

The Catholic Record.

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

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The Catholic Record.

London, Saturday, July 30, 1898.

A Pretty Good World.

This world's a pretty good sort of world,
Taking it altogether,
In spite of the grief and sorrow we meet,
In spite of the gloomy weather,
There are friends to love and hopes to cheer,
And plenty of compensation
For every ache for those who make
The best of the situation.

There are quiet nooks for lovers of books,
With nature in happy union,
Where cool retreats from the noontide heats
Where souls may have sweet communion,
And if there's a spot where the sun shines not
And if there's a wrong, we know ere long
And if there's a lamp to light it,
That the God above will right it.

—John Larmer.

A TRUE CATHOLIC.

The sign of a good Catholic is a filial reverence for his Church. For him it is always the home of God. Its ministers are the ambassadors of the King, and to respect them and to withhold the words of censure and criticism is as natural to him as eating or sleeping. He has the Catholic spirit of reasonable obedience. He is not up in arms at the appearance of Church authority. He is not one of the "liberal" or worldly Catholics who have the heaven-appointed duty to tell their less favored brethren when and how a Bishop should speak. He thanks God for his faith, and knows that he has but to protect it. May their tribe increase.

OUR OPPORTUNITY.

The missionary scheme of the Paulists is bringing many into the true fold and inducing others to have a suspicion that Catholicity is not exactly the thing described in the fanciful pages of the writings of Protestant controversialists. They lay great stress on the importance of disseminating Catholic literature. Now here is an opportunity for every Catholic. The Truth Society can supply him with leaflets and tracts, and by giving them to friends, etc., he can play a part in the great work of re-uniting Christians under one Shepherd.

A WORTHY JOURNALIST.

We extend our congratulations to the editor of The Watchman. A hard hitter and loyal friend, a true priest and one of the best journalists of America, he deserves not only the gratitude of his parishioners but of every reading Catholic. He has punctured many a wind-bag and destroyed many a sham since he took upon himself the task of directing the destiny of The Watchman, and we pray that he may be long spared to do so again.

RITUALISTS.

We received a letter some time ago taking exception to some remarks of ours on the vagaries of the Ritualists. We say again that the Ritualist represents nothing. He is the veriest sham, and his eulogies of what he calls the "Mother Church" are the product of sickly sentimentalism. Bigger a stern Presbyterian who believes in something, than a Ritualist with a strange jargon about vestments and sacrifice. Father Faber says of them:

They are a sect playing at Mass, putting ornaments before truth, suffocating the inward by the outward, bewildering the poor instead of leading them, revelling in Catholic sentiment instead of offering the acceptable sacrifice of hardship and austerity. This is a painful, indeed a sickening development of the peculiar iniquity of all times—a masterpiece of Satan's craft."

The Episcopal bishop of Alabama gave some very salutary advice to Ritualists:

"If you don't like the reformed Churches, receive you. Go home. In the name of truth, sincerity and decency, so far as in you lies, be what you purport to be."

MUCH GOOD WOULD RESULT.

We learn with pleasure that there is a prospect of having Catholic Reading Circles established in different parishes in the near future. We do not imagine that Reading Circles are a species of university, is a very brilliant light to guide us through the desert of ignorance, but they can certainly be made productive of much good. They are a means to bring our young people together. A young lady just out from the convent or high school may learn that a young Catholic is as intelligent as the ordinary Protestant of her class. Some of our female graduates, with a taste for drawing and music, have strange notions about the members of the sterner sex. They have a longing for a coronet, ducal, or otherwise, for something at least that can have clean

hands and collar in the daytime. They affect a profound indifference for the ordinary individual and learn in after years that spotless apparel is not always a sign of character. A Reading Circle would in our opinion be no unimportant factor in the work of bringing our young people to have a better knowledge of one another.

It would prevent a waste of time by promoting serious reading.

It might convince a great many that the ordinary novel is the work of the devil. Very narrow-minded remark. Nevertheless we believe that if there is one thing more than another that prevents a person from doing his whole life's work it is the novel. They are not always styled novels but "studies" brilliant and original say the critics, but by whatever name you may be pleased to call them, they are breeders of intellectual inertia, superficiality and sickly sentimentalism.

A Reading Circle would turn our attention to books that are wellsprings of enthusiasm, of high endeavor, of love for what is good and beautiful, or constrain us to read no books that are not a year old. Nay, more, it would quicken our love for the Church that has been the inspiration of books that are destined to speak forever. It were well to spend a year upon one book if we might make it our own. Then, and then only, when the blood of a great author is coursing as it were in our veins, can we say that we have read with profit. We sincerely hope that our Reading Circles may take deep root and flourish and afford shelter to those who are tired of wandering through the frightful wilderness of the "novel."

