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THE TLES AND OSPELS ULPIT USE

# The Catholic Record.

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

#### VOLUME XXV.

they will be remedied in the future.

regions. True, the old cries are no

government patronage.

## LONDON, ONTARIO, SATURDAY, AUGUST 8, 1903

The Catholic Record. some time to come that incompetency and apathy are not the best possible means to regain it. LONDON, SATURDAY, AUG. 8, 1903.

WE ALONE ARE RESPONSIBLE. GOVERNMENT PATRONAGE.

We admit, of course, that some of us We submit that not by resoluting or have had few opportunities to equip by wordy exhibitions in our halls are ourselves for life's battle. But all we going to exert any influence on the allowances made, there is no reason public life of this country. Each man why a young man should make no effort whom we help and safeguard is indeed at self-improvement. There is no a factor for good in the community, but valid excuse for squandering time on we mean that we are too much addicted trifles If we allow our powers to fust to going through life with bated breath in us unused we must not censure a and whispered humbleness. We know hard-headed world for not taking us the policy of keeping quiet is dinned seriously. And if we, as it often hapinto our ears in season and out of seapens, have failure writ large on our son. Respected individuals emit porlives, we should be honest enough to tentious nothings on this topic, which put the blame where it belongs-on are duly garnered by those who do ourselves-on our own stupid and distheir thinking by proxy and who have honorable indolence. We may resolute, a taste for platitudinarian gush. If we but it will never change the condition are in the matter of government patron- of the young man who has no ambition age not treated with equity we are and is content with the amusements counselled to say nothing, because such which seem to take up the time of some things are unavoidable, and, moreover, of our societies.

RECREATION OVERDONE.

If, however, we are given some menial position we are expected to wax elo-We realise the importance of recreaquent anent such a manifestation of quent anent such a mannestation of liberality. But we must never protest tion, but will any fair-minded man deny that we are overdoing it. Is it not a nor insinuate that we are not satisfied because that would be imprudent and fact that we must be amused and that for many of us life is one "eternal might introduce a note of discord into the beautiful anthem of charity. It is guffaw ?" With the everlasting dances so pleasant to dwell in unity. We do and card parties some of our organizanot doubt it, for it is the only rational tions are but mere places for wasting time and not factors in the develop. way to live. We have, we confess, ment of manhood. It is easy to play nothing but contempt for the brawling the critic, but a knowledge of the pabu-Catholic, who, if he does not wreck, lum provided by some societies for weakens some of our organizations, and their members during last winter may the blatant orator who declaims about restrain sensible people from rating us defending the Church of which he too severely. There was not a glimknows nothing save that he is a memmering of better things in the prochased by inaction and cowardice it is grammes which came under our notice. Shall it be so always-amusement not a desirable acquisition for any man and nothing but amusement? Have with red blood in his veins. And, we so far degenerated that we more, the fraternity and the willinghave no interest in the things which can render us of some service to our and started in life. ness to extend a helping hand to all, irrespective of creed, sounds well, but holy Church, and to society ? it is not visible to any extent in these

## SUCCESS AND FAILURE.

longer heard, but the spirit that ani-Written for the CATHOLIC RECORD. mated them still lives, and gives now and then indubitable evidence of its existence. And, whether we wish to admit this or not, we are confronted by the fact that we do not enjoy the pleas-the fact that we do not enjoy the pleasure of intimate acquaintance with

the success referred to is that asso ciated with an honourable, upright life, not marred by conduct or actions unbe-coming a gentleman and Christian. Men who have attained distinction in Perhaps we have no inclination in this direction. We happen to know their respective vocations or accumulated wealth or placed themselves by their own honest efforts in a state of in-dependency or who are influential in that our taste for lucrative positions is well developed. The trouble, however, is that the political powers seem to be unaware of the fact, and hence we are obliged to remain without the charmed

Men, maybe, as Shakespeare wrote, 'Masters of their Fate.'' The fault is "not in our stars, but in ourselves that we are underlings.'' Success, in

to advise, encourage and aid him in difficulties; the other had no relatives interested in his welfare; he was forced te learn the practice of self-reliance from his youth and feel that upon his good conduct, application and attention he was entirely dependent. The former as a young man moved in the society of the refined and elite and could enjoy the social recreations of the community where he lived. The latter led a quiet and unsociable life and devoted himself exclusively to his legal studies and official duties; he had very few friends of either sex, but was regarded by his employer and those who came in con-tact with him in business, to be a young man of good habits, unassuming, pains-taking honourable and reliable. It requires some time to develop the

characters of young men and maidens, when they have left home, mingled with the world and begun to earn a liveliood for themselves. Temptations, trials, disappointments,

responsibilities, social dangers, rivalresponsibilities, social dangers, heat rice and enemies must be experienced in order that the character of any in-dividual be formed and developed. What has been the results of those several tests? How has temptation been do. resisted? How has adversity been borne? How has prosperity effected tastes and habits? What predominates ?

