. But so severe was the assault of the sickness that his health for the time was completely broken down, and he was required by his physicians to retire to a smaller mission, where his labors would be less arduous and exacting. The country mission of Haggerston, in Northumberland, was the place to which he was transferred on the recovery of his health, and there he remained until 1856, when he was, in July of that year, recalled to St. Mary's, Newcastle. Five years later, in 28th May, 1861, he was made Conventual Chaplain of the Order of Malta, or St. John of Jerusalem, and about this time he was raised to the stall in the Chapter of Hexam. Again threatened with falling health, induced by too fervent zeal in the interests of his people, he obtained from his Bishop permission to take a brief holiday abroad, and leaving England once more he set out for a tour in Syria, Egypt, and Palestine. It was during this absence that he received the honor of being made a Knight of the Holy Sepulchre. During his administration at St. Mary's the Canon was beloved by his people. Twenty and thirty years afterwards the memory of his marvellous devotion to his sacred charge was recalled with fervor and emotion by those who, spared by the hand of time, were left to recollect it, and on the occasion of the Centenary of Ushaw College, when his Grace visited Newcastle, he was the recipient of an address from the parishioners of St. Mary's, couched in terms of the deepest affection and bearing ample and thrilling testimony to the strength of the love with which his former flock still bore towards him even after a period of a quarter of a century had passed away.

RAISED TO THE EPISCOPATE.

Raised to the Episcopate directly on his return from his tour abroad, he was nominated to the post of Vicar-Apostolic of the Western District of Scotland, for at that time the Scottish Hierarchy had not been re-established. Before taking up his new and exalted office he received from his parishioners at St. Mary's gifts of a pectoral cross, staff, and crozier. The various dates in connection with his appointment are: Nominated Apostolic Delegate to Scotland, 2nd December, 1868; Archbishop of Anazarba ("in paribus") by brief of 11th December, 1868; Administrator Apostolic of the Western District, 16th April, 1869; and the brief translating him to the See of Glasgow on the establishment of the Hierarchy was dated the 15th March, 1878. On the 31st March, in the same year he received the Pallium. On 27th December, 1888, his consecration took place at Rome at the Church of St. Andrea della Valle, the titular saint of Scotland. Cardinal Reisch, Bishop of Sabina, was officiating prelate, assisted by Archbishop Manning and Mgr. de Merode, Archbishop of Mitylene. Archbishop Eyre being attended by Monsignor Caponelli, of the Scots College, Rome, as his chaplain. Several other prelates, and the rectors of the British and American Colleges in Rome were present, as were also the Prince of Croce (who are related to the Archbishop), the Hon. Marmaduke and Mrs. Maxwell, Mrs. FitzHerbert, Mrs. Moore, Miss Blundell, and other distinguished visitors who were residents in Rome. After his consecration the Archbishop was received by the Holy Father, Pope Pius IX., in a farewell audience on the 10th of February, and some days afterwards his Grace set out from Rome for Glasgow, his new field of labor. Arrived in Glasgow, his Grace at once assumed charge of the diocese, and from that day till the day of his death the story of the Catholic Church in the west of Scotland was but one chapter of continual, unabating, never-failing progress.

THE BISHOP'S GREAT LABORS IN GLASGOW.

In 1878, on the restoration of the Hierarchy, his Grace was appointed Archbishop of Glasgow, and there took place in the Cathedral of St. Andrew's the consecration of three Bishops for the Sees of Argyll, Galloway and Dunkeld. Archbishop Eyre taking part in the ceremony as consecrating prelate. The work of the Archbishop in Glasgow was when he took up the reign of office arduous and onerous enough in all conscience, but as years went on, and as the affairs of the diocese were attended to without distraction, the extent of his Grace's work grew to enormous proportions, expanded indeed until the souls of his flock numbered as many as those comprised in all the other dioceses in Scotland, or in the largest ecclesiastical areas in the kingdom. The material work done under the direction and by the authority of the Archbishop was most extensive and far-reaching, and will remain the valued possession of the diocese for centuries to come. In every district new missions were opened up, schools raised as if by the magic power of an unseen hand, the ranks of the clergy were recruited and increased, and all over the diocese, one after another, arose a series of beautiful fane, the pride of the people who worship in them, and the edification of all beholders. The Archbishop, possessed of an excellent taste, cultivated by the widest research and amplest knowledge, made it a rule that in the various missions under his charge, where churches of any consequence were being erected, nothing but the best architectural skill procurable should prevail.

