

The Catholic Record.

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

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THE AGES OF FAITH.

In that monumental work "Ages of Faith," by Digby, we are told that the distinctive character of the prayers of the Catholic Church. This impressive quality can be felt: it can never be defined. The words of the Roman liturgy are the expression of the vows of the Church, which is holy, are also the words of the saints, of men capable of finishing the hymn begun by the angels. These texts chosen in Scripture to edify pray have been selected by humble and innocent and fervid souls accustomed to find in them the sweetest nourishment. In general the deeper we search the more we shall be convinced that there is a profound reason for every institution of the ecclesiastical order.

Again, Digby says that the prayers of the Church were composed by saints; and, what is more, were used by saints. They wrote them out of hearts intent upon eternity and penetrated with a sense of their own misery and of the Divine mercy. Modern writers, impelled by a desire to do something, a shallow, conceited, restless intelligence, will seek to distinguish itself by reforming, as it pretends, the relics of a less enlightened age; and indeed it would almost seem as if in a certain stage of society taffeta phrases had a greater charm for the cultivated class than the noblest sentences of a Chrysostom or than the most majestic symbol of the Catholic liturgy. We are pleased to note, however, that the people are coming back to the missal as a prayer book. Once they get the savor of it they scarcely ever return to the wordy rhetorical narrations and expositions of wants which do duty as prayers in some manuals of devotion.

THE ROMAN LITURGY.

The Roman Liturgy, by Rev. Dr. York, may well be read with profit by our readers. It is published by the Text Book Publishing Co., San Francisco. Simple and lucid, it cannot fail to give us a deeper insight into the history and meaning of the ceremonies and prayers used in the public worship of the Church.

The author shows that worship must spring from the whole man, body and soul. Heart and intellect must be enlightened and manifest their adoration. It is natural for man to use ceremonies. Look and gesture and sigh are but ceremonies. In public and private life we use them. Public functions are accompanied by acts which lend them an additional dignity and impressiveness. Why then should man abandon them in adoring God? Ceremonies move the heart. Love, too, must manifest itself externally. God, as Bishop Spalding says, seeks adoration like Himself who worship in spirit and in truth; but spirit is life, is motion, is voice; and truth, to be known and loved, must be clothed with form and beauty. Just what makes worship impressive, writes Joubert, is its publicity, its external manifestation, its sound, its splendor, its observance universally and visibly holding its way through all the details both of our outward and inward life. We know, of course, that ceremonies were sanctioned by God in the Old Law and by Christ in the New Law. The author touches upon the growth of the Roman Liturgy. Alluding to the use of Latin in the celebration of Holy Mass and giving reasons for its adoption and conservation, he says that the Latin service is not so unintelligible as some would make it out to be. We have books in which the prayers are translated and the ceremonies are explained: and the faithful hear instructions on the nature of the Liturgy.

We are quite sure that this work will conduce to make those of the household better acquainted with the glory and beauty and sweetness of the Church's liturgy.

THE PRICE OF CATHOLIC BOOKS.

The price of Catholic books was discussed at the recent Missionary Conference in Washington, D. C. This is an important question; and the sooner we have books within the compass of the meagre pocket-book the better for the Catholic movement. There is one book much sought after in the market which is beyond the means of many. It claims a price which to our mind is preposterous, and especially when we consider that the man who has its copyright must have made a small fortune by it. It must be said, however, that the Paulist

Book Exchange and the Christian Press Association produce very serviceable literature at a small margin of profit.

We cannot refrain from saying that if some of our publishers resorted to more energetic advertising their names and wares would be known by more Catholics. As it is, they are not known or known only to devout persons. While belief in the supernatural is waning and books against religion are scattered broadcast, and read, it is certainly our duty to supply an antidote. And this can be had in the tract written with an eye to the man in the street, or the publication which is as attractive and as interesting and as cheap as the popular magazine. It may be averred that the Catholic publisher is not in a condition financially to compete with secular prints. This may be so, but we fear it will have little influence with the magazine-buying public.

TOO MELODRAMATIC.

