The Catholic Record.

LONDON, SATURDAY, Aug. 1, 1903.

A COLLEGE COURSE.

Does college education pay? is a it as follows: "You bet it pays. Anything that trains a boy to think, and to think quick, pays. College doesn't make fools; it develops them. It doesn't make bright men; it develops them. The fellow, who hasn't had the college training may be just as smart, but he is apt to paw the air when he is reaching

in college is, so far as success in life goes, time lost.

DOGMAS.

It is amusing to hear a magazine writer dilating on his emancipation from dogmas. He gives one the impression that he conceives a dogma as some kind of a wild and weird thing the lips of gentlemen whose integrity faces his fellows on equal terms." which he has somehow or other managed to escape. But would it not be better to look up the meaning of dogma and when he knows what he is talking doubt it. The fact is-and we speak of about it may dawn upon him that emancipation from dogma as he understood it usually connotes slavery to dogmas of his own. This should have a chastening influence upon his eagerness to impress his dogmas upon others. We Or, to put it another way, the adcertainly believe in dogmas, but it rests dresses are like the guns in review upon something more stable than overheated imagination or baseless facts or the mere dicta of those who chant the praises of what they are pleased to term the progress of science and of modern civilization. In a word we prefer to get our dogmas from him who has been commissioned to deliver them to mankind.

OUR GRADUATES.

During the weeks past we have derived much pleasure from attendance at commencement exercises. It is good to hear the brave words of the graduate. It may evoke a smile from those who have passed through the stage of illusions, but it is as pleasant to the ear as a strain of exquisite music. And it is music-the music of enthusiasm and of youth; of hearts that reck no fear and look out upon the world as a place wherein to write their victories in the years to come. So be it. Experience will teach them a few more things, and charge heavy fees for the same. But we wish them success. We hope they will be ever steadfast to their Alma Mater. One other thing they should keep in mind is this-on commencement day, somewhere in the hall, was a little woman who drank in every word and him during the years - mayhap deprived herself of comforts and even necessaries to keep him at college. His always hearken to her because it is our duty and because also the mother's heart sees far and knows many things which are not in books.

PRESBYTERIAN INCONSISTENCY.

The Theological Seminary of Princeton, N. J., has just received a donation of two millions of dollars. The money is, as the giver stipulates, for the extension of the Church of Christ upon earth and the promotion of the glory of God. This being so, we fail to see how the dollars can, without doing violence to conscience, be claimed by the expounders or propagators of Presbyterian tenets. Before attempting to gain assent to their particular creed they should be sure that the creed is true. Without this certainty they would be like the mercantile gentleman who inveigle the public into purchasing adulterated goods for the pure article. Are they sure of their creed? May they say: "Though we, or an angel from Heaven, preach a Gospel to you besides that which we have

preached to you let him be anathema.' If they do say it, it will take a deal of talking to bring it beyond the domain of gratuitous assertion. Suppose, for instance, an outsider interprets the Bible in one way and a Presbyterian in another, who [is to decide which is right? There is, of course,

to see how a Confession that is true at one time and false at another is going to put them in better plight. A creed week has manifestly its defects as a question we find in letters of a self- basis on which to rest one's religion. made merchant to his son. He answers It reminds one of the historic politician who said:

"These are my principles, gentle-men, but if they do not suit you, they can be changed."

THE AVERAGE CITIZEN.

Just now we are threatened by a zenship. Recent events have proved and in consequence sundry individuals humor. are devising ways and means to cleanse them. It is a good sign to see men with authority devoting their energies to this important matter. The enunhearing, especially when they fall from reap an abundant harvest, but we course from personal observation-that these gentlemen are either working in the wrong field or trying to root out stones with a hoe when they ought to be using blast powder for that purpose. days-they make a great noise, but they hurt no one.