WHAT WE NEED.

Why do not our laymen display more energy in things Catholic? The same set is always to the front and the "others" are the critics, not unfortunately of the creative school but of the destructive one. The "others" imagine they have done their whole duty by assisting at Mass on Sundays. Now we do not think that for a moment. Any man who has a spark of zeal does not believe it. There are numberless opportunities which come to every Catholic to display his energy and to extend his co-operation to those who have especial care of the vineyard of the Lord.

Every Catholic can live up to his creed. Carlole Kingley once said that if every Catholic would live up to his creed even for a single day there would not be a Protestant left in the evening. Again a Catholic of means and education can give a helping hand to the young men. The Y. M. C. A. societies of our separated brethren do this, and we know of more than one instance where they have made the rough ways smooth for the inexperienced and penniless. Labor, of course, conquers all things, but a word of advice and substantial assistance may advance the time of conquest.

The "others," however, may look askance at the advice. They are seemingly weighed down by the responsibility of their mission as critics. They look disconsolate when the hard-worked pastor does not preach an epic poem every Sunday, and they are apt to give but a passing recognition to anything that is not under the patronage of the leaders of society. Society is a rather nondescript name. Like charity, it covereth many things, especially the individuals who observe the eleventh commandment, "Thou shalt not be found out."

But outside the realm of "society" there is a race striving and struggling. It comprises men and women who are God's creatures, leading, in many instances, lives of heroic abnegation. Why do not some of our "society" individuals go and see and help them? They might have to forego a "tea shine" and remarks about the weather, but they would be amply compensated by the happiness that comes from a generous action.

"He is a nobleman in God's peerage who goes out every morning, it may be from the humblest of homes to his work, until the evening, with a determination of working for a heavenly Master to do his best; and no title which the world can bestow, no money which was ever coined, can bring a man who does no work within the sunshine of God's love."

Next to living up to our creed and co-operating with charitable societies comes the work of Young Men's Societies. We should encourage and assist

them. There are many young fellows of brains in their rank, and if a kind word may spur them on to make full use of their gifts, why withhold it? Why not patronize their lectures and entertainments, though in our estimation, perchance, they may not be according to the rules of advanced art. A little systematic help would put spirit and confidence into our young men. It would enable them to understand that they are not serf, but freemen, and that their place is not at the bottom but at the top.

THE CHURCH "VATICAN."

The Michigan Catholic.

This is the season of the year when the difference between the character of the Catholic and the non-Catholic churches becomes most manifest. The preachers are closing up their churches during the hot months of the summer and heaving themselves away to pleasant places to spend the heated season. We do not blame people for doing this whose estimate of their business is that it can wait. But our own priests, who do not believe that the business of Christ may wait at any time, are not betaking themselves to the woods and the seashore in any great numbers. From the northern boundary of the country to the shores which are lapped by the Gulf of Mexico one can find no Catholic church which is shut up because of the heated season or because the pastor thereof must needs have rest. Our priests, and to their honor be it said, recognize that their day is not of the kingdom of this earth, and consequently they work and work and work, with only occasional intermissions, until the end comes with its completeness of rest.

The devil is none the less busy in the heated season than in the cooler one. For ourselves, we sometimes incline to the theory that he is a little more so. There is no less pressing necessity of worship and instruction during that season than during any other. Therefore there is as much need of church services as at any other time during the year. At that time, more than any other, there is a tendency toward laxity in the performance of religious duties. It would ill become the Church to show favor to the weakness of her children in this direction by consenting to their absence from divine worship at the stated times and prescribing by her rule. Therefore the summer vacation is a thing unknown to our people and properly so, and the absence of it becomes more marked and more noteworthy by the contrast with those who differ from us.

ST. ANN, PATRONESS OF NEEDLEWORK.

How Parisians and Bretons Honor the Tabernacle of the Immaculate Conception.

Brittany is classic land in matters relating to St. Ann. In this, the saint's month, her Breton shrines are in full salutation. The inhabitants of Auray in the Finistère are making active preparations for the influx of people expected at the famous pilgrimage at St. Ann d'Auray, and Bretons in Paris need not go so far in order to fittingly celebrate the feast of her who has been called the "Tabernacle of the Immaculate Conception." Paris has a beautiful though still unfinished church dedicated to St. Ann. It is in the Rue de Tolbiac. The feast of Ann is to be celebrated there with great solemnity. In this celebration the Bretons of Paris will have the places of honor, their part in it being in a sense like that of children in a paternal home. But the Catholics of Paris are not to be left outside. They claim their part in the cultus of St. Ann, having entertained a special devotion to her for centuries and having nursed this devotion when outside circumstances tended to extinguish it. M. Olier, founder of the Congregation of St. Sulpice, believed that what he asked of St. Ann he was sure to obtain. The Queen, Ann of Austria, childless for more than twenty years, was not less credulous. She asked for a son, and when the heir to the throne was born thanked St. Ann by sending to the great shrine of the patroness of Brittany a statue of the saint in solid silver.

