

# The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

LONDON, ONTARIO, SATURDAY, JANUARY 30, 1886.

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**INSPECTION INVITED.**

**THE LITANY OF LORETTO.**

ONE OF THE MOST EXQUISITE POEMS, RENDERED INTO ENGLISH VERSE, BY RICHARD DALTON WILLIAMS.

The following metrical version of the "Litany of Loretto" was written by Richard Dalton Williams, the fiery, poetic "Shamrock," who, during the penal agitation, now stirred to the highest pitch of feeling by his national lyrics, anon moved them to other traditional Irish attributes of mirth by his inimitable "Miscellaneous" and "Medical Student." This rendering into English metre of a Catholic magazine, many years ago, and deserves to be published in a prominent place in Catholic literature. Like that other beautiful production of Williams,—"The Sister of Charity,"—which has no rival in English poetry save Gerald Griffin's writing on the same theme—this poem shows how thoroughly in accord with the religious feelings of our people were the "Men of '45," whom the English press and in Ireland falsely represented as being atheists and infidels, as well as the revolutionists, revolutionists, as well as the tyrants that was murdering their kindred by the million,—they were, undoubtedly, as it was their duty to be, as Christians, as men, and as Irishmen. But, that they were, in any sense, irreligious, their whole record disproves; and nothing, perhaps, more forcibly than this writing of one of their truest representatives, which, now again, sees the light when its author has passed mouldering for a quarter of a century, in his exile-grave in Louisiana:—

God the Father, brightly dwelling  
Where the heavens thine choir swelling—  
Angels' signs the chorus swelling—  
Ora pro nobis!

God the Son, in ransom given—  
'Gainst Whom thine lightning-riven  
Powers of might have vainly riven—  
Ora pro nobis!

God Most High and Holy Spirit—  
Holy Mary, through Jesus' merit,  
All Thy gifts divine impart—  
Ora pro nobis!

Queen of Virgins, fairest, purest;  
Rupe of sinners, best and truest;  
All our wounds who sweetly curest—  
Ora pro nobis!

Spite of all that conscience mirrors—  
Sins and sorrow, more and sorer—  
Grace abused, remorse's tortures—  
Ora pro nobis!

Though a tenfold thralldom bind us,  
When hell's burning darkness blinds us,  
Even then Thy love can free us—  
Ora pro nobis!

Mother, guiding, shielding, warning—  
Rainbow, Mercy's throne adorning—  
Joy of sorrow, Star of hope—  
Ora pro nobis!

Trampler of the serpent's milice,  
Holy Mother's crystal chalice,  
Tower of Ivory, Golden Palace—  
Ora pro nobis!

Garden where the Spouse reposes,  
Honey and general蜜酒,  
Mystic Rose, the Queen of roses,  
Ora pro nobis!

Round Thy feet, with breezy lightness  
Flout and glee, with transparent brightness—  
Wings of angelic radiance—  
Ora pro nobis!

Oh, my soul! the jubilation  
Of our Lady's coronation  
Queen of all God's bright creation—  
Ora pro nobis!

Seraph, cherub, throne, and powers,  
Luminous with living flowers,  
Fishbed on the crystal towers—  
Ora pro nobis!

Virgins, prophets, elders hoary,  
Martyrs, still from battle gory;  
Followed, atmosphere of glory—  
Ora pro nobis!

Round, the radiant infant faces,  
Hues of angelic races,  
Smile between the stellar spaces—  
Ora pro nobis!

Rolls the shrine of light ascender,  
Hues of heaven's gates of levities,  
Hail thee God's supreme wonder—  
Ora pro nobis!

Before the Throne, amid the Seven,  
The sanctuary's gates of heaven;  
Flash back, and Godhead dazzles heaven—  
Ora pro nobis!

There the breeze of life is blowing,  
Light-like waves in music flowing,  
New-born stars salute thee glowing—  
Ora pro nobis!

Harp celestial, thunder-toned,  
Hymn thee, reigning, moon-enthroned,  
Starry-crowned, and sun-enthroned—  
Ora pro nobis!