The average citizen is either apathetic in this matter or a voter who is obedient to the behest of the wardheeler and in whose eyes the unpardon-

able crime is recreancy to his leader. By an apathetic citizen we do not mean one who takes no interest in things political. He does-that is, he indulges in beautiful generalities and believes in fighting wrong in the abstract. He is a member of some club or other, organized for the purpose of fighting bribery and practical corruption and obtaining honest and competent officials. But does he ever fight? Or does it happen that just as the trumpet sounds for battle he is-due, we suppose, to excessive speech makingout of breath, and is thereby prevented from carrying out his plan of campaign. Committing the question to our readers, we content ourselves with saying that in a contest for something in particular there is generally but one contestant in the field, and that is the political boss. He knows his opponents; he appraises at its true value the vocal bric-a-brac they lay store in, and rates them as individuals whom he can either terrify or befool. At times the prospect of some lucrative berth closes diploma. Perhaps she could scarcely see him through her tears. That little woman is his mother. She prayed for woman is his mother. She prayed for government is a factor in the making of a poltroon, and in this connection our readers will advert to men who, having had an opportunity to demonstrate a then the privilege and glory to keep fearless and independent citizenship, her always proud of him. God bless sacrificed it in order to remain political our mothers! They have earned our henchmen and are remembered only for love, and we pity the son who puts a sycophancy and cowardice. Yet they note of sadness in her voice. May we could talk eloquently about corruption!

THE "TALKING" CITIZEN.

Men like these may orate till the crack of doom, but so long as there are men who put ambition and greed before country, and voters who know little and care less about their responsibilities, they will agitate the atmosphere, and nothing else. At all events they will not bring us any nearer to better things. We sympathize with these gentlemen in their talk-that is, we feel sorry that they should labor much and gain nothing. But if they wish conditions changed, why not begin an attempt to change them? Why not come out from the club-room and organize and rally around them the honest and self-respecting citizen who is not out for the graft and who does not crawl before the political magnate. Why not? But when did we ever see them in the open, meeting the boss on his own grounds and fighting him to a finish. If they believe that corruption exists, they should, as citizens, bound to contribute their quota to right government, make an effort to eradicate it; if they do not, we are at liberty to class them as citizens who have peculiar methods of achieving notoriety or as mere spinners of stories which are based on imagination rather than on facts. All this talk about nothing in particular serves no practical purpose. the [Confession has been toned Supposing that corruption does exist, the classic style of the Augustan age

down to suit the requirements we may be pardoned for induring as to of the age; consequently, then, we fail its habitat. And were we given this to see how a Confession that is true at information it would be cowardly to Papal jurisdiction to express a hope blame it on politicans alone. Every that the motives and aims of his succitizen is equally guilty. The men of cessor will be no less humanitarian than which can be changed any day of the standing for instance who allow civic affairs to be manipulated by individuals who turn the council chamber into a bear garden or comic opera theatre, have little grounds for denunciation. More than this, their supine negligence stamps them as men who are deficient in public spirit and patriotism and who allow a clique to cast dishonor on the public service and to engender of the malarious Campagna, is not necessarily fatal to longevity. From the day Cardinal Pecci ascended the throne he personally won our praise. It spoke well for the Church as a deluge of disquisitions anent good citi- rising generation. They may smile at that political waters are not so crystal- makers, but such a smile is more indica-

reading his evening paper and saying

flinching Courage.

London, Eagland, July 21.—The Rome correspondent of The Times says that Pope Leo preserved until the end the full use of his mental faculties. It was not with him, as it is often with the very aged, that the mind died first. However low the flame of life flickered in the dying body, there was no darkening of the steady radiance of his intelng of the steady radiance of his intellect, nor any failing in the serene equanimity wherewith he awaited the equanimity wherewith he awaited the summons that must sometimes seemed to have been long in coming. His was the courage that was content to wait and endure. "Have courage, hely Father!" said Cardinal Rampolla, on taking leave the other day. "Courage," His Holiness replied with gentle irony, "have I no courage?" It was. age, 'His Holmess replied with agents irony, "have I no courage?" It was, indeed, a quality he never lacked. It shone out from his very face. There many who must remember his appearance, when, surrounded by all the splendor of the Pontifical Court, he was carried to St. Peter's for his jubilee. The fragile form, bent with the weary weight of years and office, the wasted, pallid and deep-lined face, gave an idea of infinite fatigue, but in the deep-sunk eyes there still lurked the unquenched ire that betrayed the indomitable soul. We know from his pathetic lines and verses how heavy the burden sometimes but the great keys are now surrendered, and the weight borne so many years with such gallant and unflinching courage has been lifted at last.

