

The Record Disinterested By an Occasional

OUR CURBSTONE OBSERVER

ON OUR CHURCH'S NAME.

There has been a great controversy going on in the British House over the use of the word "Roman" to qualify the Catholic Church.

MR. REDMOND'S OBJECTION.—In referring to Mr. John E. Redmond's objection to the word "Roman" as being offensive, the report before me, dealing with the debate, says:

"In Ireland it is used only by Protestants, and that in a sense that Catholics cannot accept, namely, that they (the Catholics) are only a branch of the Catholic Church, to which title, as the Speaker of the House of Commons observes, other churches make claim. The Irish view is that admitting "Roman" Catholic as a correct designation would imply that there is another Catholic church besides the Roman, which, of course, the Catholic Church could not and does not allow."

This is the kernel of the subject. The use of the qualifying term Roman would imply that other churches that lay claim to the term "Catholic" would have a right to it, as long as they prefixed some other qualifying word, such as "Anglican." Now the word "Catholic" means universal—both as to time and distance—and it cannot be rightly restricted by any term that creates a limitation, as would the words "Roman" or "Anglican." There cannot be two Catholic Churches—any more than two Christ's, or two Gods.

HISTORIAN LECKY.—The eminent Protestant historian Lecky, who died recently, and who could not be accused of partiality to our Church, has made a reference to this matter, and it is quoted and commented on thus:

"The protest against the insertion by the Clerks at the Table of the word 'Roman' before the word 'Catholic' in questions placed by Irish members on the notice paper may render it of interest to know that the late Mr. Lecky, when taken

to task for the use of the word 'Catholic' without the prefix 'Roman,' in a letter which was published in the Times, said that in all his writings he had used the word 'Catholic' in the sense in which it was perfectly understood; that he had never qualified it in a manner which the professors of the Catholic faith would regard as offensive, and that he would never change what had been his invariable practice with regard to a word which had acquired a distinct meaning, both in the religious and political world. By way of illustration he mentioned that the terms 'Catholic association,' 'Catholic disabilities,' 'Catholic emancipation' were all understood, and that the prefix before them would savor either of bigotry or of cant or both."

It is hardly necessary to add that "Roman Catholic" is not to be found in the creeds of the Church, nor is it ever used in any of her official documents. The popular idea, too, is "Catholic" and not "Roman Catholic." When a stranger wishes to know the way to the Catholic Church he does not need to say "Roman." The man in the street or the boy in the street will understand perfectly and at once what is wanted when "the Catholic Church" is mentioned.

CONCLUSIONS.—The last quoted passage is what exactly corresponds with my observations. I have thousands of times been asked, as I rambled along the curbstones, if I could point out a "Catholic Church." I have often been asked by the same person to show them the "Episcopalian," or the "Anglican," or any Protestant church; but never did they use the word "Catholic" save in referring to a Church of the Catholic religion. Again, I have often been asked if such and such a building was a "Catholic" or a "Protestant" institution; but never if it was a "Roman Catholic" or a "Catholic Episcopal," or "Catholic" anything else, establishment. The result is that the historian Lecky is right; the word Roman is only used by those who imply thereby the absurdity that more than one Catholic Church can exist.

and his clergy have labored with incredible self-sacrifice to attain this great end. In their trials and troubles, suffered for the completion of the sacred edifice, they have but the unstinted sympathy of the Irish people at home and abroad."

TEMPERANCE CAUSE.—At the annual meeting of the Sacred Heart Temperance League, held in Newry the other day, Rev. Father Rooney made the following remarks in the course of an address which was listened to by a large audience. He said:

"Drink has done and is doing our people more injury than the whole machinery of governmental oppression that has been and still is in operation to keep Ireland down. The drunken Irish man or woman shouting for Home Rule and an Irish Parliament is a greater enemy to this country than all the Saxon tyrants that ever flouted and despised our just demand for a native Government. If we want to see the old flag floating over the old House in College Green, why do we spend £14,000,000 a year for drink and pay £120,000 in fines to the police for being found drunk in the streets? That £14,000,000 and that £120,000 is making yourself and your children poor and ragged and degraded, and is enriching and strengthening the oppressors and tyrants, who are determined to keep you forever slaves in your own land, or else drive you to foreign lands to be either paupers or the hewers of wood and the drawers of water."

CAUSE OF CHARITY.—Madame de Navarro, better known as Miss Mary Anderson, the celebrated actress, gave a series of readings in Belfast recently in aid of charity.