Tower of David, silver-shielded,  
Christ all power to thee hath yielded,  
O'er earth, heaven, and hell to wield—  
Ora pro nobis!

The Sinner's Refuge, Star of Ocean,  
Use of singular devotion,  
Still the passions' wild commotion—  
Ora pro nobis!

Seat of Wisdom, rule their madness;  
Hues of heaven's gates of levities,  
Comforters of mortal sadness—  
Ora pro nobis!

Queen of martyred souls and nations,  
Cane our woe, our consolation,  
Granting humble hope and patience—  
Ora pro nobis!

Show thy Son's exhaustless merits  
O'er our sorrow-chastened spirits;  
Blessed who the Cross inherited—  
Ora pro nobis!

Right the wrong, but spare the wronger;  
Love than hate shall ever stronger;  
Deeds of Peace, delay no longer—  
Ora pro nobis!

Lamb of God, whose Blood effaces  
All our sin's polluting traces,  
Clasped in Mary's pure embrace,  
Don't nobis! pacem!

## THE PRIESTS OF THE CHURCH.

N. Y. Freeman's Journal.

[Rev. Michael Muller, C. S. S. R., has written a new book especially for the reverend clergy. It is what might be expected from the author of "God the Creator of Mankind," but it has a new beauty, holiness and sublimity. We give a long extract from one of the best chapters—an extract which, in these days of thoughtlessness and irreverence, has particular application.]

Show me, if you can, a single country, blessed by faith and civilization that has not been watered by the prayers and by the preaching by the tears and by the blood of those who are styled the light of the world—the priests of the Church. Gifted with the powers of Christ, the priests of the Catholic Church are greater than the patriarchs—greater, more exalted, than the prophets. A widow of Sarepta fed the prophet Elias for some time. In reward for her charity the prophet obtained for her the miracle that her pot of meal wasted not, and her cruse of oil diminished not, and thus sustained the prophet in a miraculous manner. The Catholic priest does more; he feeds not merely one family, but all the nations of the world; he gives not mere material bread, but the living Bread from Heaven, the Body and Blood of Jesus Christ; he strengthens the souls of men with the oil of grace, which he administers to them in the holy sacraments.

Elias raised the son of the Sulamite to life, but the priest does more; he raises to life the souls of hundreds and thousands. In the sacraments of Baptism and Penance, he raises to the life of grace the souls of those that are dead in mortal sin. Elias caused fire to rain from Heaven upon the heads of the wicked. The priest causes not mere material fire to fall from Heaven, but does far more; he causes the fire of Divine love to fall upon the cold hearts of sinners, and move them to contrition; he inflames them to a new and perfect life.

The priest of the Catholic Church is greater than the prophets. The prophets beheld the Redeemer only from afar, in the dim future. The Catholic priest beholds him present before his eyes; he touches the long-wished-for Redeemer with his hands; he offers Him up to his Heavenly Father; he carries Him through the streets; he even feeds on the Sacred Flesh and Blood of the Holy One; he receives Him into his heart, and unites himself most intimately to Him in Holy Communion.

The prophets beheld that, when the fullness of time should come, God would write his laws, not on stone, but on men's hearts; He would govern men, not by the law of servile fear, but by the sweet bonds of love; that God Himself would dwell in them, and direct them by His grace. Now, this fullness of time for which the prophets sighed, has come with Jesus Christ. He gave His own Divine life, to man, and He is it superabundantly; and as the ministers of that grace, He chose, not the prophets, not His angels, but the priests of the Catholic Church. Oh, ineffable dignity!

The Catholic priest has the Patriarchal dignity of Abraham. Abraham is called the Father of the Faithful. The priest is, in reality, the father of the faithful; he made them the children of God, by preaching the Gospel, and especially by the holy sacrament of Baptism. The priest stands at the helm of the Church—the ark of salvation, like Noah. He is consecrated forever, according to the order of Melchisedech; he is invested with the keys of the Kingdom of Heaven, and he is invested with the power of forgiving sins, so long as they say, "no priest to apply Christ's blood to their souls."