Most Admirable and Loveable of

Men. The "grand old man" of the nineteenth century have nearly all disappeared from the scene, and he who has peared from the scene, and ne who has just taken his departure was second to no other in either personal character or official position. Leo XIII., as the head of the Roman Catholic Church, was venerated by the members of that

in Italy before he was elevated to the Papal chair. Under the regime of his predecessor she had been despoiled of her temporal domain, so that the only piece of Italian territory remaining under her control was that enclosed by the walls of the Vatican palace, and it was held under a concordat. The fear of the faithful and the hope of the alien, that with the decay of the temporal power the spiritual influence of the Papacy would decline, has been falsified by the event. No Pope in the long line of his predecessors exercised a spiritual influence so wide or so potent as his, and this fact is the more remarkable because his methods were free markable because his methods were free from anything like spiritual dictation. His encyclicals have been appeals to the reason and conscience of his eccles-iastical subjects, and have generally dealt with matters of athieul consonial dealt with matters of ethical or social dealt with matters of ethical or social importance in which they and other Christians had a common interest. He was a close observer of social and religious conditions in many lands, and

ligious conditions in many lands, and his sympathy with the distressed and the oppressed was the most outstanding feature of his personal character.

As a statesman Leo XIII. was cautious and sugac ous. He lived to see-Spain driven out of the Philippines, but he lived also to compines, but he lived also to compine the concordat by which the plete a concordat by which the vested rights of the Catholic brotherhoods were recognized and guaranteed by the United States. The greatest grief of his latter days was the expulgrief of his latter days was the expul-sion or suppression of the French relig-ious societies. This must seemed to him peculiarly heinous after his formal, considerate, and beneficial recognition of the French Republic a few years be-fore.

Leo XIII. was personally one of the most admirable and lovable of men. Gentle in disposition, refined in temperament, gifted with rare ability, and cultured to an unusual degree, he must have been a charming companion, the more so as he had also a keen sense of humor. He was a poet by nature and was also a master of the poetic art. His published Latin verse approache

his undoubtedly were.-(editorial) Toronto Globe, June 21.

His Administration Made for Goodwill, Tolerance and Righteousness.

Though an aged man when he ascended the throne Leo XIII. has reigned longer than any of his predecessors, transcending even 'the years of Peter,' proving, as did the last Pope, that the Leonine hill though its feet are often bathed in the damps its feet are often bathed in the damps of the malarious Campagna, is not who raise the objection that time spent line in their purity as they might be, tive of imbecility than of a sense of Conneil a conclave should have resulted best possible. Pope Leo Let us remind them, in the words of a career with a pronounced liberalism very strenuous politician, that "it is not the man who sits by his fireside liberalism itself in the selection of Franchi as his first secretary of state, but was checked by the almost immediate death of that ciation of the principles which should guide the citizen is always in order and is certain to receive an attentive into the rough hurly-burly of the caucus and is certain to receive an attentive into the rough hurly-burly of the caucus to study habitually the Holy Scriptures and the political meeting and there sale of the Bible in the modern speech the lips of gentlemen whose integrity is above suspicion and whose ability is unquestioned. We hope to see them NON-CATHOLIC TRIBUTES TO LEO XIII.

