

# 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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### SOCIETIES.

We suppose, says one of our friends, that most people notice the wild ambition of a few individuals who have established clubs, etc. There are enough and to spare; but they can always see room for one more. Their energy boils over, though it does simmer down later on. They talk much, and succeed because in unloading a brand new organization with merits all its own on the public.

We do not wish to discourage enthusiasm. It is a good thing to see, if only to convince us that it is possible. But the promoters of schemes should ask themselves: Is anything new in the way of societies needed? If they reply in the affirmative we may further query if any antagonism arising from the fact that in such and such a society they have failed to get office influences their answer. Such things have happened ere this. An individual who has seen his plans for self aggrandizement fade into thin air is very apt to seek an atmosphere that is more congenial to his vanity.

We believe that we have societies fraternal and temperance sufficient for our needs. To develop them and to bring them to greater efficiency, to unite and to work them on systematic lines, can enlist all our energy and enthusiasm. Instead of having club rooms here and there in the city, why not erect some building that may house all our societies? By this means Catholics would be brought more in touch with one another; our needs would be understood, and all would benefit by the interchange of ideas.

### THE TEMPORAL POWER.

Our esteemed contemporary the Christian Guardian is eulogistic of the present kindly occupant of the Papal chair. But it regrets his "reactionary" attitude towards the Italian Government. We suppose if a marauder stole say some of the Guardian's leaders our editorial friend would demand justice and risk being dubbed reactionary. The trouble is that some editors approach the question of the temporal power with preconceived ideas and with a smattering at history culled from anti Catholic pages. They take it for granted that the brigands who broke through the walls of Rome acted most commendably, and they have been patting them and their descendants on the back since 1870. They cannot see what is plain to unbiased readers of history that the war against the Pope was a war against all religion. Nor will they admit robbery of which the Pope was a victim, as unlawful. They close their eyes to the usurpation, or deck it in the vesture of light. They would fain condone intrigue and violence and espouse the monstrous principle that successful stealing deprives the victim of his rights. And because the Pope does believe that the commandment "Thou shalt not steal," is still in force, he is "reactionary!" Our contemporary would be sane-minded enough in the case of any other human being, but on this question, as on others, theological partisans are less truthful—to quote Dean Farrar—less high-minded, less honorable, than the partisans of political and social causes, who make no profession as to the duty of love.

We have written on this question in preceding issues, but for the benefit of readers who may be tempted to give credence to the fables that find their way into the daily press, we subjoin a few words from the Duke of Norfolk's protest against the Italian usurpation. Says he:

"In demanding the liberty and independence of the Pope we as English Catholics demand what regards and concerns ourselves. The religious liberty of a considerable element of British subjects is at stake. We English Catholics, like those of the whole world, recognize the supreme authority of the Pope both in dogmatic and moral questions, and in those of external ecclesiastical discipline. It is the Pope who nominates our Bishops, etc. . . . It is clear then that were the Pope to cease his protests and resign himself to the political and judicial position created for him by the Government which occupies Rome, fourteen millions of British subjects would be put under the foreign influence of the Italian State—become lord and master of the Pope—that is to say, of the Head who governs and rules the Church in our country. That would be intolerable, for the Pope's character and mission place him above all states and all nations; and above them he must

remain to exercise his universal ministry."

### AN ANSWER TO OBJECTORS.

Judging from a few letters before us, the saloon keeper is of such a delicate tempered nature that the merest reflection on his business causes him discomfort and pain. This is information to us: for we have thought that a bar-keeper to be successful should be dead to sentiment and as hard as the coins he rakes over his counter. We could not see how it could be otherwise. We could not conjecture how the work could be other than brutalizing, and to our simple mind it stood for the least praiseworthy outlet for human energy. But some saloon keepers do feel things, especially when an "impertinent writer" does not place them on a pedestal and burn incense before them because they contribute some of their easily gained money to various objects.

