The Catholic Record. LONDON, SATURDAY, FEB. 4, 1905.

AN ALL EMBRACING CANOPY.

churches which dot the plains of embrace the flower and highest develop Europe, Carlyle says that religion ment of Catholic Church music, Adlies over them like an all-embracing mitting that the greatest contemporary heavenly canopy: like an atmosphere and life-element, not a horrible, restless doubt, but still less a far horribler cant: but a heaven-high unquestionably encompassing holiness interpenetrating the whole life.

SYMBOLISM IN ART.

Digby says that this architecture was fraught with typic and mysterious love. And he goes on to point out how a German writer explains the necessity for considering it in this symbolical point of view. Each of these gothic cathedrals was only a symbol of that magn ficent invisible Church which, pervading the whole state, had spread its roots to the lowest depths of life : he shows in theology, philosophy, science and policy, the principle of that social order and harmony which distinguished this remarkable epoch; for society was then constructed on the plan of a cross: Rome was placed as an altar at the point of intersection -a mystical altar containing as in a tabernacle the source by which faith is communicated. Around it was gathered the devout multitude united in one faith and one hope. The light of the Divine sun, descended, softened and colored by the Fathers and Doctors of the Old and New Testaments.

And Ruskin, viewing their vaulted gates, trellised with close leaves; their window labyrinth of tinted tracery and strong light; their misty manes of multitudinous pinnacle and diademed tower-the only instance that remains to us of a faith and fear of nations, says their builders have taken with them to the grave their powers, but have left us their adoration.

FAITH THEIR INSPIRATION AND STRENGTH.

These men were directed and inspired by faith and strenghtened by prayer. They looked with straining eyes into the invisible world, and, catching its harmony, put it as music on the lips-men-its type of beauty in canvas and marble and stone. Not whim or caprice or earthly beauty, or uncontrolled individualism moved them, but the things of the soul which they learned from the Church. To depict these, and in the distinctive style of the Church, was their ambition; and less in its resources, they went on till death stilled the heart, adding ever to the treasure store of beauty and truth.

BEFORE AND AFTER THE REFORMATION.

The Catholic religion, says [Chateaubriand, has covered the world with its monuments. Protestantism has now lasted three centuries; it is powerful in England, in Germany, in America. What has it raised? It, will show you the ruins which it has made, amidst which it has planted some gardens or established some manufactories. And Goethe, speaking of the German paintings prior to the Reformation, says that a spirit of indescribable sweetness, sol ace and hope, seems to live and breathe in them. But since the Reformation something painful, desolate, almost evil, characterizes works of art; and instead of faith skepticism is often apparent.

MYSTICISM vs HYSTERIA.

So in music also the Church has a style of her own. It may grate on ears nasccustomed to it, but use will work wonders, and we shall understand why it must always be unlike the music of the world. Modern individualistic music, says a writer, M. R. R. Terry, with its realism and emotionalism, may stir human feeling, but it can never create that atmosphere of serene spiritual ecstacy that the old music generates. It is a case of mysticism versus hysteria. Mysticism is a note of the Church: it is healthy and sane. Hysteria is of the world: it is morbid and feverish and has no place in the Church. Individual emotions and feelings are dangerous] guides, and the Church in her wisdom recognizes this. Hence in the music which she gives us the individual thas to sink his own personality and become only one of the many who offer their corporate praise.

ine Dealers

an.

When annoyed by criticism from any quarter, our subscribers should remem ber that Richard Wagner, an inconsiderable authority, says that the works of Palestrina, and those of his school, and Speaking of the builders of the of the centuries just before and after, composers have written Church compositions which are of great artistic merit, he avers that these masterpieces can have no claim to pure ecclesiastical style, and are better adapted for public performances as spiritual concerts than employed during divine service in Church.

For us, however, discussion is at an end. Rome has spoken: the question is settled.

CATHOLIC REPRESENTATIVES IN THE CONTEST.

