

The Catholic Record.

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

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The Catholic Record.

London, Saturday, January 21, 1899.

A SIMPLER CATECHISM.

The Rev. Hugh Canning's article in the recent issue of *The Monitor* should be read by everyone interested in the religious training of the young. His, as every other Catholic, is loud in his praises of Butler's Catechism. It is, as we have said before, a compendium of doctrine, but its wording and phraseology are wonderful and mysterious to the little ones.

In very many Sunday schools he says the child is too much of a parrot, the teacher too much of a taskmaster. Are not, then, the answers to be memorized? On account of the exactness of Catholic doctrine this seems necessary; but if this be done before these answers are understood, the child's memory is simply taxed with what is to him a meaningless jumble of words and phrases. This method, if it may be called a method, has been in vogue long enough. Of course it has produced Catholics, but we want more: we want intelligent Catholics.

Let us hear from you again, Father.

CHURCH MUSIC.

The Rev. Lorenzo Perosi has achieved by his latest production, "The Resurrection of Christ," a great musical triumph. Competent critics say that his work has the qualities of permanency and predict a brilliant future for him. It is interesting to know that the youthful priest author sought the development of his genius not in the strains of the singers of a day but in the melodies of the old masters who sang not to tickle the ears of the populace but because they had a message for the world. Some of our readers will remember the beautiful words of Cardinal Newman on the subject. Speaking of the power of music in the human soul he says:

"Can it be that these mysterious stirrings of the heart, and keen emotions and strange impressions from which we know not whence should be wrought in us by what is unsubstantial, and comes and goes and begins and ends in not itself? It is not so; it cannot be. No, they have escaped from a some higher sphere; they are the outpouring of eternal harmony in the medium of created sound; they are echoes from our home; they are the voice of angels in the congregation of saints; something they are besides themselves which we cannot compass, which we cannot utter; though mortal man, and he perhaps not otherwise distinguished above his fellows, has the gift of eliciting them."

The appointment of the composer to the Sistine chapel is appropriate, for we are reminded that

The fount at which the panting Mind assuages
His thirst of knowledge, quaffing there her fill
Flows from the eternal source of Rome's imperial hill.

From the earliest times the Church has exhorted her children to the study of music. Her saints and Pontiffs established schools for the purpose.

The Benedictine Guido D. Arezzo invented the present system of musical notes. It were wearisome to cite the many authors who testify not only to the love of the people for music but to the care with which the Church watched over its development, guarding its simplicity and using it as the handmaid of religion. Men heard its strains as if they came from the invisible world which dominated their thoughts and actions. "Under the inspiration of faith art was a great and holy thing. It was the reflection of God. It was the soul world."

And to-day, with all our vaunted progress, we are compelled to go back and to seek the reason why Catholic composers are the models of modern musicians. Palestrina, Haydn, Mozart, Rossini, and other men who implored, before beginning a work, the guidance of God, have breathed into the simple notes a harmony and beauty that are the delight as well as the despair of modern artists.

NOTES BY THE WAY.

Dr. S. F. Kramer wants to know why President McKinley has forgotten to comment on the work of the Sisters of Charity during the late war. Perhaps the deliberations ament the appointment of Mr. Choate, and the various investigations about "beef" and things military, have taken up his attention; but we have no hesitation in saying that he will make amends for his neglect when he is reminded of it by his Catholic supporters.

Miss Gould is, so report says, about to receive the thanks of Congress, and

a gold medal. She gave some dollars—a thing to be commended—and many of the Sisters gave their *all*—their lives. But the Sister who nursed the wounded and plague-stricken soldier wants neither gold medal nor thanks for her services. She wears the gold medal of purity, and the thanks will be bestowed by the Lord of all Rulers. She will be remembered by those who have seen her on her rounds of mercy; and many a one whose wounds have been dressed by her deft fingers, and who have been helped to health by her gentle ministrations, will remember her, and be better and stronger for the memory, until the last bugle call.

The sisters of the world must have been amazed at her self-sacrifice. They must have had a glimpse for the moment of another world where human beings count as noble acts the succoring of a fellow-creature. Perhaps it seemed to them but an arid waste devoid of show or tinsel or paper crowns, but we see it clearly as a land fruitful of good thoughts and strong resolves where rings the chorus of the triumph of the soul over the body.

She has done it because she is a daughter of the Church which has been ever "the altar of every sacrifice and the asylum of every misery," and which because it continues the work of the Redeemer has a message of consolation and a helping hand for all those who suffer.