Sale of the Bible in the modern speech of Italy. He set himself to the building up of a moral sway over the nations by urging, long before the present Czar took the matter up, arbitration in The Possessor of Gellant and Unnot the Hague, the world's temple of

There has been throughout his tolerant reign a steady amelioration of feeling towards the Papacy which re-cently found a remarkable illustration even in Scotland in the letter sent to the Pope at the end of 1901 by the University of Glasgow. . . . Upon all University of Glasgow. Con an social questions, Pope Leo was ever a mildly aplifting influence. In his comparatively recent encyclical on Christian Democracy he told the Church to persuade the people to shun everything having a seditious and revolutionary character, to respect the volutionary character, to respect the rights of others, to observe sobriety, and to the teaching of religion, as that was the only way to universal social peace. . . The world will remember him as one whose administration made for tolerance, good will and rightmade for tolerance, good when eousness. . . It is a very lonely life that has ended. While a Pope is brought into contact with the ecclesiance when the contact with the ecclesiance when the contact with the contact with the contact with the contact with the contact when the contact with the contact with the contact when the contact with the contact when the contact with the contact when the contact when the contact with the contact when the contact when the contact with the contact when the con tical and political life of the whole world, he is environed with 'august privacy' in daily life. So far is this carried out that not even crowned heads may be seated at the solitary table of the Sovereign Pontiff. . . . —(Editorial) Daily Witness, Montreal, July 20.

ST. PETER'S CHAINS AND THE PORTIUNCULA.

AUGUST OPENS WITH TWO SPLENDID MANIFESTATIONS OF THE MOTHER-HOOD OF THE CHURCH.

N. Y. Freeman's Journal.

On the breezy summit of one of Rome's seven hills, the Esquiline, stands the grand old Church of San Pietro in Vincoli—St. Peter in Chains. It was built in 439 by the Empress Eudoxia, Sixtus III. being Pope. The church was built as a shrine for the chains with which St. Peter was bound in Jerusalem and in the Mamertine Prison in Rome, and which latter he reat communion; as a statesman among tatesmen he was respected and adired by all students of current political events.

The Church had fallen on evil days

The Church had fal bound St. Peter in Jerusalem and which was struck off by the angel. When Eudoxia laid the part of the chain Eudoxia laid the part of the chain which she had near that of Pope Sixtus the two miraculously welded into one— tradition tells us—and Eudoxia generously relinquished her ownership of the treasure and built the present Basilica as a resting place for it forever. St. Sixtus III. dedicated the church to St. Peter in Chains and fixed August 1 as a perpetual feast for the veneration of the glorious bits of iron. Here on the 1st day of August, ever since, the faithful come in crowds to see and to kiss (and some to cry over) the precious links—unlovely to mere human sight, but not to be exchanged for nor compared with all the jewelers' work of the whole world.

whole world.

In the sacristy of this church, still young with its fitteen hundred years, is built in the wall a safe closed with splendidly wrought bronze doors, the work of the brothers, Pietro and Antonio Pallajuoli, whose honored tombs are also in this church.

Three keys lock these doors—one the ope has, one is in the keeping of the Pope has, one is in the keeping of the Cardinal who takes his title from the Church, and one is given to the Canons Regular of St. John Lateran, who have the care of the chains and whose office t is to present them for the veneration a faithful.

Clothed in surplice and stole one of these Canons opens the bronze doors and gratings of gold behind the doors, parts the silk curtain and reverently lifts out the venerable irons. kneeling pilgrim kisses the chain and the Canon touching his neck with the collar part says:

"May God by the intercession of the Blessed Apostle Peter, deliver thee from all evil."

This is a second and the second a

After the pilgrims have venerated the sacristy to go to the high altar in the church where are preserved the mains of the seven Machabees and their mother Salome, who were mar-tyred during the persecution of the Jews by Antiochus, 167 years before the birth of Christ, for their fidelity to the Mosaic Law. These are perhaps the Mosaic Law. These are perhaps the only real relies of the old Law in the custody of the Church. The same empress who built the Church of St. Peter in Chains had these remains of the Machabees brought from Antioch, and Pope Sixtus gave them the place of

honor under the high altar.

Another great object of interest in this altar is the famous statue of Moses by Michael Angelo. It draws crowds of visitors every year up the steep via St. Pietro in Vincoli—artists and others

pay their homage to the glorious chains of St. Peter never fail to remember that our Lord Himself instituted another universal feast, linking it with St. Peter in chains by appointing as its date "from the first vespers of the day of St. Peter in chains."

