The Catholic Record.

LONDON, SATURDAY, JULY 21, 1906. THE FOUNDATION OF CITY

Dr. James J. Walsh-he of the indefatigable pen and ardent faith-tells in the Messenger for June the story of the foundation of city hospitals. It will doubtless be a surprise to most people that the modern world owes the city hospital as we have it at the present time to the fatherly watchfulness and practical charity of one of the greatest of Popes, Innocent III. He invited the Fathers of the Holy Spirit to come to Rome, and at the beginning of the thirteenth century they erected a hospital of the Holy Spirit which then was exactly the model of our modern city hospitals. And not only did he do this but he succeeded in hav-

ing during his own pontificate a number of hospitals established in all parts of the then civilized world on the model of this hospital of the Hely Ghost at Rome. Citing Virchow as one who has traced the origin of the German city hospitals back to Innocent and sketching the rise of similar institutions among the Latin nations, Dr. Walsh goes on to show that practically all the British famous old hospitals date their existence, as institutions for the care of the ailing, from the thirteenth century. St. Bartholomew's and St. Thomas Hospitals and others are proofs of the influence of the movement initiated by Innocent III. With some of these institutions the name of Edward VI. has become associated but Dr. Walsh brings forward the historian Gardner to remind us that " Edward has left a name in connection with charities and education which critical scholars find to be

VIRCHOW'S TRIBUTE.

little justified by fact."

Virchow, no lover of the Papacy says: "The hospitals of the Holy Ghost were one of the many means by which Innocent III. thought to hold humanity to the Holy See. And surely it was one of the most effective. Was it not calculated to create the most profound impression to see how the mighty Pope who made the boldest and farthest reaching attempt to gather the sum of human interests into the organization of the Catholic Church, who humbled emperors and deposed kings, who was the unrelenting adversary of Albigenses, turned his eyes sympathetically upon the poor and sick, sought the helpless and neglected on the streets, and saved the illegitimate children from death in the

ATTRACTIVE BUILDINGS.

Dr. Walsh alludes to the fact that the attendants at these hospitals were expected to do their work for its own sake and for the highest motives of Christian benevolence rather than for any lesser reward. This was the mode of acting of the mediaval period, the healthiest of European periods says Mr. Chesterton. The resources of art were lavished on buildings intended for the sick and poor. Their walls were decorated, not with pictures eulogistic of trustees or founders, but with scenes that might recall to the minds of the suffering, thoughts of spiritual things. It is noteworthy, too, that in the thirteenth century the personal satisfaction of accomplishing a charitable work in attendance upon the sick was expected to dispense with any further remuneration. And as to tramps, healthy vagrants, various decrees were made to prevent them from receiving sustenance from the hospitals or in any other way abusing the privileges of these charitable institutions.

A MODERN KNIGHT.

That Michael Davitt's life was one of honor, steadfastness to ideals, is known to our readers. Handicapped by physical weakness and bereft of advantages without which success is ordinar ily impossible, he plodded on with per tinacity that never wavered, and under grey skies betimes, but adding ever to the world's storehouse of courage. He was always a worker. With his gifts he might have made money-much morey. But he lived and died poor. To some he was a fanatic or eccentric, because he chose the thorny path of a forlorn hope. We do not endorse all his utterances. But we may not mask our admiration for the indomitable spirit that never blenched in the face of danger and the zeal and love for the cause of his Dark Rosa-

leen. And he was always in the open

3.25

country's interests; and whatsoever his words, the men who know him best, tell us that no spirit of mere private anger or jealousy ever moved that free and noble soul whose greatness shone in his eyes, and in every salient feature of a personality at once refined and ardent. And in his death-no weakness, no contempt, no dispraise or blame; nothing but well and fair. The Church guided him to the portals of eternity. The tired heart pulsed out into stillness to the accompaniment of the Church's prayers. May we so die Though Davitt was dead, spoke the brilliant J. P. O'Connor, he was not lost to Ireland. He spoke from the grave in his writings, in his speeches, and above all in his noble life. Long after they and the generations that followed them had turned to dust, the name of Michael Davitt would guide, illumine and inspire the course of the history of her race.