The Christian Guardian is still harping on the conversion of the queen of Spain. The editor is quite sure that the vision of a throne dazzled the English princess and caused her recreancy to the tenets for which her fathers bled and died. To be sure he but echoes the outcry which is deprecated by Englishmen who believe that prying into the private affairs is not among the accomplishments of a gentleman. But by what processes did he arrive at his conclusion? Did he cast his X ray eye over the waters and discover the secrets of the soul of the English princess? To him even should have occurred the thought that the question of sincerity was doubtful, and as such should not be treated too dogmatically. And all the more when he is aware of the fact that the first act of the new convert was to telegraph the Pope "to humbly thank your Holiness for all your fatherly goodness towards me and to offer myself with all my heart as your most devoted and loyal daughter."

UNWISE ADVICE.

It would be well, says the Michigan Catholic, for every young man setting out in life to read the "Letters of Lord Chesterfield to his Son." Has the writer read these "Letters"? If he has read them we are amazed that he should recommend them to Catholic young men. Written to his illegitimate son, Philip Stanhope, the Letters portray the "gentleman" who sails with the stream and who cannot afford to keep out of the little gallantries which advertise him as a man of spirit and charm. But fine airs unbacked by fine behaviour do not make a gentleman.

TEMPERANCE ITEMS.

General Fred Dent Grant, in the course of an interview to a representative of the New York Defender, said:

"Tell your young men that General Grant does not drink a drop of liquor—has not for eighteen years because he is afraid to drink it. . . . In many respects a hard drinker is a safer man in the army—and elsewhere, too—than a moderate drinker. . . . Give me the sober man, the absolute teetotaler every time. He's dependable. If I had the greatest appointive powers in the country, no man would get even the smallest appointment from me unless he showed proof of his absolute teetotalism."

Such words may have more influence on many than temperance sermons. The time is near when every man who desires to have steady nerves and a clear brain will avoid strong drink. The time is near also when these "road houses" and bar-rooms that have witnessed the start of many of our Catholics to degeneracy will be things of the past. With our people refusing to sign petitions for license, and with no regard for the "good fellows" who sell rum, biasing their judgment, we may expect to see the saloon, so far as we are concerned, as dead as Rameses I. Then the man who will neither work nor beg will not seek out a wholesale dealer who is willing to set him up as a saloon keeper.

INSULT TO THE PRIESTHOOD.

HIBERNIANS RENOUNCE ADVERTISING PICTURE OF MONK DRINKING ALE.

Waterbury, Conn., July 21.—The members of the second division A. O. H. in this city are greatly incensed at a reflection which is cast on the priesthood by a big advertising ale house which has put up posters over the city depicting a monk drinking with relish their brand of ale.

At an indignation meeting last night it was voted that steps be taken to remove the poster from the city bill boards and to call the attention of the national body of the order to the alleged insult.

THE TREASURES IN A CATHOLIC CHURCH.

SERMON PREACHED BY REV. J. A. Mc'CALLEN, S.S., AT THE CONSECRATION OF ST. PATRICK'S CHURCH MONTREAL. Correspondence of The Catholic Standard and Times.

Montreal, June 26. To-day Montreal witnessed a notable ceremony—the consecration of St. Patrick's, the venerable mother church of the English-speaking Catholics of the city—and heard a notable sermon. Opened for divine service in 1847, when \$125,000 had been spent in its erection, more than that sum has since been expended in the improvement and decoration of St. Patrick's. During the last ten years alone the outlay has been \$50,000, and to-day's imposing ceremony in the debt-free edifice was of a most joyful character. The ceremony of consecration was performed by Most Rev. Paul Bruchesi, D. D., Archbishop of Montreal, who celebrated Mass afterwards. Present were: Most Rev. Charles H. Gauthier, D. D., Archbishop of Kingston; Right Rev. Z. Racicot, V. G., Auxiliary Bishop of Montreal, about one hundred priests of two dioceses and a number from the United States. The sermon was preached at the evening service, when Archbishop Gauthier officiated at Solemn Benediction. The preacher was Rev. J. A. Mc'Callen, S. S., of St. Mary's Seminary, Baltimore.