Why has not the Church some representatives among the judges of the Gould Bible essay contest? Certain writers, convinced there could be only one solution to the query, unlimbered their adjectual batteries and went into action. But now it seems they were firing at non-combatants and at bogies conjured up by feverish imaginations. Be sure you're right, then go ahead, is one of their maxims, but they went ahead anyhow, and now a reverend professor apologizes for their impetuosity and 1eminds them that a full knowledge of the facts in the case would impel them to pay due toll to the eighth commandment. Another proof of the unwisdom of "knowing things that aint so." In a letter to the New World, Chicago,

Rev. John A. Ryan, professor in the Theological Seminary of the Archdiocese of St. Paul, informs us that the gentlemen responsible for the selection of judges were most anxious that at least three of these should be Catholies, and made earnest and consistent efforts to that end. They even delayed the prosecution of the work to see whether some Catholic representatives could not possibly be secured. Not one Catholic accepted their invitation. At the request of the committee Archbishop Ireland endeavored to find Catholics who would undertake the work, but he was also unsuccessful. The bold and simple explanation, says Father Ryan, of the nonappearance of any Catholic on the board of judges is that a reasonable and earnest search failed to discover a single one willing to serve in that capacity. Some of those who declined did so because they were themselves competitors for the prize offered by Miss Gould; others, like offered by Miss Gould; others, like On the Incarnation and Redemption, on Archbishop Ireland, owing to more the glories of Mary, on the seven sacrapressing and important duties; others | ments and on purgatory and hell there their social responsibilities, their opportunity and duty of influencing for the better the course of the national life. We are too often diffident, pessimistic, lacking in the courage, the mental alertness; or the enlightened zeal essential to self-assertion when opportunity makes self-assertion a duty. At any rate, concludes the professor, ' the present composition of the board is to be regretted; for it is a standing reminder that something is lacking either in the self-confidence or in the zeal of American Catholics."

It was a splendid opportunity for the advocacy of truth. Catholic scholars had the chance of a life-time to confer with distinguished non-Oatholic scholars, and to do away by the presentment of their views, with many a prejudice against the Church. They had a fair field, and their disinclination to break a lance for the faith may possibly strengthen in some quarters the notion that we are not so sure of our position as we claim to be. If a little catechism led the great Brownson to investigate and try Catholicity, what could we not expect from men trained to expose and defend

GEESE WHO DRINK BEER.

"Spectans" in the Springfield

the Church ?

"Spectans" in the Springuoid
Tribune has the following:
"The Republican published in its
'Gleanings and Gossip' column an
item stating that 'the London music halls are exhibiting a goose that drinks beer, and can dance a little clog.' "That's nothing. There are any number of geese right here in Spring-field that drink beer, and some of them

can dance a little clog, too.

"Speaking of beer drinking, note the pressure of poverty in any locality, and ask the reason of its exist. ence. Unerringly will the answer come that three-fourths of it is due to

God will do anything to save a soul that loves His Mother, or that has

intemperance. Now is a good time to

CLOSE OF THE LECTURES AT THE CATH-EDRAL AND ST JOHN THE EVANG-ELIST'S. -- "WHY I AM A CATHOLIC."

Pailadelphia Standard and Times, The lectures to non Catholics at the have closed, the former on Thursday evening and the latter on Sunday night. The attendance was large at both Much good has resulted already, and much more is anticipated as the seed sown takes root in minds

and hearts open to conviction.

At the Cathedral during the present week there were distributed about one thousand copies each of "What Catho-lies Do Not Believe" and "Had Christ a Mother ?" seven hundred and fifty of "Plain Facts for Fair Minds" an five hundred of "The Old Religion. A class for inquirers met and formed on Thursday evening in the chapel.