"Yellow" literature has received a severe blow from the Archbishop of Montreal. The Toronto Mail, in a moment of candor, approves it. Verily times have changed, for we did not believe that the Mail's editor could, without detriment to his feelings, pronounce favorably on an advice coming from an Archbishop. We venture to compliment him on his really virtuous conduct, and say that he, also, has, by his many commendation of the action of Archbishop Bruchesi, "done a good stroke for morality."

We cherish the hope that he will be steadfast, and that when any of his brethren endeavor to make his columns a sewer for calumny and misrepresentation he will remember his condemnation of "yellow" literature.

We have more than once called attention to the fact that our young men are lacking in steadfastness and ambition. They are to all seeming content to be hewers of wood and carriers of water—to be slaves in the temple of Prosperity. And yet they are clever and energetic and equipped sometimes with everything that stands for success. What is the reason that, outside of Quebec, we find so few of them occupying any prominent position? We know that many circumstances have helped to effect this, but, nevertheless, it is a standing rebuke to their indolence and apathy.

Some of them say that the easiest way is the best way. Their fathers have travelled thus, and the sons' feet must know no other path. They must be prudent, so as not to excite animosity, to provoke religious feeling. This is what is termed worldly wisdom, and it tells them to wait and to truckle and in time they will be rewarded. We have heard this often, and we say that more pitiable language cannot come from human lips. A slave can understand it, but a freeman never.

Let us be men first—owning ourselves, and determined to put forth our energies to the accomplishment of our life's work. We may not attain our object; we may be defeated, but if so, we shall be found on the field with the marks of freedom, and not the manacles of the serf.

Our young men have been too long following the advice of those who use them as stepping-stones. If they choose their work, cling to it, fight for it, they will succeed. Let them depend upon themselves, and not upon the politicians.

If they seek help from the ordinary politician they will pay for it with a goodly price. They may in time become a "ward heeler," or obtain a position in the "Civil Service," and for all this they must show a proper spirit of gratitude. This government "by the people and for the people is a wondrous thing."

Did it ever occur to our young men that they, if united, could force the granting of any just demand? The

cliques and petty jealousies and the frittering away of their energies on things of no practical value, instead of husbanding and concentrating them for a given object, make them but unimportant factors in the community. They see this, and many of them deplore it. This remedy for the evil is within themselves. If they but employ the means they will succeed. Failure has come to them in the past because they were disunited, because they were deceived by the politician who built castles in the air for them. But they are the politicians' master—and the sooner they understand it, the better.

THE UNIVERSITY QUESTION.

Important Speech by the Bishop of Elphin.

Dublin Nation, Dec. 21.

At an illustrated lecture on Canada given in Boyle, Colonel Hammond, J. P. presiding, the Most Rev. Dr. Clancy delivered an important speech on the University question.

The Most Rev. Dr. Clancy, who was received with loud applause, said: Mr. Chairman, ladies and gentlemen—I speak for all present when I say that the lecture we have listened to has been not only a source of pleasurable entertainment, but of much useful information. Mr. Devlin has brought us a long, but most delightful journey, and has told us many things about Canadian life and manners and customs which we did not know before; in fact, he has enabled us to enjoy an excursion through America without the inconvenience or expense inseparable from excursions generally. In addition to this he has explained the chief industries of Canada, and has dwelt on many points which touch us how our own industries may be successfully developed. He has referred to the perfect religious equality which exists in the country, and the splendid educational institutions which are erected and maintained at the expense of the Canadian Government—institutions in which for the most part the principles of denominationalism are found to work to the satisfaction of all. But all their advantages of Canadian life notwithstanding, Mr. Devlin would not advise us to leave our own country, poor though it be, and emigrate to Canadian soil. In this view I am in perfect accord with our eloquent and distinguished lecturer, for under a favorable auspices, under paternal rule, we possess all the sources and resources of perfect national success and happiness at home. Why is it that Canada is so prosperous as compared with Ireland, though both pay allegiance to the same Crown? The explanation is not far to seek. Canada has Home Rule, and Ireland has not. The Government of Canada fosters native industries; the policy of the English Government has been to repress and crush out of existence all forms of Irish industry. The Government of Canada applies the taxation of her people towards the development of trade and commerce, and towards the enlarging of the scope and usefulness of education with a view to the attainment of a higher standard of National greatness; whereas the Government of England applies the taxation of Ireland—taxation which, as we know, is excessive to the extent of three millions annually—to the strengthening of her navy, to the increasing of her land forces, to the development of all the destructive machinery of war with a view to foreign aggression. These surely constitute a difference in the policy of the two Governments, and explain the difference in prosperity of the two subject peoples. Mr. Devlin has dwelt at considerable length on one important question, that, namely, of education, and has contrasted, without, perhaps, intending it, the Canadian system with our own. He has told us how, in the two principal provinces of Canada, Protestants contribute towards the support of Protestant schools, and Catholics towards the support of Catholic schools. This is denominational education in the highest sense of these words, and is the ideal towards which we cannot be satisfied in this country. The teaching of religion is perfectly untrammelled in the schools of Ontario and Quebec; whereas, in this country, though we live under the same Sovereign, the power to impart religious knowledge is circumscribed by a narrow system of irritating, restrictive legislation, which, ninety-nine cases out of a hundred is absolutely unwarrantable. Mr. Devlin has exhibited views of some of the great Universities of Canada, three or four of which are, as he has informed us, exclusively Catholic—the governing body is Catholic, the professoriate as a rule is Catholic, Catholic principles of ethics and Catholic views of historic questions are presented, which Catholic pupils can, without danger, accept—can, without the whole atmosphere of these institutions is Catholic. Contrast this condition with that which we