The association known as the "Syndicat de l'Aiguille," with the Rev. Pere du Lac, S. J., at its head, will be represented at the approaching celebration in Paris in honor of St. Ann.

The reason of St. Ann's being chosen as patroness of needleworkers may be sought for in the moral certainty that she moulded to housewifely duties and the fashioning of garments the infant hands of her who was to say, "All generations shall call me blessed." By the way, the needle, in itself as honorable as the pencil or the pen, seems to be coming into repute, and the woman of Solomon's time famed for her handicraft seems to be living in our midst. We hear of needlework associations where the rich and the cultured work for the poor and the unlettered. The superior of the religious of the Hotel Dieu Hospital, beneath the shadow of

Notre Dame, would have difficulty in enumerating the parcels of clothes she received for the poor, made by ladies of wealth and position. There may be a dash of fashion in all this, but there is real solid work in it as well. The association of the "Syndicat de l'Aiguille," with the Pere du Lac at its head, and placed by him under the patronage of St. Anne, is calculated to place in honor the needle as an instrument of honest livelihood. The able Jesuit knew the hardness of the lives of these "ouvrieres" of Paris. He knew that in the height of the Paris season some hardly broke their fast before returning home near midnight, that they incurred untold dangers in the Paris streets, and that numbers, reduced by overwork and want of food, died before the age of thirty. Hence the homes he has been the means of organizing where hundreds of them may find food and lodging and means of innocent recreation. On the occasion of the celebration in honor of St. Ann, Pere du Lac will address from the pulpit his large family of young work-women. Their motto virtually is "Honor to the needle under the patronage of St. Ann."—Paris Correspondent of the Liverpool Catholic Times.

ANOTHER WARNING.

Cleveland, Catholic Universe.

This week's dreadful calamity in the new water-work's tunnel, resulting in the death of eleven hapless workmen, sent a thrill of horror through the community. The sad experience of these unfortunates, like that of the more numerous victims of the La Bourgoigne catastrophe, demonstrates the constant presence of danger and death, by which we are surrounded, whether about the ordinary routine of our daily avocations or on pleasure bent. Rich or poor, learned or illiterate, idle or industrious, none of us enjoy immunity from the risk of a sudden taking off. The material luxuries and conveniences which, under the guise of modern improvements, have become commonplace physical accessories to our civilization, have likewise added many new sources of peril, as a necessary offset to easier conditions of living.

The most important lesson for the individual furnished by these frequently recurring tragedies, is that all important one so frequently taught and emphasized by our Saviour in His admonitions to the faithful, concerning the necessity of being always prepared for the inevitable summons. We know not the day nor the hour when we, too, may be called to account without warning, just as were the unsuspecting pleasure-seekers aboard the French liner, whose minds were filled only with thoughts of the joys of which they were in pursuit, or the unfortunate toilers, indifferent through familiarity, to the awful possibilities ever attendant upon their labors beneath the waters of the lake.

These disasters serve to fix our thoughts temporarily upon the uncertainty of our mortal tenure, but the impression quickly passes away as the memory of the horror itself fades into forgetfulness. Incidents of a similar character on a smaller scale, common to our every day experience, are no less fraught with warning, but they are apt to be passed by unnoticed. If we foolishly refuse to heed the lesson, as most of us do, the consequences, be they what they may, must be regarded as the penalty of a nameless folly.

GOLDEN JUBILEE OF THE ORATORIAN.