A NEEDED WARNING.

may do good in some quarters. We say may because not a few of us are so blind to our best interests, so negli gent of our mind's health and so apt to endorse any critics estimate of a current novel that this distinguished writer's words may lose their edge. Our spiritual leaders have time and again weighed against the dangers of the novel, but the "literature" that if not burdened with death, is trivial and thought dispelling, is to be found in the home of the Catholic. The fact is that, viewing the avalanche of the cheap American magazine that pours monthly upon the country, and the tons of Sunday newspapers-nere chronicles of sin -for the most part that invade the household, we are disposed to pessimism. But they do no harm we are told. These hideous pictures that travesty old age and mock at authority do no harm? This gossip anent divorce and society and clattering of stage news do no harm? The pretentious utterances about religion, and dicta of journalists who write much and think little do no harm? If we were automata, all this might do no harm. But susceptible to outside influences and played upon by words spoken and printed, we must for our part pay all deference in this matter to our spiritual guides. It is specially painful to a priest, says Dr. Sheehan, to go into the houses of the poor and to find the scandal - mongering, sensational papers, irreligious or even immoral books, on the same shelf, but much better cared for, with the Imitation of Christ, if indeed these books find there a place at all. It is very suggestive indeed and a melan-

AN OVER-WORKED MAXIM.

choly sight.

"To the pure all things are pure." against those who do not see eye to eye with them. With this maxim as a disinfectant we may see anything and read anything and not take harm. Were our artistic sense developed we might discover beauty in literary cesspools and purity in anything from lowrate vaudeville to the divorce court. People with the artistic sense have een ere this on the primrose path of dalliance. But this, of course, mat ters not to those whose optic nerve is so sensitive as to be able to discern purity in things where less gifted persons would behold but filth. Is it be cause to quote Kipling "we are a poor little street bred people." Still we are admonished to pray that we enter not into temptation. They who burned the books worth £0,000 pieces of silver mipded this advice. " For the rest," says St. Paul, "whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame. . . think on these things." The Church is against the dirty writer, and the Catholic knows it. Sin is not a mere breaking of conventionality, and the Catholic knows this also.

A WORD FROM A NON CATHOLIC.

We are told by a non-Catholic writer to avoid the immoral literature that floods the news stalls. One who reads in this direction reads himself into moral chaos and darkness; it is an uneducating process. It entrenches itself in the imagination, where it stays and multiplies itself, breeding through the fancy, turning these noblest faculties into ministers of perdition.

"I once asked," he says "our with God which the prophet calls an espousal forever. Brethren, we are man approaches this sacrament and prone to lay too much stress upon the prophet calls an approaches this sacrament and prone to lay too much stress upon the prophet calls an approaches this sacrament and prone to lay too much stress upon the man approaches the benefits flowing from it by mere correctness of catechetical definition and orthodox theological expression.

fighting for what he considered his "I only read the saints." "I wondered why I had read it when I too might have read the saints." A great many of us do not read the saints. We waste time over what misinforms and hurts the mind and heart, and we cackle about our Culture.

ADVICE FROM DR. SHEEHAN. Avoid the novels of the day because they are godless. The devil's imprimatur is upon every one of them because they treat of subjects with which a pure minded Catholic ought not to be acquainted. It weakens the mind, degrades the mind, it preaches the worship of creatures, it subverts Christian principles, implants pagan principles and leads inevitably to a shameful idolizing of vice. These words from a writer who has won the approval of competent non Catholic critics and of a lover of souls may well be a counterpoise to the maunderings of those who are owned by publishers and whose ethical standards are made and influenced by money. Let every father bar his door The Very Rev. Dr. Sheehan's against printed rubbish. With good arraignment of the novels of the day books in the household-yea, there are many written by Catholics-we should have a generation intent upon saving their souls. Preaching? Yet salvation is the main business. And sin's wages are death. The payment is deferred sometimes but we get paid with every jot of interest.