have to reconcile ourselves to in this country. Trinity College, with its Protestant president, its Protestant professorial staff, its Protestant atmosphere, is held up as a suitable institution for the higher education of a people, nine-tenths of whom are Catholics. Why, to thus maintain Trinity College in the enjoyment of its monopoly, indicate the existence of a fear that Protestant ascendancy in this country would cease if we Catholics were placed on the same level, educationally, with our non-Catholic fellow-countrymen. When we recollect the educational advantages which the Canadian Government supplies to its Catholic subjects we are not surprised at finding a man of Mr. Devlin's accomplishments who can come here and address an intelligent audience as he has addressed us here to-night. In this country, on the other hand, how few are capable of acting an independent and intelligent part in a public assembly? Why is it that so few are found capable in any constituency, of discharging the duties of members of Parliament? Why is it that there is such a dearth of suitable candidates for the County and District Councils which the Irish Local Government Act will shortly call into existence? An all sufficient answer is the absence of a university training of which we Catholics can conscientiously take advantage. Let us secure a Catholic University and I have no hesitation in predicting that in ten years we shall have educated and intelligent candidates for District Councils, Town Councils, and County Councils, and for Parliament as well. I would, therefore, say that it is a patriotic duty, incumbent upon every public representative body in the country to agitate at present by resolution, and speech, and action, for a Catholic University. The first act would say, moreover, and District and Town Councils, after coming into existence, to pass a strong resolution, demanding as an educational right from the Government that undertakes to rule us, the establishment of a Catholic University in which orthodox religion and orthodox patriotism—not the spurious article which is so much in vogue at present—will be taught to the men who have now entrusted to them so much of the interests of our people. It may seem inopportune to digress into politics; but I get an opportunity so seldom of expressing my views on such subjects, that I deem it right to avail myself of the present occasion to give the honest, noble-hearted people of Roscommon—and indeed of Sligo, too—an important word of advice. The new Councils will have momentous interests entrusted to them. Important financial affairs, far-reaching social considerations, the educational, and perhaps ultimately the religious progress of our people will be largely under their control. The fitness of the country to be entrusted with the management of its domestic affairs in a Home Rule Parliament—the maintenance of a respectable political status before the civilized world—the capacity of our countrymen for undertaking the largest responsibilities which can be confided to men in the government of human affairs—all are now on their trial, and on their trial since our connection with our England. Hence it behooves us to direct none to the new Councils, except men of intelligence, education and integrity, who have been well tried in the conduct of public affairs. But one condition should be insisted upon before every other—no man should be elected to the new bodies until he pledges himself to place the demand for a Catholic University as the foremost plank of his platform. I again thank Mr. Devlin for his admirable lecture, and assure him on the part of his audience that the remembrance of his kindness in coming such a distance to speak to us shall be treasured in Boyle for many a future day. (Loud applause.)

TWO KINDS OF PREACHING.