An event of great interest will occur next year in London and already steps are being taken to signalize it by a worthy celebration. This will be the golden jubilee of the London Oratory. On the 26th of May, 1854, it will have been fifty years since Father Faber was sent by Dr. Newman to establish the first foundation of the Oratorians in London in King William street, Strand, where a temporary church was opened by Dr. Wiseman, then Vicar Apostolic of the London District. The only surviving members of the first community are Father Stanton and Father Gordon, who are still in the Oratory. In 1854 the Oratory was transferred to Brompton, where the original church has given place to a magnificent edifice, which in its majestic proportions fittingly symbolizes the growth and extent of the work which the Oratorians have done and are still doing. The Brompton Oratory is familiar to most people on account of its identification with many striking ceremonials. It would be a great mistake, however, to suppose that the work of the Oratorians has been circumscribed to the West End and its aristocratic environment. They were but a short time in London when they zealously strove to reduce the sum total of ignorance and irreligion, and to diffuse among the most destitute of the masses—a work of which Father Hutchison was the pioneer. The work of the Oratorians lies chiefly in city missions. It was a civic apostolate which St. Philip Neri created, and his English brethren have trodden faithfully in his footsteps. As their founder made himself the apostle of Rome, they have made themselves the apostles of London; not that they

overshadow any other orders or congregations or the hard-working secular clergy of the metropolis, but that they have moulded their methods and directed their efforts specially to meet the spiritual needs of city life through the medium of the admirable religious organizations they have established, the Brotherhood of the Little Oratory, the Confraternity of St. Patrick, and many others for young and old and all classes. One fact speaks volumes for their wide reaching influence. More than seven thousand converts have been received into the Church at the Oratory. To celebrate the golden jubilee, it is proposed to raise £2,000 to place the boy's school of the parish in a thoroughly efficient condition. An influential committee, with the Duke of Norfolk—who is an Edgbaston "old boy"—at its head, has been formed, and an appeal has been issued.

HEROES OF THE CROSS.

Death Robbed of its Terrors for Many by the Calm Heroism of the Priests on the Bourgogne.

(From the Citizen, Creston, Iowa.)

The priests on board the Bourgogne exhibited sublime courage. When all hope was gone they passed among the stricken passengers on the deck quieting them and warning them to prepare to meet their end. The many French and Catholics gathered around the priests, kneeling and praying, and as the ship sagged down deeper and deeper received absolution. In this posture, the priests with hands uplifted, the people kneeling in a swaying circle about them, they sank beneath the water.—Press Dispatch.

All honor to these brave soldiers of the Cross!

All heroes do not die in battle. Indeed, in the clash of arms, men do not apprehend death, but rather are intent on the accomplishment of a purpose which contemplates the glory of victory as part of the sweets of life. They take the chances, knowing that if they win, life has added charms for the future.

But not so with these sublime soldiers of the Catholic faith on the Bourgogne. Asleep in their berths in the gray dawn of that early morning; knowing nothing of the impenetrable fog which enveloped their ship; oblivious to the alarm which preceded the collision with awful suddenness came the shock which rent the great ship asunder and let in the raging waves of the angry sea. In an instant these brave priests were on deck. They looked fearlessly in the face of the grim spectre of death. Realizing that the ship was doomed, they disdained to secure their personal safety at the sacrifice of others, but with serene composure raised aloft their crucifixes and bade the doomed people look to the land beyond the storms and wrecks of time. In this exalted conduct death was robbed of its terrors, and on the faces of those heroic priests and the kneeling people at their feet there beamed "the light which never shone on land and sea."

Is it any wonder that the Roman Catholic Church holds the respect of the masses of the world, and even of those who do not profess any religious faith, when the work of its brave priesthood is considered? In the camp and on the field: in the hospital and in the slums: among the lepers of Hawaii and in the plague ridden spots of the whole earth—everywhere—these valiant Soldiers of the Cross go with undaunted courage on their mission of charity and mercy.

Hail and farewell to the heroic priests who went down with the Bourgogne!

THE APOSTOLIC OFFICE.

Church Progress.

A fortnight ago the Universal Church celebrated the anniversary of the martyrdom of the Blessed Apostles Peter and Paul, the co-founders of the Holy Roman See.

St. Peter was the Apostle of the Circumcision, that is, the ruler of the spiritual Israel, the Church of God; while St. Paul was the Apostle of the Gentiles, that is, the chief missionary, the predecessor, as it were, of the Prefect of the Sacred Congregation for the Propagation of the Faith. Simon the son of Jonas was surnamed by our Lord Jesus Christ "Cephas" (St. John i, 42), a Syro-Chaldaic word meaning the Rock, which is translated in the Greek tongue by "Petros" which in Latin and English becomes "Peter." He was given this name because, as Our Blessed Lord explained, he was the Rock upon which the Church is built. Simon Peter was the Rock, not as a man, or because of any of his personal characteristics, but because of his office as the Chief Shepherd of the flock of Christ (St. John xxi, 15-17). He took only a very small personal part in the propagation of the faith, and his disposition was impulsive, erratic and fiery, as the Gospel narrative shows. But Almighty God, who "chooses the weak things to confound the strong, and the things that are not to bring to naught the things that are" (I Cor. i, 17, 28), committed to him all that He possessed (St. Luke xii, 41, 44), including the power of the keys (St. Matt. xvi, 19), and the task of confirming his brethren in the Episcopate (St. Luke xxii, 32), so that the Church must forever consist, as in the apostolic days, of "Peter, and those that are with him" (St. Luke, viii, 45; ix, 32; St. Mark xvi, 7; Acts i, 15; ii, 14, 37; v, 29).