As a consequence of this the Catholic Missions of the Glasgow Archdiocese are provided with a number of churches of great beauty and noble proportions, and within reasonable degree of artistic uniformity. In order that priests should not be lacking for the sacred work of the Catholic ministry, and that the priests gifted by Providence with a vocation to the highest calling might have at their disposal the simplest and best opportunities of attaining high proficiency in ecclesiastical education, the Archbishop provided out of his own purse for the Archdiocese a seminary built at a cost of £30,000, and bestowed it on the Archdiocese as a gift, which will perpetuate the memory of the donor until human records fail.

WONDERFUL PROGRESS OF CATHOLICITY IN SCOTLAND DURING THE LAST THIRTY YEARS.

Archbishop Eyre was consecrated on Jan. 31, 1868. The Catholic Directory for Scotland for the year 1870 gives a lengthy account of the ceremony which took place at Rome, and from the same publication there may be derived some statistics which, compared with the statistics published in the Catholic Directory for 1902, show what a vast increase Catholicism has made in Glasgow during the Episcopacy of Archbishop Eyre. In 1869 there were within the Archdiocese of Glasgow 111 priests, 89 of these being seculars and 22 regulars. In 1901 the number of priests in the Archdiocese was 234, 193 of these being seculars and the remainder belonging to religious orders. In 1869 there were 101 churches, chapels, and stations, the number in 1902 being 112. The number of Catholic schools had grown from 102 to 138, but the figures with regard to the churches and schools give no adequate idea of the enormous increase that took place within the period mentioned, because a very considerable number, perhaps half of the churches included in the return for 1902 had been erected during the time of Archbishop Eyre and the accommodation in these churches multiplied the accommodation provided in earlier and less spacious structures.

A LUTHERAN DESCRIBES THE HOLY FATHER.

His Whole Aspect Breathed Love for his People and Gratitude to God.

Writing from Rome to the "Daily Picayune" of New Orleans, Dr. H. Liesl, a Lutheran, gives his impressions of the Holy Father on occasion of one of his recent public appearances in St. Peter's.

The chief of three hundred millions of Christians—at last I was allowed to gaze upon the venerable priest, writes Dr. Liesl. I saw a small, white, but strong face, restless, piercing, yet mild eyes, a figure bending under the weight of gold and crimson robes.

The procession moved slowly and Leo remained before my physical eye for a full minute or more—he will be in my mental eye as long as I have breath in me. All around people were clapping their hands, waving hats, fans, shawls and handkerchiefs, while the thousands in and out of the Cathedral shouted: "Evviva il Papa."

And under the great cupola the silver trumpets called to prayer, women broke into tears and swooned, men gesticulated and held their handkerchiefs to their eyes, numerous young priests, unmindful of the Italian soldiery, cried "Evviva il Re, Evviva il Papa-Re." (Long live the King, live the Pope-King.)

As he passed by the Pope blessed Catholic, Protestant and Jew. His broad love for the human race knows no distinction. His small hand, gloved in red, was making the sign of the cross continuously.

I was singularly impressed by the spirituality of his appearance as I watched the venerable man. Leo XIII. seemed to be all spirit, his insignificant body hardly disappearing in the enormous, gorgeous robes of office he wears, only his eyes and the blessing-spending hand seemed to be with us.

When the Papal procession reached the altar the excited crowds remembered where we were and Catholics and others alike followed the holy service with due respect and devotion. The music was sublime; there is nothing like it in all the world; there cannot be, for the Vatican is in sole possession of certain grand compositions that are performed in St. Peter's and never out of it.

Renewed bugle calls. The Swiss strike the marble floor with their halberds, the Noble Guards lower their swords, the grand organ plays the prelude to the "Te Deum," and those countless thousands in and about this wonderful temple join in the song of praise—it sounds like a cry of triumph uttered by throats of steel.

Before leaving the altar the Pope blessed all present, stretching forth both hands from the throns as if to embrace the multitude present—nay, all humanity! And the crowd applauds and shouts itself hoarse: "Long live to the Pope," "Long live to the King of Rome!" "Yes, 'Re di Roma.'" As the procession prepares to leave, the "odious" cry is heard on all sides, "King of Rome,"—"the usurper" in the Quirinal notwithstanding.