GOD'S HOME AMONG MEN. The preacher's text was from Ezekiel xxxviii, 27, 28: "My tabernacle will be with them, and I will be their God and they shall be My people; and the nations shall know that I am the Lord, the Sanctifier of Israel, when My tabernacle shall be in the midst of them forever."

After a brief but eloquent tribute to the past and present glories of the venerable Church of St. Patrick, and to the noble priests who had served it so faithfully, the preacher said in part: "What means the newly consecrated church? For what does it stand? What lesson does it teach to men both within and without the fold? To you, brethren, it means more than a simple meeting place, as any hall might be, in which to gather for prayer and the hearing of the Divine Word. It is the very house of God Himself. It is the abode of His Real Presence. It is the temple of Divine worship. It is the altar of sacrifice and God's home among men."

This is not the time for a dogmatic explanation of the Real Presence of Jesus Christ, proved as it is by so many irrefragable arguments from Scripture, tradition and from the fact that it is admitted by all the Eastern sects, who, though they separated from the Catholic Church so many centuries ago, and still reject her authority, hold firmly to the doctrine of the Real Presence in both sacrifice and sacrament. These doctrinal works, can be had for the asking.

What is more practical for you is to appreciate the treasure which you possess; to rejoice on this day that the Divine Presence sanctifies this consecrated temple and all who worship therein; that you have your God near you; that you can offer to Him a real sacrifice, the only worship truly worthy of Him, and at the same time the very essence of true religion. What a tremendous sacrifice is that of the Mass! It is no other than the self-same sacrifice once offered by Jesus Christ on Calvary for the redemption of the world and perpetuated unto all time through the ministry of priests in the daily sacrifice of our altars. "From the rising of the sun to the going down thereof My name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a clean oblation" (Malachi vi, 11).

What glory is thus given to God! What endless acts of adoration of the Deity are made by men! What superabundant merits are applied to individual souls! As a sacrament, what a source of life, strength, sanctity and salvation for all who worthily enter into such close communion with Christ! "The bread which I shall give you is My flesh for the life of the world." (St. John vi, 52). "He that eateth My flesh and drinketh My blood, abideth in Me and I in him" (v. 57). "Unless you eat the flesh of the Son of Man and drink His blood you shall not have life in you" (v. 54). "He that eateth My flesh and drinketh My blood hath everlasting life, and I will raise him up at the last day" (v. 55).

THEY BUILD A HOUSE FOR GOD. But does the Church teach any lesson to men outside her fold? She does. She solves many problems which perplex them greatly. They know that as a rule we are not wealthy. Why then do Catholics build such costly churches? Because they build a house not for man, but for God.

Let non-Catholics admit the Real Presence, and they will understand why we call to the work of building a home on earth for our God all that is highest and best in architectural talent: all that is richest in building materials: all that is most beautiful in art, painting, sculpture for adornment, and then have but one regret left, that our poverty does not allow us to go farther. Thus one problem is solved which causes perplexity to those outside the fold. A house is built for Christ our Lord really present in our tabernacles.

The Real Presence explains why our church doors are always open. Ours is not the religion of a day or of a few days in the week, but of every day of our lives. Hence it is that when choir is silent, organ hushed, pulpit vacant and priest absent at the bedside of some dying Christian, or elsewhere engaged in the affairs of the Father's house, one

never enters a Catholic church without finding devout souls kneeling in adoration of the God of the Eucharist. They are there to seek light from the Divine Light, strength and courage from the Omnipotent, grace from its Divine Author and consolation to their troubled breasts from the loving Sacred Heart which beats for men within His holy tabernacle on earth. The Divine Presence likewise explains why in rain, storm, cold, heat, thousands of devout Catholics seek the Church to assist at Mass, the adorable Sacrifice of our altars.

GOD'S MERCY SEAT.