In those words our Lord Himself fixed

In those words our Lord Himself axed the feast of the Great Pardon of St. Francis of Assisi, or the Feast of the Portiuncula, as it is better known. Assisi is a little town on an Umbrian Hill seventy-five miles or so outside of Rome to the north and east.

Its picturesqueness and healthfulness would alone keep it famous, and the splendid ruin of a temple of Minerva shows its age and ancient importance. But all its fame and beauty and worth are now centred in its possession of the cradle of the Franciscan Order—the

This is a little old chapel round which is built an immense church. Early in the year 1209 this little chapel stood by itself and partly in ruins. It be-longed to the Benedictines of Assisi and had been dedicated to Our Lady of Angels. The Benedictines had out-

grown it and left it.
Francis of Assisi, Bernard of Quintavalle and Peter of Catana, three youths who had taken upon themselves to fol-low literally the Gospel of Counsels, "If thou wouldst be perfect sell all thou hast, give the price to the poor, and follow Me," had with their own hands repaired the little chapel. hands repaired the little chaper. Years later, when they numbered twelve and had no place to meet in prayer and for reading their office, they joyfully accepted this chapel as an alms from the Benedictines.
Francis called it the "Portinneula,"

or little portion, and themselves the "Friars Minors." Glorifying in possessing neither bed nor board, and trusting to charity for their scant clothing and scantier food, they gave themselves to prayer and preaching penance, after first obtaining the sanction of the Head of the Church on their singularly

be clothed.

The exalted and absolute renunciation of the world won them crowds of followers. From Portinneula they went out in twos and threes to all the towns of Italy, calling on the people to turn from the accumulation of earthly riches to the laying up of treasure in Heaven. Everywhere crowds flocked to them, and always a number stayed, begging, the ball. treasure in Heaven. Everywhere crowds flocked to them, and always a number stayed, begging, the habit and rule of life and forming themselves into new communities. In ten years there houses of the Friars Minors were these houses of the Friars Minors were all over Italy and the surreunding countries, radiating from the Portiun-cula in all directions like rays from

St. Francis found the supervision of them quite a problem. At Pentecost, 1219, he called them all home to the Portincula for a general convention, or chapter, so that permanent organiza-tion and perfect unity in their rule might be made sure. Five thousand of them assembled in

the field around the little chapel-Cardinal sang High Mass for them, St. Dominic, the great friend of St. Francis. accepted a seat in their council, thus setting a precedent ever since kept up of a fraternal and formal interchange courtesies between these two great Orders in the Church. To the Benes they had already owed their first abiding-place.

St. Francis joyfully found that the zeal for mortification and self-abaseme his sons went hand in hand with their zeal for souls. Devotion to Mary Im-maculate, devotion to the Pope and devotion to holy poverty were the import-ant statutes fixed in this first general chapter of the Friars Minors, giving them a distinct and fixed character and with renewed confidence and zeal St. Francis sent them out again from Por-Francis sent them out again from Por-tiuncula to bring by word and example their brethren in the world to the foot of the cross. A few months later five members of his order were martyred in Morceco by the Mohammedan chief for preaching Jesus Christ. This was Morocco by the Mohammedan tear variety of preaching Jesus Christ. This was great consolation to St. Francis, who exclaimed on hearing the news: "Now I can say with all safety, I have five

we may be pardoned for inquiring as to as neatly as any modern Latin verse much to be executed as to be conseof My name whatever favor thou pleaseth and I will grant it to thee; for I have given thee to the world to be the light of peoples and the support of Mr. Church. My Church

When he found breath to speak, St.

When he found breath to speak, St.
Francis answered:
"O thrice Holy God! Since I have found favor in Thy eyes I, who am but dust and ashes and the most miserable of sinners, conjure Thee with all the respect of which I am capable, to deign to grant to Thy faithful flock this signal grace, that all who, contrite and having confessed, shall visit trite and having confessed, shall visit this church, may receive a plenary indulgence and pardon of all their sins. I pray the Blessed Virgin, Thy Mother, the advecate of mankind, to plead my cause before Thee.