### THE POPE AS MEDIATOR.

With war imminent between Russia and Japan, jurists are talking again of establishing a tribunal for the purpose of adjusting differences of warring rulers. The world had such a tribunal when it accepted the mediatorship of the Vicar of Christ. Early history records instances of the wise and salutary intervention of the Roman Pontiffs, and in our own days Leo XIII. settled the dispute between Germany and Spain. If the Pope, as a writer has said, resumed the authority which they held in the time of Nicholas I., or Gregory VII., it would be the means of obtaining perpetual peace and conducting us back to the Golden Age.

### ST. BLAZE.

FEBRUARY 3.

The feast of St. Blasius, or St. Blaze—as the old writers in English were accustomed to write it—is growing in popularity among American Catholics, and it is no unusual thing in these later days to see the churches crowded with people, desiring to have their throats blessed on this day. An old pastor, the other day, in a reminiscent mood, told this incident: In the early days of his ministry he was assigned to a parish, that in the words of a bishop, was sadly afflicted with "dry rot," and piety and devotion were at a low ebb. Throat trouble especially among children, was quite prevalent in the parish, and he determined to introduce the custom of blessing throats, assigning certain convalescent hours of the day for the various classes of people—school children in the morning, women in the afternoon and men in the evening. The novelty drew as he put it, and the applicants for the blessing were quite numerous. At an hour when he had desired to be at leisure for some other work, a pompous individual, father of a family, presented himself to the priest, saying that he had brought his wife and children to the church to have their throats blessed, and peremptorily insisted on the priest then and there going out to the church to perform the ceremony, although it was at an hour not announced. The caller then added, "Of course, Reverend, I don't take any stock in such foolery, but the wife wants it, and I guess it won't do any harm to please her." The priest hesitated a moment and then bargained with the man if he would have his throat blessed he, the priest, would also go out to the church and oblige him. The caller replied: "Very well; but I don't take any stock in it." However, he repaired to the church with all his family and their throats were blessed and his children the following year were remarkably free from all sickness. "And now," added the old pastor with a chuckle, "this man is the very first man at the railing to have his throat blessed on the 3rd of February."

But little is known of the saint's life, but what little is known is graphically and sweetly told by that charming writer whose deft pen is some silenced forever—Miss Starr—in "Some Short Lives of the Saints," written a few years ago and in this sketch she says, writing of the city of Rome:

"If we make a turn to the left, round the Coliseum, the ancient amphitheatre of Rome, where she kept her wild beasts, her lions, her tigers, her leopards, we come to an ancient church, built on the foundations of the house where Clement I. was born, where he lived and which he gave to the Christians as a place of worship. This Clement was so often heard the lion roar and the leopards and panthers growl, when the Christians were made their victims instead of brute animals; but none of this frightened him when, hearing St. Peter and St. Paul preach, he became a fervent Christian; not only a Christian, but a chosen companion of these apostles sharing their labors and their dangers. In the year 100 of the Christian era he was martyred, not, however, by being thrown to the lions, but from a cliff overlooking the sea in Crimea.

The house, or palace, as it really was, which he had given to the Christians became a chapel. Over this was built another, very much larger; in deed, very spacious, and adorned with many beautiful pictures. This, about the year 800, was so shaken by an

earthquake that the walls and the pillars were cut down until they came to what was solid enough to build a church above it, and thus, as you see, there were three churches on one foundation. The middle church was filled up with bricks and stones and all sorts of rubbish thrown down by the earthquake, and thus it was hidden from the eyes of men and actually forgotten.

The beautiful church resting on two other churches had been built so long that everybody called it ancient; when, in 1851, the pastor of the church, the Rev. Joseph Mullooly, a Dominican Father, discovered this second church, and then the first church, and brought to light the wonderful pictures which had been painted on the walls and even the square pillars more than a thousand years before.

But the only picture which I shall tell you about is the picture of St. Blaze.