In the church, too, is found the sacred tribunal of penance, God's mercy seat to all repentant sinners, who, regretting their past infidelities, promising to repair the injuries which their sins may have caused to others and resolving to lead a better life, are absolved by the minister of Christ, in the name and by the authority of Him Who said: "Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained." (St. John xx, 23.) At this mercy seat of God must all Catholics kneel, from the Pope on his throne to the little child just learning to distinguish between good and evil, and henceforth responsible to God for its thoughts, words and actions. What explanation can be given for such a ready acceptance of penance as a sacrament which forgives sin? Simply this: Christ so ordained. Men may prefer some other mode of reconciliation with an offended Deity, but He Who paid the price of our redemption in His Blood has reserved to Himself the right to decide how the merits of that redemption are to be applied to individual souls. He has decided, and we accept the decision: "Whose sins you shall forgive they are forgiven them, and whose sins you shall retain, they are retained." Oh! if men outside the Church only knew the peace, the calm, the strength, the happiness, the consolation which come with a confession well made, how bitterly they would accuse those who robbed them of this means of reconciliation with their Maker!

How many reasons are there not, especially in these our days, to speak at length of that other treasure of God's Church, matrimony, Christian marriage! For the sake of brevity, however, let one sentence suffice.

The Catholic Church to-day is the only power which stands forth as the champion of the unity, sanctity and indissolubility of Christian marriage; the only Church which safeguards fidelity of husband and wife; the only Church which protects the rights of innocent children to a mother's and father's love and care; the only Church which effectually denounces race suicide; the only Church which holds aloft the standard of Christ against divorce. "What God has joined together let no man put asunder." (St. Matthew xix, 6) and the only Church whose members at least heed her voice in a matter which means the uplifting or degradation of the family, the salvation or ruin of all society.

THE CHAIR OF TRUTH.

Finally (for it is simply impossible in one sermon even to enumerate the treasures contained in a Catholic Church), she is the chair of truth. From afar and from pulpit the Holy Gospel is preached (not a part of it, but all of it), its heavenly doctrines, its moral code, its sacrifice, its sacraments, its evangelical counsels, its warnings, its exhortations, its promises, its rewards, and to those who heed not Christ's blessed word, its punishments.

Dear brethren, it is God's word which changes fancies, opinions and interpretations of conflicting sects; not the repeated revisions of their many creeds. What Christ taught as Divine Truth in the first century does not cease to be the same truth or need revision in the twentieth.

How surpassing strange it is that so many men outside the Church, good men, talented men, liberal minded men, men, too, with strong religious instincts—sitting by how down their intelligence to their equals, teaching human science, while they absolutely refuse to listen to the Supreme Being teaching the only absolutely necessary science, Divine Truth, through His mouthpiece on earth, the Catholic Church! They believe men fallible like themselves, as they seek knowledge or counsel from the astronomer, the mathematician, the physician, the lawyer, the scientist, and they will not heed the infallible Church which Christ promised would never lead men into error.

What can be the reason for such glaring inconsistency? Have the warning, self-contradicting and constantly increasing number of sects made these men too, with strong religious instincts—sitting by how down their intelligence to their equals, teaching human science, while they absolutely refuse to listen to the Supreme Being teaching the only absolutely necessary science, Divine Truth, through His mouthpiece on earth, the Catholic Church! They believe men fallible like themselves, as they seek knowledge or counsel from the astronomer, the mathematician, the physician, the lawyer, the scientist, and they will not heed the infallible Church which Christ promised would never lead men into error.

THE FALSE VIEW OF THE CHURCH.

I think, dear brethren, another explanation may be found for men's unwillingness to accept Catholic truth. It is this. They seem unable to get beyond the human and therefore false view of the Church. They acknowledge without difficulty that she is a wonderful institution; are loud in their praise of her powerful influence for good over the minds and hearts of her people; acknowledge the debt which the civilized world owes her for benefits conferred, and stand astounded at the youthful vigor which

she has always displayed; but they ascribe all her success to human police adaptation to man's needs, admirable administrative ability, etc.

Why do they not honestly seek the true reason by acknowledging the Divine action of the spirit of God, who dwells in her? Why do they not accept this the sufficient and at the same time sole cause and explanation of the wonders which they admit, admire and praise? I have conversed time and again with such men here in this city and everywhere else I have been, and in all their conversations about the Church I never failed to notice that the trend of their thoughts was always the same—human.