MOORE MEMORIAL.—The Executive Committee of the Moore Memorial Fund have issued an appeal to Irishmen at home and abroad for support of the project they have in hand. While Moore lived, they say, he was regarded by his countrymen with such affection and gratitude as have not been bestowed on any other poet, and the lapse of half a century since his death has scarcely dimmed these feelings. Still all over the world our people have Moore's songs and poems by heart. We are sure they will be glad to give some token of their devotion by helping to repair the mischance which turned the well meant tribute of 1854 into a caricature. The treasurers of the fund for the erection of a statue worthy of the poet in Ireland's capital are Dr. Wright, 5 Trinity College, and Mr. Thomas Sexton, 20 North Frederick street, Dublin.

Ecclesiastical Notes.

THIRTEEN ECCLESIASTICS received Holy Orders at the hands of His Grace the Archbishop, at the Cathedral on Sunday morning last. Of these there were seven priests for the diocese of Montreal, two for that of St. Boniface, and four who are members of the Franciscan Order. Mgr. Bruchesi also conferred the order of Deacon on two, of tonsure on eleven and minor orders on two other subjects. Next Sunday His Grace will go to St. Scholastique, to bless the parochial church and likewise to hold an ordination service. The number of ordinations during the past few months has been large, and it must be a great consolation for the Archbishop to raise so many to the dignity of the priesthood.

MGR. ARCHAMBAULT.—The following extracts are translated from "La Semaine Religieuse."

"The 23rd June, 1904, will long remain memorable in the annals of Joliette. The new diocese, created by His Holiness Pius X., learned on that day that, for the future it would possess a Bishop and a father."

"Happy and holy day. May it be the first of a long series, filled with blessings and fecund with the glory of Christ and the prosperity of the Church."

"And so it will be. For the Holy Father's choice has fallen on Mgr. Archambault, whereby he has given to the diocese of Joliette a veritable pastor after the heart of God. And all the priests and faithful of the diocese wish to be forever united to their new Bishop, and through him to the Sovereign Pontiff, and through that Vicar of Christ to the Prince of St. Paul, all must be restored and established."

"None, we may say, was better qualified for that high office none

was better prepared, by the years given to every specialty in ecclesiastical acquirements, to assume the glorious and at the same time heavy burden of the direction of a diocese. A spirit of faith and of self-annihilation, a perpetual solicitude, and a passionate love of work, belong to all Bishops. But how much more needed are these qualities in one who is called upon by God to preside over the destinies of an infant Church. Soon will it be given to our confreres of Joliette to admire the happy reunion of all these qualities, which, from the beginning of his sacerdotal career, raised Mgr. Archambault to the dignity of a wise adviser as well as an active collaborator in the many affairs and in the delicate questions that affected the administration of the diocese of Montreal; and which, early revealed him to be a precious assistant in the special missions and the important functions with which the ever increasing confidence of Mgr. Fabre and Mgr. Bruchesi had entrusted him. "Moreover, devotion to works of public, national and religious interest has been traditional in the family to which Mgr. Archambault belongs. Both Church and State know how that family has supplied brilliant servants. Their names shall remain gratefully in the memory of future generations."

After referring to Mgr. Archambault as the third director of La Semaine Religieuse, that has ascended the episcopal throne (Mgr. Emard, Mgr. Bruchesi and Mgr. Archambault), the article closes thus:

"We beg of Mgr. Archambault to accept the expression of attachment and respect, humble as it may be among all the testimonies flowing in from all sides, formed with ardor by his confreres in the priesthood, his colleagues of to-day in the episcopacy his co-laborers in the University, and his numerous friends of Rome. Our review, which owes so many of its most learned and best thought articles to the new Bishop, feels honored in raising its humble voice in the general chorus of those who cry out to the new Bishop of Joliette, may the Lord hear their prayers and grant their request for you: Ad multos et faustissimos Annos."

A PRIEST'S IDEA.—Mgr. Lavelle pastor of the New York Cathedral, who celebrated his silver jubilee, said an interesting thing in a reminiscent mood:

"When I was a young man and had just entered the priesthood, I was under the impression that I had accepted a contract to run the universe. Consequently I was often overworked and had to take vacations. Since then I have calmed down and decided to let God conduct the universe, while I do my little work; so I don't take vacations now. I live quietly and permit nothing to worry me."