in his deportment, self-denying and had an effect upon his character, but it was noticeable to a shrewd latent ambition incide but it was noticeable to a shrewd have respect to both body and soul, to observer of character that there was a latent ambition inciting him to become increase the source of the source of the source of the source of the production inciting him to become increase of the source of the source of the source of the source of the production inciting him to become increase of the source of the sour latent ambition inciting him to become proficient in his profession and a quiet determination to win the respect and gratification of his benefactor—he was self-denying, patient and perseveria. As the plants grow gradually and imperceptibly from the seeds sown in the earth, so knowledge quietly ex-pands in the brain from the seed of early instruction and brings forth a man of wisdom and judgment. Thus this young lawyer quietly ascended step by step in his pursuits and per-severed until he attained an elevated and dignifed seat in the legal profes-sion and when his career was drawing to its close he was appointed to the highest executive office of the UNITY.

Province in which he had been born and started in life. The other lawyer, though a man of refined tastes, a classical scholar and well-versed in jurisprudence, was not embued with the spirit of ambition and the professional duties devolving on him, not from a desire of fame but fromd the professional duties devolving on him, not from a desire of fame but fromd sense of honour; he had no longing to gain riches or distinction; he was too proud to advertise himself in a pro-fessional line and too reserved to can-vass clients. The results of his professional career were very different from those of his contemporary which have been narrated. they were unprofitable. During his association with the legal firm of his association with the legal firm of his association in the business of the caused by his unsympathizing and list-ter on covertion in the business of caused by his unsympathizing and list-ter on covertion in the business of the caused by his unsympathizing and list-ter on covertion in the business of the caused by his unsympathizen covertion. Caused by his unsympathizen covertion in the business of the caused by his unsympathizen covertion. Caused by his unsympathizen covertion in the business of the caused by his unsympathizen covertion of the christians caused by his unsympathizen covertion of the christians proved too weak to caused by his unsympathizen covertion. Caused by his unsympathizen covertion of the christians proved too weak to caused by his unsympathizen covertion of the christians proved too weak to covertion with the legal firm of his contains the thoughts which had not expressed in this distinct form before that contro-metion with the head not expressed in this distinct form before that contro-the the servers of the ser

caused by his unsympathizing and list-less co-operation in the business of the

circle and to be content with the scraps and leavings that are flung to us from the table of national prosperity. In what measure our leaders may bere sponsible for this state of affairs is question which we are not going to dis-wita the no importance to senseless vituperation of the party in power, and we believe that if Catholics gave over by those who had been intimately ac-quainted with him, as a gentleman of culture and strict integrity. He was unmarried, a man of moral habits and a unmarried, a man of moral habits and a some instances, may not be due to superior knowledge and ability, but to sincere Christian, but he entirely failed during his life time to be a successful man in business. His father had left a tact, energy and enterprise. Misfor-tune may be caused by the habit of procrastination which restrains abillarge estate for the benefit of the wife and children who survived him; he was like the good and faith-"There is a time, yea a moment, when success was a sure prospect, but let that moment be lost and the oppor-let that moment be lost and the oppor-saying, "Thou didst deliver to me saying, "Thou didst deliver to me some time ago, five talents. Behold now I have gained five over and above.' But the son was like the servant who id his talents in the earth and had no offering to present to the Lord. The precedent, given of success and

except the Lord keep the city." Thus, has an inspired and holy man declared has an inspired and holy man declared our dependence upon divine Providence. A man may possess those virtues and qualities which generally lead to suc-cess, but he cannot a priori calculate the exact fruit of his labors. According to the laws of nature and fixed rules of con-duct a man may thereby make an estimduct a man may thereby make an estim-ate of his profits, but there is a higher law—the divine will controlling them, law-the divine will controlling them, We must, therefore, look to our Creator, our Father in Heaven, in Whom " we live and move and have our being." In all our plans and actions, whatsoever we do, we must do all to the glory of God," glorify Him in our body and in our spirit. " The divine Providence is es-medially promised to those who worship pecially promised to those who worship God in spirit and in truth. "Ask and