THE EUCHARIST.

SACRAMENT. Right Rev. Mgr. Patrick F. O'Hare, of the church of St. Anthony of Padua Brooklyn, N. Y., preached an eloquent sermon last Sunday on the "Holy

The text was taken from Ozea ii : 19: "I will esponse thee to me forever: I will esponse thee to me in justice, in judgment, in mercy and in commisera-

Mgr. O'Hare said : The incarnation of Christ is perpetuated in the sacrament of the Eucharist. The Divine Infant of Bethlehem is ever present and ever abiding with mankind in the sacrament of the altar. The advantages and the blessings, the ennobling elements and the elevating influences flowing from the incarna tion do not cease on Calvary, but are carried on and ever transmitted to us in the Eucharistic presence of Christ with us. In the week which has just passed the church again celebrated the Feast of Corpus Christi. In God's temples all through Christendom the Blessed Sacrament was carried in awe inspiring procession, passing among the people, imparting benediction and divine favors. The church defines this mystery of the Sacrament of the Altar is the people of the sacrament of the Altar is the people of the sacrament of the Altar is the people of the sacrament of the s in theological terms with metaphysical accuracy and supported in vigorous cal accuracy and supported in vigorous syllogistic language borrowed from the arsenal of scholastic philosophy. She is the guardian of faith and therefore it falls within her province to be theologically accurate in the transmission of truth. But there must be in the mystery of the Holy Eucharist something more than mere dogmatic correctness and theological acumen. The Church, after all, is not an academy of science and humanity will not be persuaded that the whole of religion is composed of parchments, manuscripts and scholastic theology manuscripts and scholastic treology.
There must be more in the mystery of
that sacrament than mere correct
reasoning. Religion is for man, and
man lives and moves and acts. He
is made up, like a harp with many
strings, full of great passions and
sweet melodies of love and tenderness,
of friendship and paternal affection. of friendship and paternal affection and therefore only that in religious appeals to man which stirs his passions. his emotions, his nobler sentiments and which leads him onward and upward to that nobler height of life where he experiences the grandeur, the beauty and the blessing of transfiguration The noble emotion back of all dogma tic definitions in the mystery of

sacrament is the beautiful thought of love between God and man, the clos union of the soul of man to his Go and Redeemer-in other words, as ex pressed in my text—it is the esponsa of God and man in the sacrament of th Holy Eucharist. In the feast of Corpu-Christi, or whenever the sacrament i exposed for the adoration of man, Go says to His people: "I will jespous thee to Me forever; I will enter int that close, intimate and blessed relatio ship with thee which finds the highes culmination on earth in holy wedlo where heart meets heart and soul absorbed by soul, a union of two intimately interwoven with each oth that they become one in thought are in action, and that union remains for ever. Such a marriage, however, such a union, must be built and based upon a mutual understanding and spiritu

affinity, and these elements are als enumerated in the text, namely, justice nercy, judgment and commiseration The essence, the benefits and the blessings of the sacraments of the Hol Encharist consist not merely in corre theological reasoning, but primari and above all things in that holy li ing, noble conduct and high Christia demeanor which makes men fit and prepares the soul for that close union with God which the prophet calls an

sion rather than upon correctness of living, upon the noble emotion which brings man close to his God and Creator. We are altogether too much clined to be satisfied with a mechaniperformance, of our duties, like ng to confession, doing the penance examining our conscience by some pre-scribed rule, saying in a most heartless nanner a few prayers, written to order rd published for the market ; we are I say, with such a perform ance of duty and often neglect ily devoted religious exercise which prompted by our yearning love of prompted by our yearning love of d, for the beautiful, and for all that s noble and adorns human life. Love and not mechanical performance of religious duty should be the mainspring of all our religious life and love of the highest order which leads to that intimate union expressed among nkind in wedlock, should be the od's holy table, to receive Him into r souls, or whenever we bow in dust adore the God Man veiled in the