This holy Bishop was holy as a youth. When he became of age to choose a profession he studied medicine, which he always practiced with the fear of God before his eyes and with untold charity. Finally he became a priest and then a Bishop. But after this, by an inspiration from God, he retired to a mountain where he lived in solitude, having no companions save the wild animal, who became as gentle as lambs with him. If any of them met with an accident or were ill they came to Blaze who always healed them.

Agrieola, the Governor of Cappadocia, at this time came to Sebaste to find out all the Christians, in order to torture them until they denied their faith or put them to death. To do this he went to the ways of Rome he sent his men into the forest to capture the wild beasts roaring through them, and here they found Blaze, surrounded by them, but perfectly safe, and even caressed by them, as a faithful dog caresses his master. Astonished, they went back to the Governor and told them what they had found. He guessed that they had found a Christian, for he had often seen the lions lick the hands and feet of Christians in a Coliseum in Rome; therefore he told them to bring Blaze to him and see if he would sacrifice to idols. Blaze followed his captors willingly, saying: "You are welcome; I have long expected you."

When Blaze refused to sacrifice to idols the Governor ordered him to be put in prison; but no sooner was it known that Blaze was in the city, in prison, than every one who was sick hurried to him to be cured. Among them was a woman who brought her little son, a stranger from a fishbone which he had swallowed and from which she could not relieve him. With many tears she besought him to deliver her child from the cruel bone, and Blaze, praying fervently to God, not only relieved the child, but promised to cure all who might be afflicted in the throat and appealed to him.

This was in the year 316, and what do you think we saw when we visited this old underground church of St. Clement in Rome with Father Mullooly for our guide? On one of the square pillars a picture of a Bishop; before him a woman is kneeling with a child in her arms, imploring the Bishop to relieve his throat, which he touches and cures. "And this," we said, "is the same good St. Blaze who is invoked on his feast day, the 3rd of February, in America, in behalf of so many little children who are suffering from scarlet fever and diphtheria and croup; and not only by children in the arms of their parents, but by grown-up people whose throats are afflicted, and by those who wish to keep a sound throat and a sound voice?"

The very one we are assured; and can you not believe how wonderful we heard that we had, from the time the first word of his invocation; and will you not realize for how many hundred years St. Blaze had been asked to cure sore throats and to protect well ones? You may ask why the priest, when he blesses your throat on the third day of February, holds to it two blessed candles, crossed, while he makes over your throat the Sign of the Cross; and will be interested to know that St. Blaze said the woman whose child he cured in the prison: "Offer, every year, a candle in memory of me and you and all who follow your example will be blessed."

Our holy Bishop of Sebaste, St. Blaze, after enduring many torments, performing many miracles even while under the hands of his tormentors, was allowed to receive his well-earned crown as a martyr by the edge of the sword.—R. C. Gleener, in Catholic Columbian.

### GODLESS HOMES.

Thousands of Catholics, says the Milwaukee Citizen, reside in what may be termed "Godless" homes. They may go to church on Sundays, but their homes are without evidences of God or religion. There are no religious pictures on the walls; there are no Catholic books or papers about the house; at no time in the year, not even during the month of the Rosary (October) are there family devotions. Where all these things—religious pictures, Catholic books and papers and Catholic family devotions—are lacking, the home may be termed a Godless home.

At what a slight cost of time and money might not such homes be converted into Christian homes! A few dollars would buy some choice religious pictures. Five or ten dollars a year would provide a few readable books and one or two attractive Catholic papers or magazines. A few mo-

ments for family devotions during the evenings of October, would give a Christian aspect to the household.

We mention particularly Catholic books and papers, for these influence the thought of the home, cultivate an interest in things religious and insure a certain Catholic public spirit among the children. It is putting a low appraisal on the value of your soul and the souls of your family if you grudge the expenditure of \$5 or \$10 a year for Catholic books and papers.