One comfort which Catholics enjoy is the assured feeling that their Sunday sermon, whether it be long or short, earnest or dull, will be about religion. But our separated and much divided brethren have to sit under an amateur politician, or a dabbler in economy or municipal government, on the day which they call, with grim pathos, the day of rest. The Holy Father's letter on the subject of preaching, to the Minister General of the Franciscans, shows the closeness of the Pope's touch with modern world, and how keenly he appreciates its various religious needs. The letter is thus summarized by the London Tablet:

The end of preaching being the salvation of the hearer, the preacher's duty and supreme law is to lay down moral precepts, to expose the vices of the people and explain the doctrines necessary for them to know, in a manner adapted to their comprehension. When the herald of the holy Gospel allows himself to wander in his sermon to topics that are irrelevant or useless or above the heads of his hearers, the people only go away as hungry as they come. On the contrary, the preacher's aim should be to instruct, to reach the heart, and convert to a better mind, and to the glory of God. The General is therefore exhorted to see that his friars are well equipped with a knowledge of science and

human nature, of theology and the art of speaking; and, above all, with a dust and innocent life. He only who himself lives virtuously can stand as a mirror of virtue for others, and call them to virtuous living.

A casual reading of the regular Monday morning paper leads us to observe that many of the non-Catholic clergy must agree with the Holy Father at least on the subject of preaching. In thousands of American meeting-houses the Sunday sermon is as little religious in character as were the political harangues delivered of old in the Roman Forum—Ave Maria.

THE TRIUMPH OF IRELAND'S FAITH.

A Sermon by Rev. J. B. Dollard.

On Sunday, Jan. 15th, the Toronto Division of the A. O. H. paraded to St. Paul's church in a body, to attend the evening services. The fine church was crowded to its fullest extent. At the invitation of the Rector, Rev. J. L. Hand, the sermon of the evening was delivered by Rev. Father Dollard, of St. Mary's.

The preacher drew a striking parallel between the history of the chosen people of the Old Testament and the history of the Irish race in its triumphs and its sufferings. God sent His leader, Moses, who delivered Israel from bondage, leading the tribes through sea and desert into that the Promised Land. He announced He would give them glory, and through them all the nations of the earth should be blessed. But the glory He gave to Israel was not the glory of earth. In His eyes earth's glory is vanity and nothingness. He sees

and dominate the world. The thrones of their Kings blaze with gold and jewels; the palaces of their great ones are costly and magnificent; their strong-walled cities fill the eye with awe and wonder; their armies in serried phalanx make earth tremble to their tread. But God looks down, and all this pomp and grandeur melt away like mow from the sun's face.

At His word thrones totter and fall, the proud walled cities crumble to dust—the mighty armies are swept away like

chaff before the wind.

The glory He bestowed on Israel was the glory of faith. He sent His Divine Son to her in her hour of humiliation and subjection. He selected her children to spread His word to the extreme ends of the earth.

As of old He sent Moses to deliver Israel, so in the New Law God sent Patrick to deliver Ireland from the terrors and horrors of paganism—"out from the House of Bondage." And as by the glow of the Fire-Pillar, He led the tribes through the salt sea and parching deserts, so scarcely less manifestly He has led our people through the bitter seas of affliction and the rough deserts of trial and persecution.

If He has not given them of earthly glory, He has crowned them with the unending and ineffable

GLORY OF FAITH TRIUMPHANT, and He has scattered them to the four winds, that they may win unto Him the kingdom of the world. Emphasizing this providence of God, the preacher glanced over the successive cycles of Irish history.

The golden age of peace and religion, when Erin was the "Island of saints and scholars"; the cycle of the Danish invasions, and the glorious victory of the Cross on the bloody field of Clontarf; the Norman Invasion, the Reformation, and the culminating horrors of the "Penal Days."

No nation of the world ever passed through such a fearful ordeal; but in the end Ireland conquered, and on the 1st of January, 1872, the forces of heresy acknowledged their defeat, when the Protestant church was disestablished in Ireland.

Where did the Irish people get this great faith, this

SUBLINE PERSEVERANCE AND DIVINE FORTITUDE?

It must needs be they were rewarded with this indomitable faith for their grand devotion to our Divine Saviour in the great sacrifice of the Altar, and to His Immaculate Mother who gave them that love for purity and chastity which is the distinguishing character-istic of their race.

Oh! that we had an Irish embrandt to paint this picture: It is on a wild Irish hillside; the night shades still hover over misty vale and sombre mountain peak. We can almost hear the sad night wind singing a plaintive hymn through yonder broken chancel which tells of an abbey of olden time. See, there, the priest whose altar is a ledge of rock. He raises on high the Sacred Host, and the poor people, so rich in faith—richer and happier in every way than the great ones of earth—they are close around him bending low in reverent adoration and prayer. And in the dim distance, weirdly outlined against the gray dawning, other figures are seen watching for the coming of the persecutors, as Christ watched and waited of old in the drear Gethsemane. We have been looking at a mass of the "Penal Days."