The Venerable Pontiff was visibly affected by so much love and devotion. His face was wreathed in smiles and his eyes sought out the enthusiasts among crowd. He seemed to be determined to see all, to greet all, to bless all, to give everybody a kindly look, and in order to do so, rose several times in his chair. Ah, "the little old man" (the term by which Leo refers to himself) has yet some life in him!

Like a father enjoying his children's devotion, so the father of the Catholic Church seemed to rejoice in the spontaneous ovation offered him. His whole

aspect breathed love for his people and gratitude to God. It was most inspiring. I will never forget it.

SOMETHING ABOUT INDULGENCES.

Something about indulgences. Not everything, I do not propose to show in this tract that indulgences are not a Popish corruption of Christian doctrine, a permission to commit sin, etc., etc. And why not? Why, for a very good reason; because it would be of little or no use to do this, for Catholics know better; and honest Protestants who desire to learn the truth on these points can find it elsewhere; and as for those Protestants who are not honest, their slanders may indeed be silenced for a while, but as soon as your back is turned they will be repeated, louder than before, to make up for lost time. The truth is not an object with these people, and nothing whatever is gained by explaining it to them. They will be just as long as they can do so with impunity.

But there is one mistake which Protestants might easily be excused for making, even knowing what indulgences are. This mistake they actually do make. They think that we are extremely anxious to get all the indulgences which are to be had. Now this idea of theirs, I am sorry to say, is not correct, though it ought to be. We really do neglect this precious treasure which the Church offers to us so freely. Let us try to remedy this; and to this end let us consider, first, what indulgences do for us; secondly, how much we need them; and, lastly, how easily they are to be had.

What, then, does any indulgence do for us? It remits, as the catechism tells us, "the temporal punishment due to sin." This temporal punishment is that which remains after the sin is forgiven; and it usually has to be undergone for the most part in the next life. We can, it is true, expiate our sins, perhaps even entirely, by penitential works, or by the patient endurance of the sufferings which may please Almighty God to send us. But it is not likely that we shall do enough penance or have enough to suffer; and an indulgence is the means provided to take, to some extent, the place of penance and suffering. Or, what comes to the same thing, it takes the place of purgatory, to which our want of penance would otherwise condemn us; and this is no small benefit. For the pains of purgatory are more grievous than any pains of this life; they are more severe than the torments which the martyrs endured. They are also much longer; they are not for a few hours only, but often for years and years; and, what is worse, each hour of them seems as long as many days of this life.

In the next place, then, as to our need of indulgences. Perhaps you who read this, think you will not go to purgatory; or, if you do, you hold so high a notion of yourself that you will not remain there a long time. You think that your friends will pray for you, that Masses will be said, and alms will be given, and that after a day or two your soul will go to heaven and be happy for ever. It is just possible that it may be so; but still, if you neglect to gain indulgences, it is extremely unlikely, Christians in former times never acted on any such principle; they knew that if they sinned they had to suffer for it, even if the sin were forgiven; repentance, and that the most fervent repentance, was not enough for them, but they had also to perform penances, compared with which those now given are simply nothing at all.

For example, in former times, any one who should strike his father or mother had to fast seven years on bread and water, and even for speaking in church during Mass the same fast was prescribed for ten days. Other offences were also punished in a similar way. And these penalties were not more severe than those which Almighty God Himself has assigned for forgiven sin. His chosen servant, Moses, for a slight fault, the only one which we know him to have committed, was not allowed to enter the Promised Land. Let us count up our sins, then, and see how much penance they have deserved, and how much penance we have done.

Now, indulgences are meant by the Church to take the place of these great penances of early times. It would be better to perform a great penance if we could prudently do it, but it is no use talking about that; if you are a saint, and performing heroic works of mortification, you will only be more anxious than before to get indulgences. No, we shall all need indulgences, and we cannot have too many. Practically, we shall find that we cannot do without them. Do penance, too, if you can, but supply its deficiency by indulgences at any rate.

It is plain enough, then, that we need indulgences; and now it remains to consider how easily they are obtained.

And the principal reason, perhaps, why you do not try to obtain indulgences, is because you think it is so hard to do so. You do not know how liberal the Church has been in dispensing them. It is not necessary to wait for a Jubilee, or for the Forty Hours, to gain a plenary indulgence. Twenty or thirty can easily be gained every month, by any one who complies with the very simple conditions. This we shall see further on.