He saw Mary plead and heard Jesus

"Francis, what thou askest is great, who might not so willingly climb the hill to venerate either St. Peter's chains or the relics of the Machabees.

The men and women of lively faith who find themselves fortunately in Rome for the first of August in time to pay their homage to the glorious chains.

"Francis, what thou askest is great, but thou shalt obtain still greater, I grant thee the Indulgence, but on condition that it shall be ratified by My Vicar, to whom alone I have given ample power to bind and loose."

The vision vanished and Francis has-

The vision vanished and Francis has-tened to Perugia, where Pope Honorius III. then was. He told his story simply, and after considerable hesita-tion the Lord, who had granted this favor for the salvation of sinners, so directed the heart of His Vicegerent that he finally convented to this Inthat he finally consented to this In-dulgence and declared it valid for all future times, without enjoining any other conditions than a sincere con-fession and a devout visit to the Church of Portiuncula. This favor he limited, however, to only one day of the year, The saint, not yet knowing what day of The saint, not yet knowing what day of the year was to be chosen for the gaining of this Indulgence, prayed fifteen months longer to obtain the necessary light from God. It was only in the year 1223 that Christ again appeared to him, declaring it to be His Divine Will that the said Indulgence was to last from the Vespers of the 1st of August until sunset of the next day.

August 1, 1223, was a day of triumph for St. Francis. The little chapel and all the space round about it was crowded with people. St. Francis preached a wonderful sermon on the love of God

wonderful sermon on the love of God wonderful sermon on the love of God for sinners. Seven Bishops assisted in the solemn consecration of his little chapel, and in turn each one announced that henceforth all persons who should come there with a contrite heart and confess their sins from the first vespers of St. Peter in Chains till sundown of August 2 should receive full remission August 2 should receive full remission of all the punishment, temporal and eternal, due to their past sins. For, though sin is forgiven in the sacrament of penance, the debt incurred thereby still remains to be paid in this world or the next.

Then commenced so great a pilgrim age every year to Assisi on the first of August that all the confessors in the vicinity were occupied for every hour, day and night, of the nearly thirty-two hours of the duration of the indulgence. nours of the duration of the induigence. For two hundred years this was so, till Pope Sixtus IV., in 1480, extended the indulgence outside the Portiuncula. He granted to all cloistered nurs of the Franciscan rule the Indulgence in their respective chapels. Soon after the

order meet. There are four conditions to the obtaining of Indulgence. First, a good confession—for only one in a state of grace can pay his debt to Almighty God. This confession may be mighty God. This contession may be made a day or two shead, if more convenient. Secondly, Reception of Holy Communion, either on the first or second of August. It may be received in any church. Thirdly. The visit or visits to the privileged church within the hours appointed.

Each person may make many visits,

Each person may make many visits. but discipline requires that each visit be a distinct one, the person really leaving the church each time. Only once may the Indulgence be gained for one's self. It is a special day for the deliverance of the souls in Purgatory.

Fourthly. A short prayer for the in-tention of the Holy Father, and this should be said by the lips as well as in the mind.

Bourdaloue, Suarez and Bellarmine, three great lights of the Jesuit Order, have ably in their turn defended this indulgence of the Portiuncula against scoffers and adversaries in and out of the Church in times past, and many de-cisions of the Holy See have placed it eisions of the Holy See have placed it beyond all cavil a comfort and joy to faithful souls forever. Indifference is the enemy it has had to meet in our own century, but may the wonderful re-vival of Franciscanism, so evident in many directions, lead also to a new fer-yor toward this very special gift of our vor toward this very special gift of our Divine Lord Himself and His blessed Mother Our Lady of the Angels to the great St. Francis.

Correct Charity.

Blessed Apostle Peter, deliver thee from all evil."

This ceremony is repeated every 1st of August since the year 439, and often on other occasions, too.

"O happy chains," said St. Augustine of them, "whose links have been turned into diadems, making of an apostle a martyr! O happy fretters, with which the captive was dragged to the punishment of the cross, not so true from the salvation of souls. Ask of Me in One fine way to perform real charity

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