At St. John's Church several hundred copies of "The Question Box" were distributed, and the class for con verts now numbers twenty-two, and i

"WHY I AM A CATHOLIC."
"Why I Am a Catholic." was the subject of Father Sherman's lecture on Sunday evening. each day receiving additions. Sanday evening. Our Lord, said the preacher, established a Church, not churches, and said that "He that will not hear the Church, let him be to thee as the heathen and the publican." He compared His Church to one feld with one Shepherd. He speaks of it as His His Father and He are one; night before He prayed for His people that they might be one in like manner, in order, as He said, that the world might believe that the Father had sent Him. The Church of Christ to be one must have unity of government. One central government is essential to the unity of the family, the State and the nation, so also with the Church of Christ. In what Church do we find such government as makes for unity with a perfect oneness? The Pope, the Bishop of Bishops, is the successor of St. Peter, to whom Christ give the keys, saying. "Thou art Peter, and upon this rock I will build My Church." Without such headship there is no unity even feasible. In this mark of the Church of Christ the Catholic Church has no rival in the field. Without such unity no two of us would agree, let alone hundreds of mil-

The true Church must have but one faith, one creed. We either believe a doctrine or we do not. We must have an infallible means of knowing what God said and what he meant. God cannot change. There can be an evolution of doctrine from within, there can be no novelty, no accretion from without. There can be no reformation of the creed or of God's message. Such an idea is absurd on its face. There cannot be a creed for the first century differing from that for the nineteenth. What Church has but one creed? Look at the history of the past three hundred years, and even now look at what is taking place among the sects. In this congregation of this Church unity of faith exists. It does likewise among the 250,000,000 Catholics of the world. seasing and important duties; others are on paragraph of the season of t agree in doctrine? Some say Christ is God, others deny His divinity. Some say baptism is essential, others that it is not. But those of the one faith cannot deliberately deny any defined dogma without ceasing to belong to the Church. They cease to be Catholics, and the Church does not claim them.

MARKS OF THE TRUE CHURCH
The true Church of Carist must have unity of worship. Sacrifice has been the form of worship since the dawn of the race. Cain and Abel offered sacrifice. From their day to this there never has been a real religion that had not a sacrifice. One Christian Church has a sacrifice, an altar and a priest-hood. Take away the sacrifice from that altar and there is no need of this

building.
The Church of Jesus Christ must have unity of government, of faith and of worship, and I must therefore be a Catholic in order to keep my reason

and my faith. Catholicity is also a mark of the true Church of Christ. Catholic is the proudest name in the world. For the past nineteen hundred years every unbeliever has tried to take that name, but without avail. What St. Augustine said fifteen hundred years ago w can echo to day. Others may pretend to be Catholics, but the world knows what Church is the Catholic Church. what Church is the Catholic with A generation ago we were twitted with being Catholics by those who now try to pretend they are Catholics. Church that is not known all over the world is Catholic.

Here Father Sherman referred to finding a Catholic Church and no other in every village in the Philippines, and in every village in the Philippines, and paid a tribute to the work of the much abused friars. He also quoted an American general as saying that a cer tain large church in Chicago would be considered small in the Philippines. What Church, he asked, is at home in all the world? We all know what one. Its universality is not of an hour nor of

a day, but of nineteen centuries.

"Let me ask my Methodist friends did John Wesley die on the cross for you? Was the Church of Christ not founded until about two hundred years ago in England, and has it not extended ago in England, and has it not extended much beyond England and America? Was John Wesley infallible?" Similar queries were put as regards the Bap-

terians and Calvin, the Lutherans and

Luther, and then the preacher asked.

Had any of them any more right to start a church than I have?

This is a question of a divine faith, of a divine religion, one God and one Saviour. It is not a question of allegiance to country, to college or to family. It is a question of allegiance to God and to truth. All other forms of religion in this country are of human origin, and are changeable in creed.

Here Father Sherman referred to the catholicity of the Church as shown in Chicago alone, where its adherents speak forty-three languages, and where a daily paper recently said that three-fourths of those who worship God on Sunday are Catholics.

THE MARK OF HOLINESS.