RELIGIOUS LIFE.—On the Feast of the Visitation of the Blessed Virgin, in the pretty chapel of the Mother House of the Sisters of St. Joseph at Nazareth, Kalamazoo Co., Michigan, Miss Margaret Golden and Miss Katherine Fritz received the habit of the Sisters of St. Joseph, and hereafter will be known as Sister M. Clara and Sister M. Anna. The following Sisters made their vows: Sisters M. Loyola, Bertilla, Florentine, Charles, Theodora, Carmel, Mildred, Leocadia. A number of clergymen of the neighborhood were in attendance.

LESSON TO PERVERTS.—Referring to the reception by Pius X. of the members of the Society for the Preservation of the Faith, an organization called into existence by the persistent efforts of Methodists and other sects liberally furnished with money from England and America to make perverts among the Romans, a correspondent remarks:

On the Feast of Pentecost the Methodists received no fewer than fifteen abjurations—a rather striking way of commemorating the descent of the Holy Ghost among the Apostles. It would be interesting to follow the subsequent career of these fifteen Catholics—but here is a case that may serve to illustrate it. Last year a Roman priest allowed himself to fall into the hands of these Methodists. Private reasons had made the priesthood a burden to him, and the Methodists, always delighted to promote a scandal among the Catholic priesthood, received him with open arms. But before admitting him as a "pastor" of souls among themselves they obliged him to make a public abjuration of Catholicism and of devotion to the Blessed Virgin on the Feast of the Immaculate Conception. Last week the unfortunate man had to be confined in a lunatic asylum.

"COMPLETE SUCCESS."

CLEANING BY "GRUX."

During the past four or five years I have contributed without one week of default to the columns of the "True Witness." Last week I was going to "ask off" for one number, to take a short holiday, but I felt it would be wrong for me to make a breach in the long chain of my contributions. However, I have learned that even a regular correspondent is subjected to the ills of life, like any one of his readers, and that instead of taking a voluntary holiday, I should have been compelled to keep still whether I liked it or not. The consequence is that I am not able to give you anything in the way of criticism or study this week. But I have a little paper bag, in which I keep scraps that I glean here and there, and that contain ideas too precious to be lost and that may be of use in the future. Diving into that bag I came upon one of very recent date: it is a report of a sermon preached, a couple of weeks ago, by His Lordship Bishop Colton, and which deals with the all-important subject of success. Its object is to show that both temporal and spiritual success are impossible, unless we are guided by and follow the will of God.

PETER'S BOAT.—The Bishop thus speaks:

But let us first pause to note that our Lord, in teaching this lesson of laboring under his direction and with the aid of His blessing, entered Simon Peter's boat. He chose his boat in preference to the others, because of all men He was to choose Peter to be His Vicar, the visible head of the Church which He was about to found and which He would build upon Peter, that is, upon the power and the authority with which He would invest him. And here it was our Lord first called Peter and the others with him to the apostolate, for after the miraculous draught of fishes which they had taken in obedience to His command, our Lord bade them come after Him and said: "I will make you fishers of men," and simply and humbly they followed Him. Our Lord taught from Peter's boat, and taught, first and above all Peter himself, for henceforth the ark of salvation would be the Church which He would build upon Peter. This would be the bark with Peter at the helm that would course the ocean of life down the ages in its mission to save men from the rocks of sin and temptation, and bring them eventually into the eternal port of heaven. It is in Peter's bark, or the Church which is thus typified, that our Lord is always faithful to the promise that, "He would be with His Church all days even to the consummation of the world"—and while at times the Church is lashed by the fury of the waves, and shipwreck seems imminent, still her lot is safe and secure, for Christ is with her—faithful to His word, and when He wishes He commands the winds and waves, saying "Peace be still," and calm and security are at once restored.

HOW TO FISH.—But to our lesson again. Our success in life depends upon our corresponding with the expressed will of God. This our Lord teaches us by the example of the Apostles. They were fishing a whole night after their own way and had taken nothing. They were discouraged and hopeless and about to give up. When our Lord bade them launch out in the deep and let down their nets, they obeyed with no faith in themselves, but with some faith in our Lord, and their faith was wonderfully rewarded for they took so many fish that their nets were breaking, and they called to their companions in the other boat to come and help them, and both boats were filled so that they were almost sinking.