Goà in spirit and in truth. "Ask and it shall be given you, knock and it shall be opened to you, seek and ye shah ind." Again, our Lord said to His disciples "Whatsoever you shall ask the Father in my name, that will I That success which is associated with

divine Providence ennobles a man, his thoughts and objects; it makes him God-fearing, self-denying, unselfish and charitable. But when prosperity is attained irrespective of God, when borne? How has prosperity effected is attained irrespective of order, when tastes and habits? What predominates? the man says, by my own hand, my own skill, my own strength, my own faculties, I have won this honor, this fame and wealth, then success engenders vice, worldly mindedness, pride, covet-

Sacred Heart Review

Many Christians proved too weak to withstand the storm, and fell away from the faith; then as the violence of

ranking foremost among non-Catholic scholars whose studies are devoted to research into the earlier Christian ages.

research into the earlier Christian ages. Dom Chapman has proved these inter-polations, these famous, so-called "forg-eries," are the work of none other than St. Cyprian himself. His contention is that the saint wrote the first form of his great treatise during his exile; and that, subsequently, on hearing of the Roman schism, he sent it to Rome, adding, in the marrin. further thoughts as they the margin, further thoughts as they seemed to him to be more clearly suited to the exceptional position of the Novatians, who were making a schism in Rome, the very centre of Unity itself. With this thought in

"This examination of the celebrated interpolation in *De Unitate* 4 (Chapman gives evidence of another in c. 19) is remarkable in more than one respect, and it arrives at the astonishing conclusion—that the interpolation is Cypri-an's own work. Supposing, of course, that the author is right we have here

the soundest proof. "Chapman examines first the MSS. tradition. The Vienna edition proves 

in this distinct form before that contro-versy arcse). This proof is sound. "Lastly, the author examines the

The following translation shows us nclosed in brackets, the famous dis puted passages, or interpolations, that are now proved to have seen written by St. Cyprian himself, in the margin of his original treatise, when sending it to Rome on hearing of the Novatian Schism there, after his return to Carthage. "The Lord speaks to Peter: 'I say

to thee that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. I will give to thee the keys of the Kingdom of heaven, and whatso-ever thou shalt bind upon earth, it shall be bound also in heaven and whatsobe bound also in heaven, and whatso-ever thou shalt loose on earth shall be loosed also in heaven.' (Matt. xvi., 18, schism in Rowith this thought in Unity itself. With this thought in view, let us read carefully the judg-ment pronounced by Professor Harnack on Dom Chapman's studies, and then with equal care, let us read the great disputed passage and its interpolations by this new clear light. Com Dr. Harnack, using the singular Com Dr. Harnack, using the singular by this new clear light. Says Dr. Harnack, using the singular noun "interpolation," for a group of the Apostles after His resurrection the Apostles after His resurrection says: As the Father sent Me, I also send you. Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them: and whose sins you snauret retain, they are retained '(John xx., 21-23); nevertheless, in order to make the anity manifest | He established one Chair], by virtue of His authority He disposed the origin of this same unity as springing from one man. What forgiven them : and whose sins you shall that the author is right we have here the solution of an ancient riddle, which has hitherto been so regarded by the few ; but by the greater number has been rather held to be an instance of Papal forgery. In my judgment the anth-or is right : the conclusion forces itself upon the critic verily as the most prob-able solution. One may only not say it is unimoscabably certain ; but one is share both of honor and power, but the beginning starts from unity [ and the primacy is given to Peter] that one Church of Christ [and one Chair] should is unimpeachably certain; but one is justified in maintaining that it rests on herds, and one flock is shown which is to be fed by all the Apostles in unanimous agreement, in order that the unity of the Church of Christ might be The Chapman examples may exhibits any entry of the Church of Christ might be made manifest. Which one Church of partly on account of its false statements in regard to the same. The author shows that the interpolation is to be found in twelve MSS, uamely, in M Q Tt Hh Bodl 3 Bodl 4, two Vatiean Codiees and two others, at Bologna and Pembroke College respectively; he shows further that it was known not only to Pope Pelagius II., (this was already established), but also to Bede, and probably to Fathers of the fifth and even of the fourth century. He shows that the interpolation appears in the fatter himself he is in the Church. Since the blessed Apostle Paul teaches the may early and one interpolation appears in the same also and shows the sacrament of unity saying: 'One body and one

We repeat once more Professor Har-nack's words: "In my judgment the author (of the

criticism, Dom Chapman) is right. . . the interpolation is St. Cypran's own work. . . The conclusion forces itself upon the critic verily as the most itself upon the critic verily as the most probable solution. One may only not say it is unimpeachably certain; but one is justified in maintaining that it rests on the soundest proof. . . . It is no longer open to anyone to treat the group of passages as a discredit-able Roman forgery."