They always stopped short of the one sole explanation of the Church's influence and of her very existence—the Divine action and sustaining authority of Christ, her founder.

With the great Presbyterian historian, Macaulay, these men seek, as he sought, a human explanation of the Church's influence in the world, and as he failed they fail to find one that is acceptable. They acknowledge with him that no other institution is left standing "which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, when cameo leopards and tigers bounded in the Flavian amphitheatre." They confess with him that "the proudest royal houses are but of yesterday when compared with the long line of Supreme Pontiffs," and they trace that line back throughout the ages to Peter, but stop there, forgetting that Peter was chosen by Christ, and that Christ is God. Like Macaulay they acknowledge that "the Papacy remains—remains not in decay, not a mere antique, but full of life and vigor, and that there is no sign which indicates that the term of the Church's long dominion is approaching." All this they admit, all this they admire and praise, and then with a flourish of rhetoric they ascribe it all to wonderful human policy.

THE SPOUSE OF CHRIST.

But let me ask one question. Were there not strong, and remarkably able men at the head of the human dynasties and governments which have appeared in the world, prospered for awhile and then disappeared? Was there not often a long line of brilliant, clever, able statesmen to uphold both dynasties and governments? Had they not at their beck powerful standing armies and efficient navies? Why, then, as Macaulay admits, did they disintegrate, and they were human. They disappeared because they were from man. The Catholic Church fails not, falls not, for she is "the spouse of Christ," and Christ is God. The Papacy remains because to the first Pope, St. Peter, Christ, Eternal Truth, said: "Thou art a rock, and on thee, a rock, I will build My Church, and that which I shall not prevail against it." "I have prayed for thee that thy faith fail not." The Church remains because she has the Divine promise that the Holy Ghost will dwell in her forever. "Behold, I am with you all days to the consummation of the world."

Time and again has the world tried to effect a compromise with the Church. Time and again have men resenting her influence, sought to have her change and adapt herself to modern thought. "Give up your Real Presence," they said; "do away with your confessional; at least cast aside infallibility, and all Christendom will flock to your standard." Her answer has always been: "Non possumus." ("I cannot.") Alas! the non-Catholic mind never seems able to get rid of the common, contracted, human view of Christ's one true Church. "The Pope can no more change his truth than I can. The Church is not a corporation whose Bishops get together and say: 'Let us revise our creed to suit the present age.' It is not a government which by a vote of the majority may decide that this truth of Christ is to be given up, that other modified and a third exchanged. God cannot be false to His promises and truth does not change."

Ireland's Contribution to Civilization.

"There is considerable agitation in various parts of the country for the introduction of Irish history into the public school curriculum," says the Catholic Sentinel. "It is to be presumed that the amount of time given to a people's history ought to bear some relation to that people's contribution to civilization. Measured by this standard, the children of Western Europe and America ought to put in a great deal of time studying Irish history."

The Work of the Sisters.

"The work of the teaching Sisters in the parish schools goes on so quietly and unostentatiously through the year," says the Catholic Universe, "that it is only when the commencement season makes a striking though very incomplete display of it that the general Catholic public realizes anything of its variety and magnitude. . . . The capable and untiring service to the Church of its religious communities of women is one of the great and perennial fountains of its strength. If the parish schools are growing every year in favor and efficiency—and no observer can doubt that they are—no small part of the credit is due to the Sisters who teach them. It is primarily their devotion to the ideal of Christian education—to which they give their lives, and all their capacities and talents and energies—which make that ideal practical, which alone, indeed, makes its realization possible."

CATHOLIC NOTES.

In Philadelphia, on a recent Sunday afternoon, Archbishop Ryan confirmed a class of sixty negroes and seventy five negro children.

On Monday the oldest prelate in Christendom, the Most Rev. Dr. Daniel Murphy, Archbishop of Hobart, the capital of Tasmania, entered on his ninety-second year.