But first about partial indulgences. These are yet more easy to get. Hundreds of them can easily be obtained every day. There are very many prayers to which partial indulgences are attached, which can be easily committed to memory, and repeated over and over again. Now, notice one point. There are many

people who say such short prayers habitually, and yet do not gain any indulgence, because they do not say the precise words to which it has been attached.

For one has to be a little particular in this matter; but this is no great burden. It does not take long to learn a prayer of five or six words, and there are many such to which indulgences are attached.

Then as to those which are plenary. These are generally gained by repeating the prayers which have partial indulgences, at least once a day for a month; then by means of confession and communion, and a visit to some church, with prayer for the intentions of the Pope, the plenary one is obtained; these are the usual conditions; sometimes there is something more or less. But let us understand a little better what is meant by the two last. By visiting a church is meant simply going into the church and praying for some time; five minutes, or ever much less, is quite enough if one prays with recollection and devotion. Five Paters and Aves are, it is true, often recommended; but this is only by way of suggesting how much prayer to make, in order to be safe. And one good fervent Pater and Ave would be better than five poor ones.

These prayers should be, as we said, for the intentions of the Pope. That is, for the prosperity and triumph of the Church, for peace among Christian nations, and for the downfall and destruction of heresy, schism, and sin. Also for any other special needs of the Holy Father at the time; such as for example, at present the restoration of his dominions, which have been unjustly taken from him, as well as, for those wants of the Church which you may happen not to know of. Do not forget, then, to make these intentions of the Pope the principal, if not the only, object for your prayers, in a visit made to gain a plenary indulgence.

But where shall we find all the indulgenced prayers which I say are so plenty? There are a good many in most prayer-books, but they are not always marked as such. The Catholic's Vade Mecum is very good in this respect. But best of all is one called the Raccolta, which can be had at any Catholic bookstore, and which has almost all the indulgenced prayers which there are, and also full particulars with regard to each. Now, surely no one can complain that indulgences are hard to get, or urge any reason for not getting them. But stop a moment; yes, there is one thing which makes a little difficulty. One must, of course, to gain an indulgence, be in the state of grace. We may say prayers from morning to night with mortal sin on our souls and though these prayers may avail for our conversion, they will not have any special power in satisfying for this sin or any other. This is one reason why confession and Communion are required for a plenary indulgence, besides the excellence of going to them, as a good work.

But is this such a great difficulty that we must be in the state of grace? Ought we not to be ashamed to make such a miserable objection as this?—as if it was such an extraordinary and almost impossible thing to live in the grace of God. Why, any one can do it, at least by frequenting the sacraments; by going to confession and Communion once a month.

Yes, and that reminds me of quite a practical point. Plenary indulgences are usually gained, as we said before, by repeating a prayer which for a month. Well, now, if you say several such prayers every day, you can gain several indulgences on the one Communion. Only you must make just so many distinct visits to the church. One visit will not do, no matter how many prayers you might say while making it. And more yet; if you go to confession once a week, you can gain all the plenary indulgences during the week for which Communion is required, without any other confessions it being supposed, of course, that you have leave to receive several times in the week without confessing. In this way, as was said before, one may get twenty or thirty plenary indulgences every month.

But what will I do with so many? Well, perhaps you will not gain them perfectly for of course it requires the most perfect dispositions to gain a plenary indulgence fully. But, at all events, cannot you give some of what you do get to somebody else? Almost all of them, plenary and partial, can be applied to the souls in purgatory; and how grateful these souls will be to you! Nothing, except the Mass, does them so much good as holy indulgences. Remember, too, that you have plenty of deceased friends, who are probably in need of them, and who have a special claim upon your charity. And even if you lose something yourself by this, it will be amply repaid; they will help you from heaven, in this world, and in purgatory if you go there, by their most efficacious prayers.

Get a Raccolta, then, or some other selection of indulgenced prayers, and go to work. And go to the sacraments often, once a week if possible, not only for their own sake, but also that you may get all the indulgences you can.—The Catholic Book Exchange.

It was not for nothing that the wisdom of the Romans caused them to join the temple of virtue to that of honor, so that it was impossible to enter the latter without passing through the former.—Alphonso of Aragon.

It is more beautiful to lose honorably that which one possesses than to keep it by shameful means. Such is the philosophy of God teaches us.—St. Gregory of Nazianzen.