### BOTH ARE COMMANDS OF THE CHURCH.

A little anti Catholic sheet published somewhere up the Hudson offers to "pay \$100 to the first person who can find a text in the Roman Catholic Bible forbidding children or adults to eat meat on Fridays."

As an offset to this, and to show that it is a game that two can play, we hereby offer to pay \$100 to the first person who can find a text in the Protestant Bible forbidding children or adults to work on Sunday, or any text abrogating the divine command to keep Saturday holy and do no work on it.

The Catholic finds sufficient authority in the Bible to make it obligatory on him to abstain from meat on Friday. In Matthew xviii., 17, our Lord said: "If he will not hear the Church, let him be to thee as the heathen and the publican."

The Church forbids the use of meat on Friday, and the Catholic, not wishing to be classed as a heathen, hears the Church and abstains from meat on Friday. He has the same reason for keeping the Sunday, namely, the authority of the Church—the only authority any Christian has.—N. Y. Freeman's Journal.

### DANGER IN THE WORKSHOP.

CONDITIONS THAT SHOW THE NEED OF A SOCIETY OF SOLIDITY FOR WORKING BOYS IN EVERY PARISH.

A gigantic evil in our midst in the prevalence of immoral conversation in workshop and factories, writes "A Catholic Workman" to the New World. Our Catholic boys and young men who must earn a living are compelled to work with all classes of people. Employers, as a general rule, care not how low down in the social scale a man is, so long as he is a good workman and there is profit in his work.

In factories men and boys are crowded together. The good must associate with the bad. The church-going religious element is usually in a minority. The immoral scoundrel who revels in boasting his crimes and ridiculing innocence is a conspicuous figure in nearly all workshops. Such a trade of abuse and ridicule prevails against innocent youth that many pretend to be immoral to escape persecution. It takes a heroic youth to defy the immoral wretch who delights in reviling innocence. But the human brute, the educated barbarian with the instinct of a beast and the tongue of the demon is not alone in promoting the diabolical work of hell itself, but, unfortunately, we are sorry to say, he is aided by men who sometimes go to church; men who would not use the frightfully impure language at the youth when he is assailed by the immoral scoundrel. Instead of protecting the boy they join with the devil to hasten his ruin.

The irreligious immoral scoundrel can only be reached by appealing to employers of labor to place him under ban. The workshop man who goes to church regularly or occasionally should be encouraged to do so by innocent youth from the factory instead of aiding to help him over to the devil's side. If a man were to cut off a boy's leg or arm it would be doing small harm compared with the harm done in starting him on an immoral career.

In all parishes there ought to be a society or sodality for working boys. When working boys are expected to be long to a society of solidarity with school boys many fail to do so, and unfortunately at the most dangerous period they are only slightly within religious influence.

I believe more Catholic working boys are led away from the Church through the evils of the workshops than through all the other evils combined. Boys' minds are poisoned and their faith wrecked, and after working hours they easily walk in the way of sin.

### CATHOLICS AND SUPERSTITION.

THE CHURCH HAS NO USE FOR SPURIOUS RELICS—FOR TRADITIONAL ERRORS OF ANY SORT.

A Protestant friend maintains that there is a great deal of superstition in the Church. Some of the relics venerated by Catholics, he says, are absurdly false. He declares that he saw it stated in a book written by a priest—he didn't give the title—that a marble table on which Abraham was about to sacrifice his son and the saddle of one of the king's gons are exhibited in a village church in Italy. What can be said in reply to such assertions as these? "How am I to defend Catholics?"

