

The Charlottetown Herald.

NEW SERIES.

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REST.

(This beautiful poem was a great favorite with the ever-busy, hard-working Sir John McDonald.)

My feet are weary and my hands are tired,
My soul oppressed—
And I desire what I have long desired—
Rest—only rest.

'Tis hard to toil—when toil is almost vain,
In barren ways;
'Tis hard to sow—and never garner grain
In harvest days.

The burden of my days is hard to bear,
But God knows best;
And I have prayed—but vain has been my prayer

For rest—sweet rest.

'Tis hard to plant in Spring, and never reap

The autumn field;
'Tis hard to till, and still to reap
O'er fruitless field.

And so I cry, a weak and human cry
So heart oppressed;

And so I sigh, a weak and human sigh,
For rest—for rest.

My way was wound across the desert years,
And cares infest
My path, and through the flowing of hot tears
I pine—for rest.

'Twas always so; but when a child I laid
On mother's breast

My weary little head; 't'was then I prayed
As now—for rest.

And I am restless still; 'twill soon be o'er,
For down the West
Life's sun is setting, and I see the shore
Where I shall rest.

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Aug.—120, 1899

"Question Box"

SOME OF THE QUESTIONS ANSWERED AT A RECENT MISSION BY PAULISTS.

Question. I have heard you refer very frequently to "the Catholic Church." Do you mean the Roman Catholic Church? and if so, why do you claim for it that it is the original and first Christian Church, while the facts are that the first Christian Church was established by the Apostles at Antioch, Asia Minor, and remained there for quite a time?

Answer. We call the Catholic Church the Roman Catholic because the head of the Catholic or Universal Church is at Rome. St. Peter, the head of the Catholic Church, died as Bishop of Rome. The one who was elected Bishop of Rome to take the place of St. Peter as Bishop of Rome, also, by the fact of his election as Bishop, took St. Peter's place as head of the Church; so that, to this day, the Bishop of Rome is, by that fact, the head of the Catholic Church. Hence the name Roman Catholic Church. The name Catholic is not the same as Christian. Christian Church as applied to those at Antioch, means a gathering of the followers of Christ. The Universal or Catholic Church means a society which was formed before there were any followers of Christ at Antioch. Christ said that He would found a Church on St. Peter: "Thou art Peter, and on this rock I shall build My Church, and the gates of hell shall not prevail against it." Since Christ promised that the gates of hell shall not prevail against His Church, it will last forever. You say that the first Christian Church was at Antioch, and remained there for some time. Taken in your sense, this Church at Antioch only lasted for a time. Hence it could not be Christ's Church, which He promised would last forever. Taken in our sense, the church at Antioch was not the first church; it was only a part of a Universal or Catholic church, founded by Christ for all nations and for all time. The Church of Christ was formed on Pentecost Sunday, the day on which the Holy Ghost descended upon the Apostles. On that day the Church of Christ was formed by a reunion of the Holy Ghost with men, who are united together by means of a union with the head of the Church on earth, namely, the Pope, the successor of St. Peter. On that Sunday the Church that Christ promised to build on St. Peter was established and received the name Catholic or Universal, because it was for all nations and for all times. The Church of Christ was not to be the Church of any one city or of any one nation. It was to be for all nations. So the Catholic does not say that his Church was the first Christian Church. He says his Church is the old original Church established by Christ, with members during the time of the Apostles, at Jerusalem, Damascus, Antioch, Athens, Rome and many other places. All these followers of Christ and members of Christ's church, the Catholic or Universal church, were united together in one society, with St. Peter as its head. So when the members of the Universal or Catholic church at Antioch were called Christians, this did not separate them from the Universal Society of Catholic; nor did it make their church at Antioch the first and original church of Christ. The church at Antioch was simply a part of the Universal or Catholic church, founded by Christ, with St. Peter as its head. When St. Peter went from Antioch to Rome, Rome became the centre of the Universal or Catholic church, founded by Christ, of which the church at Antioch was simply a part. Because each of the great cities may have had a Bishop, and the church in that city was called the church at Antioch, the church at Jerusalem, the church of Alexandria, these different Bishops and these appellations did not destroy the Universal church, nor the bond of brotherhood between all the churches. They were all united together into one great, universal society or Catholic church by means of their union with the head, St. Peter, and his successor, the Bishop of Rome. Hence our church is not called the first Christian church, but is called the Catholic church, or the church established by Christ for all the nations. It is called Roman Catholic to emphasize its head, the Pope of Rome, the successor of St. Peter, in opposition to those who would deny that the church had any head at Rome.