The Church of Christ is founded upon

St. Peter's Apostolic office, and upon his faith that faileth not (St. Luke xxii, 32).

It was inevitable that the Vicar of Christ in the pastorate of the Universal Church on earth should establish the seat of his authority at the corporate centre of the civilized world, the capital city of the Roman Empire. We would know this even if tradition were silent on the point; but our knowledge becomes absolute certainty in the light of the uniform tradition of all the Christian ages, and the consistent testimony of the Holy Roman Church, who must have known her own founder.

All scholars of repute, whatever their creed, admit that St. Peter was the fountain-head of the Roman Episcopate, and that that Episcopate was acknowledged by all Christians in the early centuries as the center of Christian unity. Communion with the Holy Roman Pontiff has always been the first test of Catholicity and Orthodoxy.

The essence of the Apostolic office is the inheritance of the fullness of the authority of Jesus Christ (St. Luke ix, 13; x, 16; St. Matt. xviii, 17). The Apostolic College constituted a corporate body having supreme jurisdiction over the whole Church (Acts xv, 22, 28, 41, etc.).

As the work of laying the historic foundations of the Church proceeded, Bishops were constituted as the representatives of the Apostolic authority in defined areas, sometimes as small as a single village and at other times extending over a considerable district. These were considered as true and faithful Bishops in the Church of God only so far as they were loyal to the Apostolic authority and remained faithful to the Apostolic traditions. The original Apostles and the local Bishops united in the councils which met occasionally for conference and legislation (as in Acts xv), and after the death of St. Peter the Bishop of Rome, as his successor, was recognized as the head of the Church. Even during the life-time of St. John, churches not far from his seat at Ephesus had recourse to the Supreme Pastorate at Rome, as we see from the Epistles of Pope St. Clement to the Corinthians, in the first century.

The most essential and unchangeable element in the constitution of the Church is the authority of the Bishop, as the vicar of Christ and representative of the Apostolic authority in his own diocese, so long, and only so long, as he is in fellowship with the Chief Pastor, the Bishop of Rome, in whom remains the plenary authority of the Apostolic College. Just as the Bishop alone possesses the fullness of the priesthood, so the Pope alone possesses the fullness of the Apostolate.

From a historic point of view there are various Apostolic Sees. The See of Jerusalem is Apostolic, because it was first occupied by St. James. The see of Antioch is Apostolic, because it was founded by St. Peter, who resided there some years. The See of Alexandria is some times called Apostolic, because founded by St. Mark under St. Peter's direction. The Sees of Antioch and Alexandria have always enjoyed a degree of dignity only second to that of Rome, and a Patriarchal jurisdiction extending over many ecclesiastical provinces. But they never dreamed of claiming the authority of the Universal Apostolate, or of denying to Rome the prerogatives of the Apostolic See by excellence—the one see which is not only of Apostolic origin, undeniably true to the Apostolic traditions, full of apostolic labor, but also the perpetual and plenary repository of that same Divine authority given to the Eleven when they were commissioned by the God-Incarnate to bring all nations to the obedience of the faith and were assured of the perpetual guidance of the Holy Spirit.

WORLDLINESS.

Why have so many of our Catholic people become so thoroughly worldly? They have been baptized Catholics, have had the good example of pious parents, and even the advantage of attending Catholic schools. Do you seek an answer? Ask that young man ever eager for worldly fame, riches and high position. Ask that dreamy, thoughtless novel reader, who can find no time to pray or perform religious duties. Ask that father whose simple piety and tender devotion of former years are buried under the success which the work of years have brought him. Ask that mother wholly absorbed in new costumes for herself or daughters, or in forming ambitious projects for her sons, permitting her children to attend godless schools, and feeling no grief that some of her children have married outside the Church, and that others have grown up most ignorant of their religion. And if they all speak the truth they will answer that the spirit of the age has led them away from the practice of their religion and led them to think slightly of the high principles it inculcates. The chilling atmosphere of worldliness and mundane ambition have wilted the beautiful flowers of the faith and piety which the Catholicizing atmosphere of staunch Catholicity would have caused to bloom into fruits of virtue for eternal life.