#### HOW THE CHURCH VIEWS LIBERTY.

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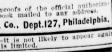
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TORMACH, FLATU-LENCY, MEARTBURN, FORMS OF DYSPEPSIA

we believe that if Catholics gave over their petty squabblings, their jealousy of one another, their endeavoring to knife the one who essays to step out of tune may the rut, there would be little need to

failed to see that the breakwater against

antipathy and opposition was the Cath-

olic who went down into his pockets at

campaign time and whose hands guided

a business that touched and influenced

all classes of the community. Him the

non-Catholic tried to placate and was

very much pleased and honored with

and careful not to ignore any little note

recommending an applicant for some

position. But with those men off the

roll the skies are not so rosy as hereto-

fore. With their places filled by

those who are not of the fold they may

discover that a fatuous vanity has

blinded them to the fact that during

animadvert on the topic of patronage. "There is a time, yea a moment, We certainly are not blessed with much of it, but then-blissful thought !-tunity is gone." This comment is beauthere is the future and there is also the tunity is gone." This comment is beau-tifully expressed in those lines of Shakespeare "There is a tide in the affairs of men which taken in the flood gentleman with his sapient remarks anent prudence to cheer us in moments of despondency.

leads on to fortune ; omitted, all the voyage of their life is bound in shallows We do not counsel aggressiveness. and in miseries." In some cases, success in business It will, when occasion demands it, be was promoted by a courteous, prepos-sessing demeanor. A generous nature time enough to beat the war drum. What we plead for is to depend more and politeness have a magnetic or hypnotic effect upon our fellow-creatures, upon ourselves and less upon others. whereas apathy and rudeness may repel them. Thus it is that some men often And this has been sadly neglected by Catholics in some parts of this country. hide their talents and mar their use-So long as they had co-religionists conulness by uncouth manners or rough spicuous by their position in social or exterior. The foregoing observations are often commercial circles, the path to employment was in easy places. But they

exemplified in our daily intercourse with the world, and many instances of success and failure among our acquaintances, from the reasons we have given, are recalled to our minds.

I distinctly remember two gentle-I distinctly remember two genue men, who lived during the last cen-tury with whom I was intimately ac-quainted. One was the son of a promin-ent and successful lawyer and politiian, and a graduate of a university the other was an orphan in his childthe other was an orphan in holes on hood, who had been left penniless on the decease of his parents; but the generous sympathy of an old friend of his late parents, enabled him to receive his late parents, enabled him to receive his late parents, enabled nim to receive a good education at the Grammar School; he was, as soon as his educa-tion and age permitted, taken into the law office of his benefactor. These two men were both endowed with good abilities, were attracted to the study

failure, which may attend us in various walks of life, according to the character and habits of the individual, conveys to which may attend us in various us some useful lessons.

It teaches us that to be successful, a nan must have a particular object in view, must concentrate his thoughts and devote his efforts to a special vocation, must be ambitious and assiduous, high-principled, courteous, sympathetic,

brave and enterprising. On the contrary, he whose heart and soul are not absorbed in his vocation, whose tastes and abilities do not qualify him for the mission assigned to him, cannot expect success. The man, whose mind is diverted from his affairs by the plessures of the world and the lusts of the flesh, cannot win distinction in his the flesh, cannot win distinction in his profession. The man who is indolent, frivolous and procrastinating cannot hope to accumulate wealth; the man who does not strive to grow in knowledge and experience as he advances in years, will fail to provide for the wants and infirmities of old age. Thus the problem of success, in this

vorld, is solved, so far as it is dependent upon human ingenuity and means; but there is another important factor which cannot be overlooked, owing to way

the frailty and uncertainty of human life. This factor is the Providence of shoulders of others. And they may abilities, were attracted to the study also see they have lost the ground gained for them by the grit and enter-prise of their brethren, and realize for privel; he had a wise and good father break the break of carefulness cholar, Dr. Harnack of Berlin, easily God and the co-operation of divine with human power. "Except the Lord,

"As a resultant conclusion (Facit)