Superstition on the part of Catholics is not to be defended, but deplored. Stranger relics than those referred to are known to have been produced and exhibited in churches, but it ought not to be necessary to state that this was in violation of ecclesiastical enactments. The efforts of the Congregation of Indulgences to put a stop to the abuse of exhibiting false relics, of palming off copies and representations of sacred things as originals, etc., are never relaxed. That table and saddle have disappeared long since. The priest to whom the Protestant friend of our cor-

respondent referred is the Rev. Father Grisar, S. J., and he was writing of a past uncritical age—the time of the Crusades, when the clever Greeks who had in Constantinople a great abundance of unauthenticated and spurious relics that there have been at all times many abuses to be corrected—an effect, in some measure necessary, of the weakness and corruption of human nature; secondly, that at all periods the Church has labored to correct these abuses, so that it may be affirmed without hesitation that you cannot point out one without immediately finding a canonical regulation by its side to check or punish it.

To accuse the Church of commissioning as absurd as to assert that the law is calculated to encourage the commission of crime. The discipline of the Church is directed to the correction of errors, the suppression of disorders, the removal of abuses and the extirpation of vices—superstition included—which spring up among the faithful. The collections of ecclesiastical councils furnish abundant proof of two truths: first, that there have been at all times many abuses to be corrected—an effect, in some measure necessary, of the weakness and corruption of human nature; secondly, that at all periods the Church has labored to correct these abuses, so that it may be affirmed without hesitation that you cannot point out one without immediately finding a canonical regulation by its side to check or punish it.

Agobardus, a Bishop of Lyons in the ninth century, wrote a book against the superstitions, false miracles, etc., then current. It contains this striking passage: "Our miserable world is now oppressed with so much foolishness that Christians are found who believe things more absurd than the pagans themselves could be persuaded to believe." Superstition is long lived. Two centuries later, in a "Mirror of Confession" written by a Bishop of Worms, we find penances assigned for worshipping the new moon, offering prayers at a cross-road, etc. Divination is classed among utterly vain and empty observances. Superstition dies but even at this late date fortune-tellers flourish and fakes abound. If there is more superstition among Catholics than among Protestants it is for the same reason that there is inevitably more shadow, where there is most substance. Superstition springs from religious feeling misdirected or unenlightened. The sentiment must exist and also be strong.

The Church has no use for spurious relics—for traditional errors of any sort. When she encounters them, even though they be covered with the mask of religion she denounces them without anger as without pity.

### CANDLEMAS DAY.

Among the many feasts which the Church has established in honor of the Mother of God is that of the Purification, or as it is more commonly called, Candlemas Day. The purpose of its institution was twofold. First, to direct our attention to the purification of the Child Jesus; to the presentation of the Child Jesus in the temple and the meeting of Simeon and Anna with the Child Jesus and His parents. Secondly, as an expiation for the excesses to which the Pagans usually gave themselves over during the month of February. Hence we have the feast fixed for the second day of that month. Should this, however, be Quinquagesima, Sexagesima or Septuagesima Sunday, then the Mass of the feast is transferred to the next day if no greater feast fall on that day. But the candles are blessed and distributed and the procession held on the first mentioned day.

It is also the day when the Church blesses the candles she may need in her ceremonies during the coming year, from which fact the day derives its more common name. The lady should likewise avail themselves of the opportunity to secure a supply to be used in their homes for those occasions when it becomes necessary to administer Holy Communion or Extreme Unction.

Commemorated by the feast, as has heretofore been indicated, is the day when the Blessed Virgin went to the temple to offer a sacrifice to the Lord in compliance with the law of Moses. Such was the obligation resting upon every woman who had given birth to a child. Of course, the Mother of God was exempt from the law, yet she complied with its provisions through a spirit of humility and obedience. And her example should not be without most fruitful lessons to Catholics in general and Catholic mothers in particular. It teaches all the rigid obedience we should give the laws of Holy Mother Church. It is a reminder to the Catholic mother that when God has bestowed upon her the great prerogative of motherhood that she should not fail to make a visit to the church and thank Him.

The feast teaches still another lesson. According to the Jewish law it was necessary to present the first born in the temple that it might thus be consecrated to God. Here, again, we are taught the lesson of humility, and taught by God Himself. As He was God, Our Lord was subject to human law, yet He complied with its requirements that we might learn this lesson.