Ab! to whom shall I compare the priest? There is no created being like him, even in heaven or on earth. In establishing the priesthood God seems to have exhausted all the treasures of His power and mercy. He holds in his hand, the priest, the man disappears altogether, but Jesus Christ, continuing in him, and through him, the work of redemption for the honor of his Father and the salvation of mankind.

Truly, when we see the priest of the Catholic Church, weak and sinful as he is, gifted with powers which angels are not claimed to possess, power to forgive sins, power to announce His Word, power to which Satan submits; when we see the priest possessing power over God Himself, power to give Him to whom he wills—we can not help exclaiming in amazement: "O wonderful miracle! O unheard-of power! A greater power than this God could not bestow upon a mortal being!"

Since God, then, has placed the priests of the Catholic Church upon the thrones of His own power and sanctity, since He has given them the title of "saviours of the world," since He calls them His co-workers in the Divine work of redemption, what a wonder if He commands all men to hear, to obey, and to honor them, as they are bound to hear, to obey, and to honor God Himself! "He that heareth you," says He, "heareth Me; he that toucheth you, toucheth the apple of Mine eye."

Need we wonder at the profound respect shown to the Catholic priest by the

angels and saints of God, by emperors and queens, and by all true Catholics?

St. Francis de Sales saw the guardian angel of a young priest whom he had ordained go in advance to the right of the priest before his ordination; but after his ordination, the angel went to the left of the priest and followed him.

The Emperor Constantine the Great had such reverence for the priesthood, that he would not sit down at the Council of Nice till after all the clergy had been seated; and, even then, he sat only upon a seat below them all. Wenceslaus, King of Poland, would not even sit down in the presence of a priest. St. Catherine of Siena and Mary of Oignies kissed the very ground on which a priest had walked.

St. Francis of Assisi said that if he saw an angel from Heaven and a priest, he would first bow to the priest and then to the angel; for though the angel is the messenger of God, yet the priest holds the very place of God Himself.

One day St. Martin, Bishop of Tours, was prevailed upon by the Emperor Maximus to accept an invitation to dinner. The Emperor also invited the most conspicuous personages of his court, among others, his uncle and brother, both counts, and the prefect of the praetorium.

The priest who accompanied St. Martin was seated in a most honorable place between two counts and on the same couch, and St. Martin on a low seat near the Emperor. In the midst of the entertainment an officer presented the cup as usual to the Emperor, who ordered it to be given to the Bishop, expecting to receive it back from his hand, but, after God had drunk, he gave the cup to the priest as the next in rank at table. This conduct was exceedingly applauded by the Emperor and the whole court.

The Emperor who attended night and day to the Bishop's discourses always sat at his feet on the great altar (Butler's "Lives of the Saints," Nov. 11th.)

St. Paul wrote to the Galatians: "You received me as an angel of God, even as Jesus Christ. I bear you witness that, if it could be done, you would have plucked out your own eyes and would have given them to me." (iv., 14, 15.)

The Catholic priest is the agent of the Lord of Heaven and earth. Who can conceive a higher dignity?

The Catholic priest is the minister of God. Who can conceive an office more sublime, more important?

The Catholic priest is the representative of God. Who can conceive a higher commission?

The Catholic priest is the viceregent of God. Who can conceive a higher station?

The Catholic priest is the treasurer of God. Who can find a greater benefactor of mankind?

"God wills," says St. Alphonsus, "that all men be saved, but not in the same way. As He has established different degrees of glory in Heaven, so He has also on earth established different states of life as of all vocations, the most noble, the most exalted, the most sublime."

God has instituted the priesthood as a most sacred dignity, as a Divine ministry on which true religion depends. He has also reserved to Himself the right to call whom He will to this sublime dignity.

"I know, O Lord," says the prophet Jeremiah (x., 23), "that the way of a man is not his own; neither is it in a man to walk and direct his steps." "But I have put my trust in Thee, O Lord," cries David; "Thou art my God, and my lots are in Thy hands." (Ps. xxx., 15, 16.)