The preacher then took up the mark of holiness as being essential to the true Caureh of Christ, and asked where does the world look for models of sanc-tity. Christ is a model, but who does world call saints? Of what Church were those enrolled on the splendid calendar of saints? Did you ever hear calendar of saints; Dil you got hear of Protestantism canonizing a saint? When Mark Twain writes of Joan of Arc, he writes like an inspired prophet. The old Church believes in saint, the others don't even believe in the possibility of sanctity. What does sanctity mean? That those who are holy live for God alone, not for the world. Here Father Sherman paid a tribute to the Sisterhoods of the Church. Are they not women with human hearts? Did they not love their fathers and mothers? Why should they not like the nice things of earth as do other women They give up their property in wealth-thirsty America; they yield their own will to that of the humblest superior the Church may place over them. Do you think all this easy? Try it. Yet all this is done for the love of God by tens of thousands of men and women in the Catholic Church. fice. It means self-abnegation. It means following Jesus Christ from Bethlehem to Egypt, from Egypt to Nazareth, from Nazareth to Calvary. That preaches to the world the genuine note of Christianity.

But, it may be urged, there are scandals. Yes, the Church is holy, but it has room for the wicked as well as for the good. It has its Magdalens and its the good. It has its Magdalens and its prodigals, and they know where to find at any stage of life effective means of doing good, of rising from their sins and starting anew; and if they do not follow this course it is their fault. The Church is not to blame. The priest is there with authority to forgive their is there with authority to forgive their sins, and on our altars every day is the Lumb of God slain for us, and, most efficacious help of all, our Eucharistic

Lord to strengthen us.

To become a convert means to make sacrifices, to overcome obstacles, John Henry Newman, Henry Manning, Frederick Faber, men of giant intellects, splendid hearts, men of position in a church full of scholars, found themselves uneasy and unsettled made sacrifices, came to the Church and never more were troubled by doubts. That list could be wonderfully extended of those who have found the Church the harbor and haven of

Here Father Sherman alluded to the conversion of a college professor, whose step came as a result of reading the works of the fathers, such as Augustine Chrysostom, Bernard and others near Apostolic times. This learned teacher found that the fathers believed exactly what the Catholic Church teaches to day, and that he must either come a Roman Catholic or cease to THE QUESTION BOX.

In answer to questions from the box, the preacher said that what are essentials must be determined by the only competent authority, the Church; that the Church has a body and a soul. Baptized Christians living according to Baptized Christians fiving according to their best light are of the soul of the Church; but if they believe the Church to be right, or feel that she may be and refuse to investigate her claims, they are not in good faith and will be lost. A writer who objected to too much "machinery" in the Church was told that practically all the officers that 250,000,000 have to do with are the Pope, the Bishop and the priest. single United States regiment has A single United States regimen has more officers relating to the individual soldier and infinitely more red tape. The "machinery" of the Caurch is a model of simplicity. In answer to one who advanced the branch theory, he pointed out that it was essential to the life of a branch that it be united to the

On the same evening St. John the Evangelist's mission to non-Catholics was coming to a close. Father Court-ney discussed "The Religion of the Future," in which he considered the unrest in the religious world, showing the numerous warring sects of Chris tianity and the constant changing of creeds outside the fold. The question naturally arises whether agno materialism and rationalism shall be in the ascendancy, and men be simply guided by the sentiments of their own hearts. Shall Christians be guided by their interpretation of the written word of God, or shall they be governed by Church authority as maintained by the Church of Jesus Christ in unity down to

the present day?

The non-Catholics were thanked for the interest displayed in attending the lectures, which was an evidence of the spirit of God moving the honest inquirer. The speaker expressed the hope that when God sees fit to inundate their souls with light, He will also give them

THE HIGHEST DEVELOPMENT. | CATHOLIC TRUTH FOR NON-CATH- tists and Roger Williams, the Presby- of Bread in Apostolic Days and the Reilly was the preacher, and he asked his hearers if they had their Bibles with them to follow his Scriptural refer ences, and if not, to take notes and verify them when they reached home. His first quoted text was I. Cor. ii. He said in part that the question of the worship of Jesus Christ is an important one, as perhaps nothing is so badly carried out to-day as the worship of God. It is conceded by all to be a du but is rarely faithfully performed. Men seem to think they have done enough if they live honestly and occasionally attend a song service and hear a sermon. This may be a very good way of wor-shiping God, but it is not in full accord

with the plan of Jesus Christ. A WORSHIP OF SACRIFICE.