And as to the part of Simeon in the great feast that is, perhaps, best recounted in one of the anthems used on this day. Simeon, it reads, received an answer from the Holy Ghost that he should not see death before he had seen the Lord's Christ; and when they brought the Child into the temple, he took Him into his arms, and blessed God; and said, Now lettest Thou Thy servant depart, O Lord, in peace. And in another, \* \* \* She cometh, a virgin bringing in her arms, the Son begotten before the day-star; Whom Simeon, taking into his arms, proclaimed to the people to be the Lord of life and death, and the Saviour of the world.—Church Progress.

### JESUS OUR BROTHER AND FRIEND.

In the works of the Godhead, the three divine persons acted as one and had equal share, and the same we must say of all their works, for they are ever one and inseparable; and yet for sake of better understanding God in His three-fold personage of Father, Son and Holy Ghost, we seem for the moment to separate them, and attribute Creation to the Father, Redemption to the Son and Sanctification to the Holy Ghost; and we bring this thought home to us still more when we think of our Lord having taken our humanity and hail Him as the "New Adam," "Jesus Redeemer of the World," Brother and Friend to all mankind. So let it be, and from our heart of hearts let us hail our Lord and Saviour, our most loving and most loved Brother, our dearest and best—our bosom Friend.

How close are the ties of family and what strength and courage they bring to the individual members! A brother is a brother the world over. Distance may come between, time may cool affection, differences may lengthen the chain, and yet if there be the least drop of human nature left it will persevere keep the link of brotherhood unbroken; and the heart will long for reunion and hope of meeting again in brotherly affection as long as life lasts to make it possible. Next to brotherhood comes true friendship, and so, as the true brother is the best friend, the best friend after our brother, or in lieu of one, is the friend that acts as a brother to us. Both is what our Lord wishes to be to every mortal man. As our Creator we are the greatest object of His love; next to that love He bears Himself as God. We are doubly so by Redemption; we are trebly so by Sanctification, for it is then that the love of the three Divine Persons culminates in an unending love, since they would prepare us by grace for endless union with them in the happiness of Heaven. It is by this spirit life, this life of grace, that our Lord and our God would be our Brother and the Friend of our hearts during this earthly pilgrimage. It needs only our co-operation to make this union possible and effective.

Our Lord knocks at our hearts for entrance and says, "Son, give Me thy heart." The Father and I wish to make Our abode with thee. We have created thee. We have redeemed thee. We would make this salvation perpetual by our abiding with thee through grace, or by our indwelling through the Holy Spirit, and so your trine God would be enthroned in the three powers of your soul and you would pay welcome homage to them in your Faith, your Hope and by your Charity. And thus Our Lord, Man and God at once would be our Brother and Friend as He desires—our Brother to love, our Friend to assist us. Our brother to console us, to cheer and chide us; our friend to aid us, and to work with us in the great struggles of life. What a strength we would feel from such a union, and what great things we would do and dare once convinced that such a union is ours! And Faith teaches us it is so, as long as we are in the grace of God. It is grace that gives courage and strength, and we can say with Job that we know our Redeemer liveth, and with St. Paul there is laid up for me a crown in eternity. It is Our Lord Himself that tells us to be brave and resolute and say "If God is for me who is against me?" and St. Paul, declared that stripes and imprisonment, no manner of earthly evils, should ever separate him from the charity of God.

So let it be with us. United in our hearts to our Brother and Friend, Our Lord and Saviour ever dwelling there as long as we are loving and true to Him by the keeping of His Commandments. Let us go through life confident in His goodness, at peace and at rest with all the world, because possessing Him, the God of Peace and of Love, and serving Him with all the heart, mind and strength, and making our earthly anticipations—eternal realizations—in the possession of the Beatific Vision of "Jesus the All Beautiful" forever and ever in Heaven with the splendor of the Father and the Holy Ghost.—Bishop Colton in the Buffalo Union and Times.

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