Under the law of nature and under the written law, as well as under the law of the Gospel, God has always chosen His ministers and consecrated them to promote His glory and the welfare of His people.

I. Under the law of nature it was the first born of the family who was vested with the priesthood, and who exercised it by offering sacrifice to God, and by offering public prayer in the name of the assembled people. According to Josephus, the patriarch Isaac sent his eldest son Esau to hunt, in order that, by this gift of filial love, he might merit the paternal benediction, which was to transmit to him the priesthood. Isaac gives as a reason for acting thus his age, which makes it impossible for him to perform the duties of the Divine service which he owes to God. (Josephus, Jews, Antiq., Book I., ch. 18.)

It is evidently because he had sold his birthright, which embraced the priestly authority, that Esau is called by St. Paul a profane person. (Heb. xii., 16), unworthy of the priesthood. St. Isidore of Seville (Comment on Gen. xxv.), following Eucherius (Comment on Gen. I., h. c., 45), thinks that the fragrant vestment which Jacob put on, in order to secure upon himself the blessing destined for Esau, was the priestly vestment of the family. The learned Oestus. (Comment on Lev. xxi., Oest., 19) observes that, according to ancient writers, the eldest son of Jacob, lost the priesthood on account of the crime he committed against his father; and that Judah, the fourth son of Jacob, inherited it by the will of the holy Patriarch.

Moses, on descending from Sinai, caused an altar to be prepared at the foot of the mountain, and sacrifice to be offered to the Lord by the eldest born sons, as is indicated by the Chaldean paraphrase of the text. (Exod. xxiv., 4, 5.) When this great prophet had conferred the priesthood on all the children of Aaron, according to God's command, Sethro, priest of the Mediantines, reproached him with not having reserved this dignity for the first-born, at least, according to ancient tradition. (Josephus, Ant. bk. iv.) The Jewish doctors assert that before the building of the Tabernacle the use of altars was allowed, and the eldest son of each family sacrificed thereon. (Talmud, Code

of Sacrifice, xiv., 4). St. Paul has recourse to this institution to explain how Our Lord Jesus Christ is the Head of the Church and the High Priest of the faithful people, although not born of the tribe of Levi, but of the tribe of Juda. (Colos. i., 15, 18.) The Redeemer (he says) is High Priest, as the "first-born of every creature," by virtue of which the institution, which existed before the written law, an institution which the Apostle calls, "according to the order of Melchisedech" (Heb. vi., 20), that is to say, according to the order of the High Priest, who was priest of the Most High under the empire of the law of nature.

God instituted the sacerdotal state in the beginning of the world, and admitted to this sublime dignity only those whom He had Himself chosen.

He had Himself chosen the Mosiac institution and the action of God with regard to the institution and succession of the priesthood was still more striking.

He Himself chose the tribe of Levi to exercise the priesthood, although Levi was the third son of Jacob. In this tribe God Himself designated the family which should be honored with the dignity of High Priest; and even the very person who was to be first invested with it. The succession of the priesthood was attached to the natural succession of the families, who were to remain forever depositories of the sacred authority. The age and qualities requisite for the priests, the defects from which they must be exempt, the rites of consecration, the form of sacrifice—all were determined by God Himself with the utmost precision, in order that all might be of Divine authority.

This priesthood lasted till the coming of Our Saviour. When Ophias rent his priestly garments before Jesus, he signified, according to the ancient doctors, that the Mosiac priesthood had been abrogated and that a new one was established.

II. The institution of the priesthood by our Saviour stands forth clearly in every page of the Gospel. The solemn vocation of the Apostles is one of the most striking facts of the evangelic history. St. Mark tells us that Jesus, having ascended a mountain, called twelve of his disciples, and appointed them to remain with Him and preach the Gospel. St. Luke adds that He called them His "Apostles." (Luke vi., 13) As He walked by the sea side he saw Simon, and Andrew, his brother, casting their nets, and He said to them: "Come ye after Me, and I will make you fishermen of men." And going on thence He saw other two brethren, James, the son of Zebedee, and John, his brother, in a ship with Zebedee, their father, mending their nets; and He called them. And they forthwith left their nets and father and followed Him. (Matt. iv., 18, 22.) Later on Our Lord "saw a man sitting in a custom house, named Matthew, and He saith to him: Follow Me." And he arose up and followed Him. (Matt. ix., 9.)