You say the priest at Mass stands in the way of the worshipper and prevents him reaching to and speaking to his God. We think you are mistaken. Let us see. The priest by the power given to him by Christ, through the Bishop who ordained him, brings down Christ upon the altar by the words, "This is My body," "This is My blood, which was shed for the forgiveness of sins." The worshipper pays no attention to the priest. His whole heart is lifted up to Christ on the altar, shedding His blood for his sins, supplicating the Father to spare the sinful one from the just punishment of his sins, and pleading with the Father to make him an adopted son of God, a brother to Jesus Christ. The worshipper can then speak face to face with Christ, just as St. John and the Virgin spoke to Him at the crucifixion. He thinks of no one, hears no one but Christ and Him crucified. He worships Him, He cries for mercy to Him, he thanks His acts of ardent love to Him, he thanks Him he prays to Him. The priest is forgotten, God alone occupies and fills his heart. He speaks to God freely, in his own way, by means of a book, by vocal or mental prayer or by short ejaculations from the heart. There is none to come between heaven and earth. The soul rises up to God and God descends to the soul. If any one is bound and limited, it is not the worshipper in the Catholic church; it is the priest. The priest speaks to God by the means of the prayers of the Mass book appointed by the Church. But his eyes are free; no works of the ritual can fetter them, and his Lord and God can feel his heart throbbing with love and gratitude to his Creator, his Redeemer and his Mediator. The eyes of the priest can speak their own burning language, face to face with Christ and Him crucified, while his lips and mind use the Latin to speak to Christ, because He has been pleased apart by the Church to bring Christ upon the altar for the benefit of the people and himself, and to supplicate the Saviour for the needs of the congregation and himself. Priest and people speak face to face with Christ and Him crucified. They speak to Him with eyes of faith and hearts of love. No saint, no angel, no Blessed Mother of God, no Pope, no Bishop, no priest, nothing stands between Christ and the worshippers as they cry, "My Lord and my God, have mercy upon me a sinner. Let me love You with my whole heart and above everything else." Thus they continue during the long service of the Mass. The lights and the incense, help the mind to realize that the soul is before its God. The priest, with his Latin language, cannot distract them, for they know not what he says. The choir may sing, but they too, use the Latin tongue. Their words cannot separate him from his God, while the music, with its accents of love, of praise, of adoration, of hunger for God; lifts his soul closer and closer to its God, but in his own way.

How different it is in the church of the non-Catholic. The choir sings, the sermon was preached, the minister prays; but the worshipper, what does he do? He prays, but with the minister, in the words of the minister's prayer. He listens to the sermon, but his mind is with the preacher's mind. He hears the choir singing its words of praise, and his mind is filled with the words he hears. But where is the free untrammeled intercourse between God and man, between Christ and the sinner, between the Creator and the creature that takes place at the Mass in the Catholic Church? Where is the act of worship, of adoration, when the soul exclaims my Lord and my God? Where is the cry of hunger that comes from the soul that needs its God? Where are the acts of private love, of private contrition, of private aspirations?

They are not there; there is no individual service. There is but one road to God. Everything in the church comes between him and his God, so he can only reach his God through his minister who selects the service. Non-Catholics wonder why the Catholic Church is filled with men and women at the same services on Sunday morning. The non-Catholic can see only the priest at the altar, and he hears only the sound of a foreign language. He sees the priest moving up and down the platform before the altar. The congregation is silent, and he thinks the priest does all the work and the Catholic worshiper does nothing.

Is not the slavery in the non-Catholic church, and not in the Catholic? Slavery to the music, slavery to the sermon, slavery to the public prayer? Where is the free and long private intercourse between God and man that is had in the Catholic service? Where is the opportunity given to Christ to act upon the soul of the worshipper and lead him to further heights in religion? Where is the opportunity for private initiative which is necessary for all progress, even in religion? No two souls can be led by any minister in the same path to God; each must do his own work in his own way. The Scripture puts it thus: "Every man must work out his own salvation." The soul in its intercourse with God must not be fettered by music, by sermons or by any public prayer. You said when you declared your opposition to a priest standing between the soul and God. Your condemnation can only apply to your own church and not to the Catholic. Is it any wonder that the non-Catholic says that "I can remain at home away from church and in my own way speak to God," or "I can go out into the fields, face to face with the God of Nature, and tell Him how much I love and adore Him?" If non-Catholics but how sweet it is to speak in their own way, face to face with Christ crucified, as He is upon the Catholic altar, they would not say that we were slaves to the priests, that we could not go directly to Christ, but needed priests, saints, angels and a Virgin Mother to intercede for us. If the non-Catholic but knew how Christ crucified speaks back from the altar to the Catholic soul, they would leave the green fields and their communion with the God of Nature and go to the Catholic church on Sunday morning and share some of the joy that fills the Catholic heart that has spoken to the crucified God upon the altar of the church and received divine tokens of love and forgiveness in return. They would see the difference between a communion with the God of Nature, where their God is not a person, but a force and can tell them nothing of forgiveness for sin, and a communion with a crucified God who comes to them as a person under the appearance of bread and wine to enter into union with their soul and fill the soul with a flood of tender love and divine forgiveness. This is religion, personal religion, free religion.