The famous French Dominican, Pere Monsabre, has just celebrated the golden jubilee of his religious profession as a member of the Order of Preachers.

Bishop Hortmann and the priests of Cleveland intend to start a campaign against slot machines and the display of indecent pictures, low vaudeville shows and public dance halls, all of which are pitfalls for the youth of the city.

Catholic scholars on the Continent are winning recognition from English universities. Last year two of them received honorary degrees; this year Oxford confers its Doctorate of Letters on Monsignor Duchesne, the distinguished Church antiquarian.—Antigonish Casket.

Very Rev. David MacDonald, D. D., rector of the Scots' College, Valladolid, lately celebrated the golden jubilee of his priesthood. He has spent sixty-four years within the walls of the College de Escoceses, and during the last twenty-five years he has been its rector.

Among those received in a recent private audience by Pope Pius X. was John Gorgensen, the Danish writer, whose recent conversion has produced such an effect in Denmark. Mr. Gorgensen is a novelist and essayist, and one of the prominent writers of Denmark.

M. E. Chevreul, the greatest living chemist in the world, is a Frenchman and a devout Catholic. Unlike the men of the "little learning" that's a dangerous thing," he says the Apostles' Creed daily and believes every word of it.

Rome, July 21.—Yesterday being the anniversary of the death of Pope Leo XIII., a Solemn Memorial Mass was celebrated at St. Peter's, at which the Pope and a number of Cardinals officiated. Nearly 5,000 persons, including diplomatic representatives, high dignitaries of the Church and State, and a large number of tourists, were present. The Pope blessed the catafalque and prayed for Leo XIII.

Lord Justice Mathew, of the Queen's Bench, London, who has just retired after an honorable career, is a nephew of the great Father Mathew, the Apostle of Temperance. One of his daughters is a nun and the other is the wife of John Dillon, M. P. Sir James Mathew occupied the bench for twenty-five years.

Once more a MacDonnell occupies a seat at the council board of the Canadian episcopate. The new Bishop of Alexandria is in the prime of life, full of energy in mind and body. Already known, loved and respected by the people over whom he has now been placed to rule, he begins his episcopal duties under the most favorable auspices. His clergy are proud of him and fondly hope that he will yet take a high place on the bench of Bishops.—Antigonish Casket.

The Rev. William O'Brien Pardow, S. J., and the Rev. Thomas J. Gannon, S. J., two former provincials of the Maryland-New York Jesuit province, have been chosen to accompany the present provincial, the Rev. Joseph F. Hanselmann, to Rome, where they will take part in the coming election of a new general of the Society of Jesus.

Little Belgium scores heavily in everything Catholic. Her Catholic schools have recently been pitted against secular institutions and the victory for the Catholic system of education is significant. In a competitive examination eight Catholic schools won twenty-five distinctions, while each of the twenty-nine public schools won less than ten. Belgium allows an annual grant to the Catholic schools.

Mr. Reginald Balfour, cousin of the ex Premier, is of that zealous band of English Catholic laymen who seem to take their responsibilities more seriously than do the laymen of this country. Together with a few friends he goes down into the hop fields of Kent during the picking season, and personally visits the Catholics engaged therein, for the purpose of getting them to attend Mass and receive the sacraments. Last season he found 5,000 Catholics in these fields, and met with great success in his mission.—Antigonish Casket.

The Rev. Peter Prando, who died at St. Michael's Mission, near Spokane, State of Washington, the other day, spent twenty-three of the sixty-one years of his life among the Crow Indians. Born and educated in Italy, he came to the United States to live the life of the Indians, hoping to gain their confidence and win their souls to God. He was a graduate in medicine, and used his knowledge for the benefit of the poor savages. Several times he kept them from going on the war-path, and he influenced the Government to irrigate their lands. Father Prando personally baptized fourteen hundred Indians.—Antigonish Casket.

There is no salvation of soul nor hope of everlasting life, but in the cross.—Thomas a Kempis.

To everyone there comes in life a great turning point for good or evil, and this is generally brought about by some crushing sorrow.—Lady Herbert.