There are divers ways in which man mmuneth with brother man; the expression of our admiration or endship for those we esteem and admire: there are various ways which the bride communes with the be ved of her heart, in which the lover expresses to his beloved the most nder, noble feelings of his heart ward her, but courtship and wooing and correspondence, visits and occa-sional meetings are but the prepara-tions for the great climax in love, the n which takes place in holy wed lock, the espousal which is forever the linking of two lives for better and for worse until death shall part them. The poet and the artist may lend charm and grandeur to the lovers in their various relationship, but all these STRIKING EXPLANATION OF BLESSED are most feeble expressions compared with that thought which is expressed in the words " espousal forever," com-pared with that deep rooted though silent and yet holy passion, that ever consuming fire which is felt between the two souls who link hand and heart

> There are also, my dear brethren, various ways and means and methods which God's infinite goodness prepared for us whereby we may commune with Him. Prayers, devotions, meditations, acts of charity, love to man, silent reflection—by all these means the soul entertains a courtship and a wooing with God, but all these must be mere means of preparation for the holy espousal of the soul with its God in the acrament of the Holy Eucharist. All other means are but the feeble expres sions of the anticipation of love blessing which finds realization in the sacrament of the Eucharist. Our communion with God through the various devotions and religious exercises represents the soul's yearning expressed in the words of the royal singer: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God," while in the sacrament of the altar, in holy Communion, as well as in the adoration which we bring to the Holy

and east in their lot forever together.

Eucharist on occasions like the feast of Corpus Christi, man keeps silent when he is ushered into the bridal chamber prepared by his God, and he hears the words of the God Who loved him unto death : "I will espouse thee to me forever."

It is most salutary and indispensable that we ponder earnestly and persist-ently upon this close relationship exed in this sacrament from the fact that God makes it a union, and espousal forever, a relationship which should never be severed, a love which can never be extinguished, a union which lasts all through life, an indelible character upon the soul, an inspiration that

should carry us through storms, perils, temptations and sore tribulations. The reception of that sacrament, or the adoration of our Eucharistic God, was not intended to be a temporary passing affair, a spiritual tonic, a refreshment and a relief just then needed, but a real, true union between the soul of man and all that which is bound up in the life of the God man, a holy wedlock between the creature and the Creator, between the prodigal and his forgiving Father, between the redeemed sinner and the Redeemer, once and forever. It must leave such a deep impression that when temptation comes we rise above it by the thought that we are the beloved one of our God; when tribulation overtakes us, we master it, remembering that God is our protector; when sin approaches it is con-quered by the thought of our dignity that we were in the bridal chamber of our Lord and Redeemer, where perpet-ual espousal took place between us. In a word, the perpetuity of the union which takes place between the soul and

God in the Holy Eucharist should so

pervade our minds and hearts as

carry us safely through the trials, the dangers and storms of life.

The perpetual union which takes place between the soul and its God in the Holy Eucharist must, by the very nature of things, be based upon certain affinities which cement God and man together. The prevalent idea, alas, altogether too prevalent in our days, that the recipient of that sacrament becomes possessed of certain graces and certain spirituality infused within him regardless of his own co-operation, re duces this greatest of all sacraments to a mere magic, and makes of man a help less and unconscious recipient of certa benefits—as it were, a patient upon the operating table under ether. Nor can we altogether approve of another theory often entertained, namely, that

phasized more than mere form or legal-

ity.

The wedding ring of love which God puts upon the soul at the espousal which takes place between Him and man at the sacrament of the Eucharist has its beautiful settings, its spiritual gens, and these gens are symbolic of the virtues which to a lesser or higher degree already exist in him to whom God addresses the words of our text when He says "I have espoused thee to Me forever and those gems are en umerated in the text and designated God seeks in man as a foundation and sacramental union of wedlock which takes place in the sacrament of the altar. The requisite that one must be in a state of grace in order to unite himself sacramentally to his God means a good deal more than the ordinary mechanical, sometimes even heartless and trivial, performance of duty in the confessional. To be in a state of grace means for man to be in a position and in a state in which he is susceptible to divine influences, capable to respond to God's enticing love, and in a condition of life that brings him into harmony with God's attributes of justice, judgment, mercy and commiseration.