As it was in the case of the Apostles in the more material things, much more was it in the spiritual, for as fishers of men they have been wonderfully successful. They went to the uttermost ends of the earth in their day, and ever since through their lawful successors, and they have brought innumerable souls into the fold of Christ. So also it is in their undertakings, as long as they are faithful to the teachings and commands of our Lord, the Invisible head of the Church, or to the successors of St. Peter, the visible head speaking in His name, they will have God's blessing on all they undertake and while this will be found to come

true in all that pertains to their work here on earth, much more and more clearly will it be seen to come true regarding their eternal interests and all that conduces thereto.

APPLICATION.—Let us prove this to ourselves. If we wish to overcome our poor, fallen natures; if we wish to have victory and overcome our passions, we must not give way to our whims and desires, but must oppose them, for if we indulge them they will lead us to our ruin. So we must follow our Lord's way and not our way, remembering and acting on what He teaches us that the Kingdom of Heaven is "won by violence, and the violent bear it away." If we wish to overcome Satan, we must watch, for the devil goeth about like a roaring lion, says our Lord, seeking whom he may devour. And we are to pray and do penance in correspondence with the same divine teaching lest we all perish. This is our Lord's way, it is not ours, which easily gives way to spiritual indifference and sloth, but it is the only way in which to acquire virtue and save our souls. It is only in persevering in this way that we will be saved. And, again, if we wish to overcome the world, and not be overcome by it, its folly, its infidelity, its forgetfulness of God, and worse, its hatred of Him, we have to become spiritual men. We will have to measure every thing with the scales of eternity and will have to look into all things not as they seem to human eyes, but as they are in the eyes of God. And hence, while this world, Siren-like, is lulling to sleep its votaries with its round of pleasures and taking men farther from their Maker by its sinful indulgences, while mammon is robbing them of good by its false and deceptive glare of gold and things perishable, men that wish to be good and true to the God who made them and who would reach the destiny for which He has created them, must follow the ways of God and not men's ways and see the wickedness of self-indulgence, the emptiness of human honors, the nothingness of riches, the hollowness of this world's pleasures, the vanity, in a word, of all things human that are not directed to securing eternal happiness. The word and warning of our Lord is to be heeded and followed. We cannot follow two masters, we must make our choice between Him and mammon—between this world and the next world, for what would it profit, says He, "if we should gain the whole world and lose our own soul, or what should a man take in exchange for his soul." It is in thus making sure of the spiritual that we gain what is really good in the temporal, for in this way we have peace here and joy and contentment which are the highest kind of temporal success, and which, through the virtues which produce them, bring about the same for all eternity, in a heavenly reward.

CONCLUSIONS.—Let us, then, follow our Lord's command and break from the shore of earthly things and launch our barks out into the deep where we shall be alone with Him and under His divine influence. In other words let us detach ourselves from earthly and temporal things, that we may be attached to Him and to things eternal. Let us not be engrossed with the things of every day life, but give our time and attention mostly to the things pertaining to the life to come. And so we are not to follow our imperfect will, but the will of God, which marks out clearly and definitely what should be our course in life, that we may attain eternal life and glory and happiness for which He has created us—which He has in store for us in heaven, if we only love and serve Him by fulfilling His commandments. So it is in obeying God we will find our true happiness. They cannot be found in any other way. God is peace and joy infinite, and from Him and through Him is true peace, true joy found. So our little barks of life must have Him as their pilot. He must be directing our course and guiding us on our way. We must sail with Him if we would avoid eternal shipwreck. He will be invisible to us, but some the less present. We shall feel His presence with us though we do not see Him, and in that faith we will sail safely across the ocean of life, and will be brought at last into the haven of eternal rest, the eternal port of heaven, when our Lord, the pilot of our souls, will show Himself to us, and clasp us to His eternal embrace. Amen.

HAPPENINGS IN IRELAND.

EDUCATION.—In Ireland as elsewhere the cause of education is one in which Catholics have to continually strive in the endeavor to secure the rights which should be cheerfully accorded to them. Speaking at the recent annual distribution of prizes and conferring of degrees in St. Patrick's College, Maynooth, His Eminence Cardinal Logue said:

"There is, however, one spot in Ireland where we have made steady progress in the matter of education. It is the College of Maynooth. The young students here have every opportunity furnished them of receiving a good liberal education over and above the technical knowledge which is necessary for their sacred calling. The great loss is, as we all feel it, that the young laymen of our country are very unjustly deprived of the opportunity of receiving a similar education which would fit them for the struggle of life hereafter. The Bishops of Ireland have been fighting for it, and the lay Catholics of Ireland have been fighting for it, and if justice were done it would have been granted long since."