Correspondence of the Catholic Record.

DIocese of Pontiac.

INAUGURATION OF THE MATTAWA GENERAL HOSPITAL AND BLESSING OF A NEW BELL.

On the 10th inst. His Lordship Bishop Loris, Vicar Apostolic of Pontiac, came to Mattawa to preside at the inauguration of the new general hospital, and to bless the bell destined to replace the one destroyed by the fire on the 12th of last October. The day was well occupied. Pontifical mass and long instructions in both languages being given by the bishop. His Lordship bestowed in very appropriate terms the numerous addresses of the great precept of Christian charity. Before Jesus Christ, humanity suffered and died abandoned by all; but since the Saviour of the world brought upon earth the commandment of fraternal love, founded on natural rights, and bond that exists between master and servant and the express will of our Divine legislator, "Mandatam novum do vobis," &c., the poor, the infirm, and the sick found a support in their fellow-creatures, enjoying the fruits of alms given in the name of Him who said, "I was sick and you visited me, &c.," experiencing the benefit of religion and the sweetness of mass His Lordship blessed and consecrated the bell. The imposing ceremonies of the morning terminated by the rich and gracious offerings of the sponsors and all the pious assistants. Among the number of sponsors invited there were present: Mr. N. Timmins and his daughter, Madame D'Arcy, Mr. and Mrs. Lauchlin, Mr. T. McMeekin, Mr. and Mrs. E. Jodoin, Mr. and Mrs. E. Smith, Mr. and Mrs. C. McCool and Mr. B. Gilligan. A few others legitimately absent responded to the invitation by sending their respective offerings: Mr. R. Gorman, Mr. P. Pigeon, Mr. J. B. Views, J. R. Look, Mr. H. Fink, Mr. N. Fink, Mr. G. Smith, Mr. J. Lewis, Mr. F. Cochrane and N. Gerreau, \$137.00 was the handsome amount of the united offerings. Dinner was served by the good sisters themselves. At the right of His Lordship was the Rev. Father Poitras, O. M. I., the zealous promoter of the new foundation. On his left, Rev. Father Nevelo, the indefatigable missionary of Hudson Bay. Rev. Father Legault, O. M. I., a young priest in charge of the mission of Lake Tallon, was also present.

At 3.30 p. m. took place the blessing of the hospital, the erection of the stations of the cross in the interior chapel, and solemn Benediction of the Blessed Sacrament. The flourishing mission of Mattawa is now in possession of an establishment which is in no way inferior to the beautiful institutions of our cities. Apart from its sanitary advantages, this new hospital

possesses all the comforts desirable: Beauty of site, salubrity of air, spacious and well ventilated wards, large private rooms, well aired and well lighted. The whole house is heated by steam.

The building is in brick, measuring 60x40 ft., consists of basement, two magnificent stories and vast attics; the plan of the different divisions of the interior respond perfectly to the object in view—the general welfare of the patients. Henceforth the good sisters will be able to procure for their patients all possible care and treatment. The inauguration of this comfortable establishment will event in the annals of Mattawa. It is, on one hand, the fruit of the Christian generosity of the mission, which is, permit me to say, a *passant* remarkable for the large-heartedness of its inhabitants. Whenever Church or charity is in question, they give cheerfully to God, and God returns to them abundantly. May they continue to do so! And may our young and thriving generation walk in the footsteps of their fathers. The numerous shanty men and the employees on the Canadian Pacific Railway also contributed generously towards its erection, and it is on the other hand a living testimony of the zeal, devotedness and economy of the reverend sisters of charity. The Vicariste of Pontiac is thus endowed with a house of Christian charity. The devoted congregation of the Gray Nuns count one more permanent foundation—the Reverend Oblate Fathers see the object of their desire accomplished, and finally, the population of Mattawa and surrounding localities may enjoy forever the blessing of God the benefit of this institution. Then let those who suffer come to Mattawa General Hospital! They will find a skillful doctor in Rev. Dr. St. Jean, Superior, and kind sympathetic charity in the good sisters charged with the care of the sick. The Sisters of Charity are able physicians both for soul and body.