In the sacrament of the Holy Euchar

ist the dying Saviour proclaims these wonderful qualities to mankind in a ost unmistakable and impressive language, yea, upon Calvary a crucified Redeemer makes the most striking protest against injustice and unrighteous-ness. He preaches to the world the great sermon upon those qualities which are the cornerstone of human society, namely, righteousness and judgment, or justice and judgment. In His death He rebukes unrighteousness and injus-tice and lays a new foundation for these qualities in the future. In His death He proclaims for the first time more than did any prophet before Him the beauty and the majesty of these two wonderful qualities, namely, mercy and commiseration. As he stretches out His hand upon the cross and invites humanity that is burdened and heavily ladened to come and be refreshed; as He speaks words of love to His mother and glances in loving kindness upon the Magdalene who embraces His feet; when He administers the last comfort to the thief upon the cross, promising him happiness in the life to come; or when the jeers and contempt and sar-casm of His own people are repaid by that famous prayer, "Father, forgive them, for they know not what they do." He delivered the most eloquent sermon that man ever heard on mercy and commiseration. And when in the sacrament of the Holy Eucharist He beckons us once more to His side and says unto us, "I will espouse thee unto me He expects that the tings in the wedding ring which He puts upon our finger should truly symbolize the inward condition of our soul, the state of our mind. forever. soul, the state of our mind, namely, justice, righteousness, loving kindnes and mercy, the adornment of our soul, the result of true living, the reflection of His own graces.

Brethren, love is the most wonderful, the most irrestible virtue of all. The great Apostle to the Gentiles speaks in most glowing terms of love, but let us not forget that love is the top of the ladder and that we must climb carefully, patiently and steadily until we reach it but the foundation or the various rounds in the ladder on which we must step first are justice, judgment, mercy and commiseration, and these qualities are indispensible to the union of the soul of man

his God. Brethren, while celebrating the feast of Corpus Christi, while having before our eyes the God who calls us into His bridal chamber to put upon our finger the sacramental wedding ring, with the beautiful gems of righteousness, com-miseration and mercy; while led on under the canopy of God's wonderful love, there to drink with Him the cup of wine of the new covenant, and to enter into that close intimate relation of perpetual wedlock with our God and Redeemer, let us remember that no merely exact and correct reasoning but much more correct and exact liv ing, not merely orthodox faith, but orthodox character and orthodox and orthodox character and orthodox qual-ities, are the things which God seeks in us when He comes to unite Himself to us in this great experience, this wonderful sacrament of love. lusion to think that emotion, passion and poetry must be excluded from religion, that dogmatic statements and syllogistic arguments are the only things that make us orthodox in faith. Let us remember that religion and poetry are inseparable, that religion is not so much reason, as much more passion, devotion, life. Take emotion and devotion out of religion and you de-stroy the ideal world and the beauties of life dry up and shrivel. Not mechanism nor legalism are the great elements in religion, but sublime emotion, true devotion and surrender to God. Religion should permeate life and if you take emotion and devotion out of life, friendship ceases, the parents become more legal guardians of the child, so ciety becomes a mere joint stock com pany, in which the big shark swallows the little one, where greed, avarice, love of self prevail and make a desert

out of life.

In the great climax of religion which culminates in the wonderful mystery of the sacrament of the Eucharist, there above all things mechanism and legalism should play the smallest role, and true noble passion of love to God, sublime emotion of the scul, and true devotion of the heart should rule supreme. Whenever we approach that sacrament, or whenever the God in -only doing something.

that sacrament is exposed for our adoration, we should call to mind the fact that it means the espousal of God with the soul, that that espousal must leave pon us an imprint, an influence which s forever and ever abiding, and that what makes us fit for that position is when we have wrought into our life at d character the settings which we find upon the Divine sacramental wedding ring — justice, judgment, mercy and commiseration. This, my brethren, the feast of Cerpus Christi is God's renewed call to us to come and be united to Him in holy wedlock forever. us change our garments, let us put on the robes of righteousness, of justice, tian reasoning as in a Christian charac-ter, and let us enjoy the wedding feast which the God of justice, of mercy and of commiseration, our beloved One, has spread before us, and anticipate the great reunion with Him in the heavenly mansions above in the company of saints, martyrs and the legion of angels where thrice holy will be the wedding song and uninterrupted joy and happi-ness will be our lot forever more.