One of the greatest misfortunes of the Reformation in the sixteenth century was the overturning of the Catholic altar and the destruction of the Catholic priesthood in Germany and in England. God only knows how much from these alone the non-Catholic has lost from his spiritual life. You have asked, do not the priest and the Latin tongue stand in the way of intercourse between the worshipper and his God? The crowded every house of Catholic worship in every city in our land give the denial more powerfully than any words of mine. You say that the service in the English tongue of the non-Catholic church is better than the Latin Mass of the Catholic church. The empty churches of the non-Catholic prove the contrary. You say that the Catholic worshiper is the slave of the priest. Not at all. The Catholic is as free as the birds of the air to sing his own song of praise and love and gratitude and adoration to his own dear Redeemer.

A lady who filled a distinguished place in French Royalist society, Mme. Robert, Widow of General Robert, Senator and military secretary of McMahon at the Elysee, has taken the veil. She now belongs to a Carmelite community at Marceuil, in Alsace. Her retirement to the cloister is due to many crosses and deaths in her circle, but most of all from a wish to expiate so far as she can the act against the religious associations. Mme. Robert, now Sister Theresa de Jesus, is a Lorraine, and belongs to an old family descended from all Les Quatre Chevaux de Lorraine. The Four Horses, etc., meant in the Decal time for

families that stood on the same place above the rest of the aristocracy of the Dauchy. Marshal and Marchal appreciated such a distinction.

From a detailed statistical return lately published we learn that there are in the church 238 Archbishops and Bishops who are members of religious orders.

Bishop Tierney has just purchased the Sisson estate in Hartford, Conn. It will be the site of a House of the Good Shepherd. The estate consists of about twenty acres. There are three houses on the premises.

Fathers Elliott and Conway, of the Paulists, have just concluded a most successful mission to non-Catholics at St. Charles, Chicago. Despite the fact that the district is fully seventy per cent. Catholic, there was a goodly attendance of those not of the faith. There is a Jewish section close by, and more of this race called for private talks with the missionaries than on any mission given in the century. One thousand and two hundred and fifty copies of "Plain Facts" and "Prayer Book" were distributed. Owing to their many engagements, the fathers could only stay one week instead of the usual three, but in that brief period the tangible fruits of their work were 32 converts, 11 of whom were Lutherans. The "Question Box" netted 140 queries. The opening address of welcome to the non-Catholics was made by Bishop McDonnell.

The death of Archbishop Corrigan will not interfere with the arrangements for the American Catholic pilgrimage to Rome in July. It was the wish of the Archbishop that at least two hundred American Catholics should make the pilgrimage, and one of his last official acts was to send a letter to Cardinal Rampolla, the Papal Secretary of State, to ask for a Papal audience for the pilgrims. Father Porcili, the director general of the pilgrimage announces that the first section of the pilgrimage will start for Rome on July 1st and section second on July 15th. It was the wish of the Archbishop, says Father Porcili, "that the year's pilgrimages would be a 'Laminous proof of devotion to the august Vicar of our Lord.' These were the words of the Archbishop, and I have no doubt they will prove true."

Regarding the personal estate of the late Archbishop Corrigan, Mgr. Mooney, V. G., is quoted as saying: "His estate is small. I believe he held no real estate. He inherited property from his people, who were wealthy, but what he did not give to the Church and to charity may have been conveyed to such relatives as he wished to remember. In his life he was most generous to Church and charity with his private funds. His will as Archbishop is of little importance. He held title only to such Church property as had not been conveyed to the church corporations. Each parish has a corporation in which name its real estate is held. If for any reason the property was not delivered at once to the corporation, it stood temporarily in the Archbishop's name. His will gives such property to the Bishops. It will not be filed for ten days.

Pains in the Back

Are symptoms of a weak, torpid or stagnant condition of the kidneys or liver, and are a warning that it is extremely hazardous to neglect, so important is a healthy action of these organs. They are commonly attended by loss of energy, lack of courage, and sometimes by gloomy foreboding and despondency.

"I was taken ill with kidney trouble, and became so weak I could scarcely get around. I took medicine without benefit, and finally decided to try Hood's Sarsaparilla. After the first bottle I felt so much better that I continued its use, and six bottles made me a new woman. When my little girl was a baby, she could not keep anything on her stomach, and we gave her Hood's Sarsaparilla which cured her." Mrs. THOMAS IRWIN, Wallaceburg, Ont.

Hood's Sarsaparilla

Cures kidney and liver troubles, rebuilds the back, and builds up the whole system.