Our readers will doubtless forgive us for not having named the numerous benefactors of this institution. They will not be forgotten in the fervent prayers of the good sisters and their poor sick, and moreover, are not their respective names written in the great book? He who promised a recompense for a glass of cold water given in his name will not, doubtfully, on the last great day, render to each one the recompense due according to the measure of his merits.

A FRIEND.

## THE HABIT OF SWEARING.

To the Editor of the Catholic Record:

DEAR SIR.—It is to be regretted that too many of our young men and even more ladies are addicted to the wicked habit of swearing. Not only in the law groggeries and bar-rooms, where these young fellows congregate evenings, but on the streets, on the school playground, and even in private residences can be heard some of the most diabolical oaths, and even profanities. Parents are culpable to a great extent for neglecting to correct, and even punish, their children when they hear uttering words which would put to shame the street rough. The clergy do all in their power to suppress the wicked habit; but it seems to become chronic. Parents tell us "their children were never known to use bad words until they went to school." Surely our public schools are not "schools for scandal." God forbid that they should.

Still a large percentage of the conversation heard on the public school playgrounds and by the gammons to nod from the schools is anything but edifying, which goes to prove that the morals of our youth are at a pretty low ebb. "Thou shalt not take the name of thy Lord thy God in vain" seems to have made a little impression on some people as the whistling of the winds.

St. John Chrysostom suppressed the wicked custom of swearing, first at Antioch, then at Constantinople. To abolish the sacrilegious custom of swearing at the latter place, as he the Antioch, he strained every sinew, and in several sermons he exerted his zeal with uncommon energy, mingled with the most tender charity. He complains that some who had begun to correct their criminal habit after having talked through surprise, or by a sudden fit of passion, had lost courage.

These he animates to a firmer resolution and vigor which would crown them with victory. It were not justifying them, he says, at the last day, to allege, that he reprehended those that swore. The judge will answer, "Why didst not thou check, command, and by laws restrain those that disobeyed?" He reprehended his sons; but was condemned for not having used sufficient severity. (1 Kings, xl., 24.) "Every day cry aloud, say the saint, 'yet art not heard.' Fearings to be myself condemned at the last day for too great lenity and remission, I raise my voice and denounce all, that if any swear, I forbid them the church. Only this month is allowed for persons to correct their habit." Again he says: "To inspire them with a holy dread and awe for the adorable name of God, he puts them in mind that in the old law, only the high priest was allowed ever to pronounce it, and that the devils trembled at its sound." "Show me your countenance and I'll tell what manner of man you are," is an old proverb. Show me a swearing young man, and I can easily perceive that he has associated with a very low caste of society.

Jan. 18, 1886.

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Through the failure of a large manufacturer of Cut-throat Razors, we have a large consignment of the following goods, which we propose to present to the ladies in the following manner: Send us 25 cents for a subscription to our magazine, and we will send you a pair of Razors, a pair of Safety Razors, a pair of Cut-throat Razors, a pair of Shavers, a pair of Hairbrushes, a pair of Toiletries, a pair of Perfumes, a pair of Soaps, a pair of Creams, a pair of Lotions, a pair of Powders, a pair of Brushes, a pair of Combs, a pair of Hairpins, a pair of Hairbands, a pair of Hairnets, a pair of Haircurlers, a pair of Hairdressing Machines, a pair of Hairdressing Tools, a pair of Hairdressing Appliances, a pair of Hairdressing Accessories, a pair of Hairdressing Trappings, a pair of Hairdressing Ornaments, a pair of Hairdressing Jewels, a pair of Hairdressing Trimmings, a pair of Hairdressing Finery, a pair of Hairdressing Elegance, a pair of Hairdressing Splendor, a pair of Hairdressing 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