The G spel testifies that in merging the old law with the new there was to be a new worship, not symbolic merely. but a real sacrifice – a sacrifice not of goats, nor of sheep, but of the same Blody and the same Blood that was offered to the Father on the cross of the Mass. Calvary It is this mark of sacrifice which differentiates true Christian worship from that of unbelievers. The Apostles were participating in an official act of worship in the breaking of bread. You will find throughout the New Testament that this contituted the official act of worship. It was not a mere gathering for prayer, nor for preaching. St. Luke tells us that Carist's first appearance after the Resurrection was at Emmans, and that the disciples who walked with Him did not know Him until He broke bread with them. In the second chapter of the Acts of the Apostles, 42 46, we find that participation in this official act of worship was a test of loyalty.

THE REAL PRESENCE. We can omit the fact that the Bible is inspired, and, taking it merely as a historic work, establish the fact that the first act of the Apostles in the worship of God was the breaking of bread. Here reference was made to various Here reference was made occasions where breaking of bread was the only form of worship mentioned. Quoting from 1. Cor. x., 16, where St. Paul says, "The chalice of benediction, which we bless, is it not the com-munion of the Blood of Christ? And the bread, which we break, is it not the partaking of the Body of the Lord?" The preacher urged that St. Paul could not be speaking of a mera memento. This he said was a realization of the promise in St. John vi., 48, etc. And here the preacher came back to the doctrine of the Real Presence, and said that the Jews of those days, like the doctrine of the Real Presence, and said that the Jews of those days, like the dissenters of to-day, very naturally asked, "How can this man give us His flesh to eat?" They clearly understood Jesus as speaking literally. Did He correct them? No, He insisted on what He said. Being the God of truth, He was consistent. We could reasonably believe Jesus Christ to be supereminently consistent. We know from the Scriptures that every time Jesus spoke figuratively and was understood literally He corrected, but whenever He spoke literally and was so understood He insisted. Again, whenever the Jews spoke figuratively of eating a man's flesh or drinking his blood, it was meant to calumniate him or to villify him, and nothing was so offens ive to the Jews as eating human flesh

and villify Him.

How was it possible? He answered that by referring to His coming ascension, showing how by His own power He would ascend to heaven. Father Reilly said that in the catacomis we would ascend to heave a captifice and and villify Him. find altars testifying to a sacrifice, and that the symbols used indicated a belief in the Real Presence. For instance, pelicans, which feed their young with their own blood. Again, we find that amongst the charges made against the early Christians was one that they ate flesh and drank blood and they were accused of eating little children, be cause the discipline of the secret, to keep the sacred mysteries from pro fanation leaked out and was thus inter refers to the ceremonies of the much like those of the present day, though the ritual has been enriched. At the Reformation the ritual was torn disappeared from it and only a memento emained. How can a communion ser vice, be it ever so devout, be a substi-tute for the Real Presence?

The priest at this altar to day can The priest at this altar to day can trace his orders back to Jesus Christ, When he to-day says, "This is My body, this is my blood," Christ is as truly here as at Bethlehem, at Calvary or in heaven. If He could so veil Him-self as to be unknown to the Apostles at Emmaus, so can He here in the sac rament of the altar. As Mary saw her God in the Babe at Bethlehem, so we see Him in the Host changed by and through His omnipotent power. Granted that the sacrifice has grown in cere mony and in ritual, yet it is the same identical act of worship. We do not lose our identity simply because we have taken on a larger form than in infancy. It is the same with ritual. Turning to the altar, the speaker

"Here is the force which vitalizes the Church of Jesus Christ. Here is what makes this temple not a mere meeting house, but the inner court of the King of Kings, where His children come to speak to their Lord. You who are not of the fold cannot know the comfort the soul receives after a for-

CATHOLIC NOTES. Subscriptions are being raised in London for the purpose of erecting in that city a statue of Joan of Arc. Pretestants are donating as well as Catho

Bruchesi to have an auxiliary bishop and has nominated Monsignor Zotique Raccicot, now Vicar General of Mont real to the office.