In 251 he returned to his diocesan city, where peace soon reigned again ; and there his great treatise on Unity was was read before the council of the provincial Bishops. Further than that, it was sent to Rome, in the hope, on St. Cyprian's part, to aid there in quelling the Novatian schism and restoring In this epistle occur the long-queried

iteance of Feter and of his of his of herein, wise the idea of the Unity of the Church, no longer against Felicissimus, but as against Novatian. Now we know from Cyprian himself (Ep. 54.4) that he sent the book on the Unity of the Church to again herein the book of the Senter of the herein the he and puzzling interpolations, londly claimed by Anglican writers to be forgeries. They have maintained that the idea of the Papacy was foreign to the Roman Confessors who had forsaken the earlier Christians; that St. Cyprian Novatian and joined themselves to Cornelius, and that he hoped its in his treatise really taught views quite antagonistic to such an idea; that. perusal would go a long way to-wards conforming the still waver-ing minds ('which little book I have later, as the great Papal claim took on later, as the great rapat claim took on more exorbitant proportions, it became necessary to bring the departed saint's inconsistent testimony somehow into line with the "Papists"; and that the unholy but facile weapon of forgery was also of course at hand. So we need confidence you will now like more and more, since now you read it in such wise as to approve it and love it). Hence the supposition is warranted that Cyprian himself had made the altera--also of course-at hand. So we read n "Primitive Saints and the See n in the copy he sent, for thus only of Rome" by the Anglican writer, Puller, that "some person or Puller, that "some person or persons unknown forged certain sentdid the passage in question acquire its actual cogency. This supposition is actual cogency. This supposition is supported by the fact that the group of MSS, which contain the interpolation has Rome for its source. "This is the outline of the proof: ences about the grievous consequences of deserting the See of Peter, and in-serted them into St. Cyprian's treatise," serted them into 5t. Cypinal the lacking and that "this supplied the lacking Papal element; a few lines were enough Papal element; a few lines were enough to the whole considered in its details. Undoubt-Papal element; a tew lines were enough to give a different turn to the whole argument." To which Mr. Puller adds, in a foot-note, that "with every wish to be charitable, I feel no doubt myself edly the author has proved (1) that the interpolation contains not that the interpolation contains hat only nothing un-Cyprianic, but that it is characteristically Cyprianic that the forgery was deliberate." Re-joicing to think that they had any sort (2) that it is anti-Novatian; (3) that

it belongs, on the highest probabil-ity, to the current thought of the third century. Whether, hereafter, one holds of hope to claim so great a saint as Cyprian on their side, the Anglicans kept this incident as a convenient Cyprian himself to be its author or not, weapon for the warfare against Rome. it is no longer open to anyone to treat despite the fact that the Church still kept on her calm, confident, and even

the group of passages as a discredit-able Roman forgery. It is harmless, and says no more about Peter than Cyprian A Benedictine monk, Chapman by has said about him in other places also name, has been examining with great care this famous problem. The clear conclusion which he has reached has congratulate the author on this investigation of his, through which he has rendered a real service to one of the earliest periods of Church History. "A. HARNACK."

"The aspirations of a people to be free from foreign domination or from the rule of a despot, the Church does not condemn, provided these aspira-tions can be realized without violating As a resultant conclusion (rate) this forces itself upon one : The inter-polation is the alteration, or rather the rendering more definite, the line of thought expressed in c. 4 of the treatise, made Neither does she reprove instice. justice. Neither does she reprove efforts made to give each country the right to make its own laws, and to eiti-zens every means of bettering their condition. The Church has always which greater definiteness was made necessary by the influence of the Novatian controversy. It defines the signicondition. The Church has always most devotedly fostered civil liberty ficance of Peter and of his chair, like when it did not run to excess; of this the best witnesses are those Italian cities which rose to prosperity, wealth glory, at a time when the salutary in-fluence of the Church was exerted without opposition on every portion of the social fabric."

#### THE LUKEWARM CATHOLIC.

He is not exactly a ban; he may He is not exactly a ban; he may even have many good traits in him. He goes to Mass every Sunday, but by preference to Low Mass, when no sermon is given. He sometimes keeps fasts, and abstinence fairly; he may be good-hearted and give-alms; he may be sober and indus-trious; may be a kind father and a good husband yet he has no energy good husband, yet he has no energy in the cause of religion; he takes no active part in furthering the inter-ests of his congregation; he never ests of his congregation; he never pushes forward, but simply allows He himself to be dragged along. is not present, or pays no attention is not present, or pays no attention when sermons are given on certain good works, such as the support of the poor, of the orphans, of the school, paying church debt, the im-portance of parcochial societies, etc. The fact is, that in most congre-gations there are but few men who have the general welfare at heart ave the general welfare at heart. It is not enough to pray "Thy king-dom come," we should always be alert be alert to make room for it .- Western Watch-

A crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal where there is no love.-Bacon.

man.