We, my dear brothers, would be unworthy children of such heroic ancestors.

tors if we did not prize those holy gifts of religion to preserve which they suffered so much.

We would be unworthy of the name of Irishmen were we not proud of their glorious struggle for the olden faith if we were not ready as they were to bleed and die for the faith of our fathers.

In conclusion the preacher said: Thank God, to-day the Church in Ireland, after her long centuries of struggle, is as strong and vigorous as she was in the days of St. Patrick.

She possesses again her grand schools and her magnificent cathedrals, and she sends out her valiant missionaries to every quarter of the globe.

In the quiet and verdant glens the angelus bell peals out every day, and its sweet tones call the faithful to prayer as they did in far off days five hundred years past.

Erin has been tried in the furnace of affliction, and she has not been found wanting. Let us pray, my dear brethren, that the light of that heavenly faith will shine forever on our dear lands, and let us resolve, to-night to be forever true to the principles and teachings of that religion for which our fathers suffered and died.

PRAYERS FOR THE DEAD.

The Catholic Champion (High Church Episcopal) in its December number, devotes several of its columns to the subject of "Prayers for the Dead." It begins thus:

1. In the first place there are certain facts which no one disputes.
- (a) The Jews from a remote period—no one knows how far back—prayed for their dead.
- (b) The Jews, in our Lord's days on earth, prayed for their dead.
- (c) The heathen world, led by natural instinct, or else by primeval tradition, prayed for the dead.
- (d) The Christian Church, from the earliest ages, prayed for the dead; and this in so fixed a system that St. Augustine mentions certain persons for whom Requiem Masses may not be offered.

In fact, it would be little exaggeration to say that all civilized people, whether Christian, Jewish or heathen, always have and do at the present day pray for the dead, with the single noteworthy exception of the children of the Protestant Reformation of the sixteenth century. The foregoing statements are mere matters of fact, which cannot be denied.

Having laid down these facts as evidence of a universal practice of mankind, the Champion seeks for the belief, or doctrine, from which this common practice arose and on which it rests. It says: "Every practice of the Catholic Church rests for its sure foundation upon some doctrine of the faith. What is the doctrine underlying the practice of praying for the dead? The answer to this question is fortunately one that will meet with universal acceptance. The root doctrine of this practice is that every creature is in need of the help and sustaining power of the Creator."

This root doctrine is too broad to account for the universal practice of praying for the dead. It includes the saints, who, confirmed in glory, enjoy the beatific vision, and who, therefore, need not our prayers. St. Augustine, in one of his sermons, says that "it is an insult to a martyr to pray in his behalf, for we ought rather to commend ourselves to his prayers." This remark is based on the belief that those who suffer martyrdom immediately enter heaven without passing through the pains of purgatory. It is also too broad to include those condemned to hell, out of which there is no redemption, and, consequently, for whom prayers would be of no avail.

Besides, the same evidence that proves the common practice of praying for the dead proves also the motive with which prayers were offered. Take the case of the Jews before the time of Christ. The historical evidence found in the second book of Maccabees, where (2:43) it is stated that Judas made a collection and sent money to Jerusalem for sacrifices to be offered for the sins of the dead. Here the reason for prayers is given. They were for the sins; that is, for the forgiveness of the sins of the dead. And the chapter ends with this statement: "It is therefore a holy and a wholesome thought to pray for the dead, that they may be loosed from their sins."

Here the evidence that proves the practice of the Jews gives at the same time the motive of it, or the root doctrine that underlies it. In the same way Christian tradition and the testimony of the Fathers, while proving the practice of praying for the dead, prove the motive to be to shorten their purgatorial sufferings.

The doctrine of a middle state or place where souls suffer for a time before entering heaven and the practice of praying for the dead stand or fall together. Reject the former and the latter becomes objectless. If the doctrine of purgatory be rejected all the dead are in heaven, where they need not our prayers; or in hell, where our prayers are of no avail. In following a Catholic practice the Champion must accept the doctrine on which the practice rests.—N. Y. Freeman's Journal.

It belongs to every large nation, when it is not under the immediate power of some strong, unquestioning emotion, to suspect itself and doubt the truth of its own impressions, conscious of possibilities beyond its own horizon.—George Eliot.

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