SOURCE OF ALL COURAGE.

SPIRIT OF ALL THAT MAKES MEN STRONG

IN FAITH. Hope is the very spirit of courage and strength in human hearts. St. Paul needed this spirit, and he had it; hence his grand, strong life; hence his marvelous work! Yes, he needed it sorely! The experiences of his life made tremendous call on courage and strength. Well in the battle of his hard life he bore him as a bero, and he said that the reason he bore him as he did was that he had in his heart a living hope; that supplied him, with courage and strength. We also have the battle of our life to fight. We need that same hope. What was it with St.

The ground of St. Paul's hope not, first, that he was gifted with a cheerful disposition. Hope means a far deeper thing than cheerfulness. Second, nor was it favoring circumstances. The hard, perilous, hunted, fettered life of this man had little to foster hope. Even now, when he wrote these words, he was in the power of that tiger Nero, who did not know what mercy meant. No! the hope that bore up the burdened heart of St. Paul stood not in prosperity. Third, nor was it for his human friendships, for many of them failed him. His friends and allies were very few, and these few

No, the ground of the hope that can sustain human life in utmost adversity went deeper than cheerful disposition or prosperity, or the help of man. Deeper than all earthly things and independent of all earthly things, his hope was the person, work and life of Jesus Christ—"Our Lord Jesus Christ Who is our hope;" and our life hope to stand unshaken and make us brave and strong and triumphing, must be the same. This hope holds! Independent of outward circumstances, it stands

unshaken.
It peals like a trumpet to every human heart, saying: be strong and of good courage. It inspires to be, to do, to face all foes, to overcome. With such a hope in Jesus Christ we indeed live our life strongly, grandly, nobly, cheerfully! We may set our things, duties, enterprises and actions. So much for the glory of God and the good of our fellow men. Our Lord Jesus Christ is our hope—a cheering, conquering hope, which knowing no soul, sure and steadfast amid all the storms of life, keeping safe and giv-ing peace—a hope which will never make us ashamed.—Rev. W. M. Dame in Catholic Columbian.

CATHOLIC NOTES

On June 30, Cardinal Gibbons observed the forty-fifth anniversary of his ordination to the priesthood, and the twentieth anniversary of his elevation to the cardinalate.

Cardinal Mathieu, Archbishop of Toulouse, has been elected a member of the French academy in succession to Cardinal Perraud, Bishop of Autun, who died February 11th last.

The Ray, Charles Cormack, whom Halifax, received at their institution an orphan, when he was but three years old, said his first Mass for them the other day. Father Cormack is now a priest of the Endist Order.

The Benedictine Fathers at Neuva Gerona, Isle of Pines, Cuba, recently received into the Church, Mr. George West, formerly an Episcopalian minister of New York city. Mr. West purchased a fine estate on the island, about a year ago, and while he lived there de himself to the study of the Catholic religion. He will soon enter a seminary in the United States to study for the priesthood.—Providence Visitor.

St. Louis, July 6 .- Very Rev. Magr. Joseph Hessoun, rector of St. John of Nepomuk Church, died here yesterday at the age of seventy six years. He was the founder of St. John parish. which is considered one of the strong est Bohemian parishes in the United States, and established the Bohemian Hlas, the first Bohemian paper in this country-Catholic Telegraph.

People need to open out fields of interest. First, they must inspire in themselves more faith and courage and then lose not a moment in grasping an opportunity however small—obeying [with promptness some idea—only doing something.