Pias X, has sent personal letters of greeting to all the European sovereigns whose countries are in diplomatic intercourse with the Holy See, and has received a large number of congratulatory messages from the courts of the various countries of the world.

The solemn investiture of Most Rev. Archbishop Moeller with the Pallium will take place at St. Peter's Cathe dral, Cincinnati, on Feb. 15. His Eminence Cardinal Gibbons will officithe same ate. Right Rev. J. J. Hartley, Bishop Columbus, will be the celebrant

From the London Catholic Times we learn that H. Down, manager of the National Provincial Bank, Ledbury, and his wife and entire family, together with a number of other members of the Church of England, were received into the Catholic Church at Ledbury on the Catholic Church at Leabury on Christmas Eve by the Rev. Father Begley, rector of the mission. The Rev. F. V. Reade, grand nephew of Charles Reade, the novelist, and lately curate at St. Clement's Anglican Church, Cambridge, has al received into the Catholic The ceremony took place at the Oratory, Edgbaston.

Wilhelmine von Hillern, the novelist of international fame, who has been living for years at Oberammergau, was recently received into the Catholic Church. At about the same time the conversion was announced of the dra-matic poet, Martin Unterweger, and of his wife, the well-known authoress, Rosa Stolle. Another recent conversion is that of Dr. Ludwig Seidel, formerly 2 Protestant preacher and until a short time ago Professor in the Gymnasium of Breslau. He will enter a seminary and study for the priesthood. It is rather a significant fact that conversions to the Catholic Church, though frequent enough in Germany, are not often mentioned in the press.

New York January 16,-St. John's Hospital in Long Island City, conducted by the Sisters of St. Joseph, has received a basket made of gold wicker work standing four feet in height, and filled with artificial flowers made from feathers and stuffed birds and insects. from Mrs. Theodore Roosevelt. Mrs. Roosevelt asked that her gift be placed on the alter of the hospital chapet.

Many of the servants in the employ of
the Roosevelts when they are living at
Oyster Bay when taken ill or get in-

WHAT A BISHOP'S IMPRIMATUR IS.

The Most Rev. William Walsh, D. D., Archbishop of Dublin, Ire., has warned the faithful of his jurisdiction of leaslets containing prayers or recommending special devotions, and having what passes with simple people for the Archbishop's imprimator, though without the name and address of any printer or publisher.

also promised blessings to those who ate His Body and drank His Blood, and, according to the Jewish figure, this would have meant that He would righty reward those who would calumnists an Imprimatur is attached, without the name of the publisher, and without a statement also of the place where the book was printed, and of the year of

I may take this opportunity of pointing out that in advertisements and other notices of books, a very misleading use is not infrequently made of the fact that the book in question bears an Imprimatur-the Imprimatur being referred to as showing that the Bishop who has given it has formed a favorable opinion of the book, and bas expressed that opinion in official form. Sometimes, too, it is added that the Imprimatur has been given by a particular Bishop whose recommendation of the book may be regarded as having some special weight.

Now, an Imprimatur is not a recom-

mendation of the book to which it is attached. It conveys no sort of approval of the work. A Bishop for whose Im-primatur a work is submitted may per-haps disapprove of the views expressed in it by the author. He may even regret that the author should have thought of publishing the work at all. will not justify him in withholding his Imprimator, or official License for the publication of the work, it it is found to be free from error in the matter of faith

The Imprimatur is simply an official statement from the Bishop that the requirements of ecclesiastical law have complied with; that the book has been examined by some duly appointed Cen-sor, who has certified to him that it or morals; and that, in these circumstances, he gives the formal permission for the publication of it, without which the publication would be a violation of ecclesiastical law.

An Imprimatur, in itself, conveys

nothing more than this. As a rule, the book to which it is attached is not even seen by the Bishop. His responsibility in the matter begins and ends with the selection of one or more ecclesiastics, sufficiently learned, prudent, and painsportant duty of the censorship of certain classes of works, published in his diocese.—The Pilot, Jan. 11.