"But there is one great obstacle. The great body of the Catholics of Ireland are deprived of this necessary boon and this just right by the outcry of a few people in my part of the country who are always inclined to trouble themselves more about their neighbors' business than their own. We had some promises some time ago about the settlement of the higher education of the country, but a cry from the Protestants and Presbyterians of the North of Ireland was quite sufficient to render these promises abortive. I fear it will be so to the end, if we don't find some way of giving more trouble to the Government, or at least to the English officials who are governing us in Ireland."

"We can never get anything from

them without giving a good deal of trouble, and the more we give the more likely we are to succeed. I myself believe that if the Catholics of Ireland rose up as one man and claimed their rights in this matter, of higher education, their claims would not long be resisted. I trust they will do so soon. These are the only remarks which this occasion suggests to me, except that I have to congratulate the young men who came up here for prizes on the success of their studies, and to wish them and their companions a very happy vacation.

"In the beginning I joined with your new president in lamenting the loss of those who have passed away. But I think it is a matter of justice for my part to say that though the late Dr. Gargan, who loved the college so dearly, has passed away, he has left a successor in whose hands the destinies of Maynooth will be safe for many years to come."

ARMAGH CATHEDRAL.—The "Irish News" of Belfast, says:

"The entire Catholic people of Ireland are looking forward with the deepest interest to the consecration of St. Patrick's Cathedral, in the Primatial city of Armagh, on Sunday, July 24. The ceremonies will be on a scale of impressiveness unprecedented in this country. His Holiness, as a mark of his personal interest, sends as his envoy one of the most illustrious members of the Sacred College, His Eminence Cardinal Vincent Vannutelli. Every diocese in Ireland will be represented by its Bishop or some other dignitary of high rank, so that all Catholic Ireland will be a sharer in this glorious celebration of Irish Catholic piety and perseverance. The solemn event will bring joy in a preeminent degree to the heart of the beloved Cardinal Primate of All Ireland, His Eminence Cardinal Logue; to his faithful clergy and devoted people, who have watched with pride the gradual growth and embellishment of the sacred edifice. Sunday, July 24, will be a day ever memorable in their diocesan annals, a day of exultation and congratulation. His Eminence

WANTED.—By means, a companion and accompaniment required.

Thus read Mrs. Ford one of the Montreal May 15th, 1904. Her house was beset by cantors. Youthful, and cultured, France fortunate in securing a charge of a maternal independent turn had mapped out a career. May 20th she had her new capacity a panion.

In point of location Mrs. Ford's home could be desired. A of friends were many and women. Consequence was afforded every fatal and physical device. Six months passed Mrs. Ford owing to a tion, was later than down to breakfast. The dining room so deeply absorbed in she did not perceive "Good morning, Mrs. Ford."

"Oh! good morning she answered in a trust you have fully "Yes, thank you, I ter. The mail man had been kind to you to "He has indeed. I no less than five letters I recognized at a glance the envelope of this one. The envelope, I found note from a young man I had befriended almost a year ago under peculiar circumstances."

"May I trouble you experience, Frances?" sweet smile lingering ners of her mouth, otherwise plain face a gracious benevolence. "It will be a pleasure favor you, Mrs. Ford, ber, a few days before as is customary at the through with people a one object—the purchase was about to enter one my attention was arrested of a young man a illuminated window a brilliant display before clothes were old and pale and wasted; yet he mistakable evidence of For a moment I hesitated I heard him say though unconsciously, am sick, hungry and less. Oh! how long w of affairs continue."

words appealed to me. quietly behind him, I contents of my purse in and tried to make my es the crowd, in which att countered difficulty. glance back, and our eye my knowledge, I have him since. This letter rident so vividly to my seems but yesterday it a Would you like to h Ford?" "I certainly would, F have become thoroughly the case."

Montreal, Nov. Miss Frances Warren. My dear Friend:— I consider it my privilege dress you in these terms; was in sore need of a fri uter stranger did not h assist me. Your act of touched me that I was un press my gratitude. I o one glimpse of your face, never forgotten it. Sinc morable day, you never path until yesterday. I you immediately. An ac with whom I was speaki time, enlightened me a name and address. If y me, I shall be pleased to thank you personally for the conferring of which, I a cost you no small sacrifice Yours grateful HAROLD HUGHES

"Harold Hughes!" repeated Ford. "That name sounds familiar a moment, she