

'Church' is neither 'in' nor 'out,' 'late' or 'early.' The expressions have no definite or correct meaning. They are altogether devoid of the fragrance of proper Catholic expressions. 'Mass time,' and 'late for Mass,' and 'lost Mass,' and 'neglected Mass' are Catholic expressions. They convey correct ideas and meanings. They are dignified and respectful to religion. But the floundering and cant expressions we have pointed out should be utterly discarded. They are un-Catholic modes of speech, devoid of common-sense and good taste, and lacking in reverence to the Adorable Sacrifice. They are a debasement of religious ideals, and calculated to lead to indifference. They weaken the idea of duty and obligation on the part of the people.

Is it not, then, the height of folly to exchange our proper and hallowed modes of expression for the empty and un-Catholic phrases we hear so often? Surely it is high time to enter a strong protest against them. They are of recent origin, and are begotten of an unwholesome atmosphere. They have sprung up in an irreligious age, which has lost reverence for hallowed and sacred things. The free-thinking world ignores all duty to God and invents words and phrases to suit its vitiated taste. Way-faring man needs wholesome doctrine and true worship to attain his destiny, and both doctrine and worship are sustained by their own time-honored modes of speech, which go to the very heart of religion. Alien words and phrases are unsuitable, misleading, and dangerous. They engender false ideals and debased conceptions of divine faith and its obligations on mankind. The venerable Sacrifice of the Mass is not 'Church.' Catholic worship is not 'Church.' The faithful are not 'Church.' The expression is out of 'all harmony with the heart and soul of religious teaching and practice.

In the second Epistle to the Thessalonians, the great St. Paul exhorts his converts in the following terms: 'Brethren, stand firm; and hold the traditions which you have learned, whether by word, or by our epistle.' Similarly may our people be admonished to stand fast by

The Language and Traditions

of the Church of ages. The sound words and phrases she has sanctioned by ancient usage are some of the safeguards of faith. Such expressions the catechism, works of instruction, and prayer books supply in abundance. They are taught through the medium of sermons and lectures. They abound in Catholic literature. Why go beyond them to express our thoughts respecting Catholic doctrine and usage? Why employ strange and unsound and jingling modes of speech? Principle is at stake; truth is at stake. The honor and reverence due to religion and its sacred rites are involved. There is question of Holy Mass, the central worship of Christianity. There is question of its celebration, and of the obligation devolving on the faithful to assist, from beginning to end, with proper dispositions. The deposit of faith is concerned. 'Sound words' are a safeguard of sound faith. Every stronghold of faith, worship, and religious usage should be 'held fast.' The language of unbelief is grating and offensive to ears attuned to fine ideals. The Church has given her children the genuine coin of her realm—the Kingdom of God upon earth. She has supplied her adherents with words and phrases that bear the stamp of her authority, and which express her mind, as no other language can express it. These are forceful and true; brimful of religious thought; worthy of zealous cultivation; and, therefore, of vital interest to the faithful. The constant and reverent use of them very materially helps to maintain the faith and to cherish religious fervor. May our faithful people guard themselves against un-Catholic and illogical, flippant and irreverent modes of speech respecting faith and practice.

THE LATEST ORANGE CALUMNY

ANOTHER SENSATION EXPOSED

The Orange campaign of calumny against Catholic Sisterhoods in Australia goes recklessly on. The slanderers (clergymen all) seem to be undeterred and unashamed by the repeated exposures that have been steadily following their unmanly efforts to blacken the character of those devoted Catholic women who have given their lives to the arduous work of reforming the fallen and bringing up orphans in the love and fear of God. During the past twelve months we have given detailed exposures of a number of wild anti-convent stories. The latest and most sensational was given to the world by a Methodist clergyman (a prominent Orangeman) in Melbourne. The story met with a most complete and satisfying exposure at the

hands of the Archbishop of Melbourne. Speaking to a packed congregation in St. Patrick's Cathedral on Sunday, September 16, his Grace said in part (we quote a portion of the 'Advocate' report):—

If anyone should guard against the appearance of uncharitableness more than another, a minister of religion is specially bound to do so, for his own sake and for the sake of the example he gives to others.

But the opportunity was not to be lost. A blow was to be struck at Catholic institutions. Public prejudice was to be aroused, and here was the occasion for accomplishing so meritorious a purpose. On the first available Sunday, and before a hostile crowd, the great revelation was made, with all the controversial tricks and innuendoes of the professional petty pleader. These innuendoes suggest to the public that a dreadful and unheard-of thing had happened; a girl had actually 'escaped' from a convent home, where she had been confined, detained, and imprisoned. Her convent and convict number was 66, she had jumped three fences, and police, priests, and nuns were called out to hunt her down as if she were a wild animal; and, when the chase became too hot, she was secretly brought to Melbourne, and fell, by a special providence, into the hands of her clerical champion. Her time at the convent home was for long, dreary hours spent in laundry work, and terrible penances, including 'twenty Masses, thirty-three Glorias, and a long silence.' No wonder that she was ignorant, and could neither read nor write. How could she, when she was 'drafted for laundry work at the age of 11' from the South Melbourne Orphanage to Rosary-place, where at that tender age she was worked unmercifully? And this was a fair sample of the other prisoners. Now, under the skilful tuition of a prodigy of ten years—a little thing, but mine own—she 'was making as good progress as could be expected under the circumstances, etc., etc.

'Oh, the satire of it!' But the satire of it is in the concoction, and not in the reality.

In addition to the sensational manner in which the incidents of this 'escape' were reported, three definite charges of a serious nature have been made, each of which, it will be shown, rests on the foundation of falsehood and innuendo, unsupported by one single shred of evidence.

Not Penance, but a Spiritual Bouquet.

(1) It has been stated that her penance for August was:—'Twenty Masses were heard, and 33 Glorias, and a long silence.' In whatever way we take this statement, it has no foundation in fact. The word 'penance' is defined by Webster as 'pain, sorrow, suffering, a means of repairing a sin committed and obtaining pardon for it, consisting part in the performance of expiatory rites, partly in voluntary submission to a punishment corresponding to the transgression.' Penance, then, presupposes the idea of sin or transgression, so that from the 'neatly typed card' of Lucy Pemberty the public would draw a conclusion as unjust to the girl herself as to the convent authorities, viz., that she was suffering punishment inflicted on her for some crime.

But what is the meaning of that card 'neatly typed?' When we remember the relations that exist between the Sisters of the Good Shepherd and the girls committed to their care, we can easily understand how, on the occasion of the feast of the Sister who is in charge of the class, the children, recognising her care and attention to them, would wish to make her some offering. And what means have they to carry into effect this sense of gratitude? Like St. Peter and St. John at the Golden Gate in Jerusalem, they can say in truth:—'Silver and gold I have not, but what I have I give unto Thee.' They have not the goods of this world to offer Sister, if Sister would accept such an offering, but they can make an offering which any Religious will prize beyond all earthly goods—they can offer her the gifts of heaven. For this purpose the children of the class combine among themselves on the approach of the Feast Day of her whom they look up to and call Mother, and they determine, in addition to their ordinary devotions, to say some private prayers, and to do some little acts of self-denial for the mistress of the class, and to make their united offerings to her on her Feast Day. This practice has the effect of increasing the spirit of piety, and developing the sense of gratitude in the individual soul, besides offering some recognition to her who has abandoned the pleasures of the world and devoted her life to the service of others. Nor is this spiritual bouquet, as it is called, confined to children and nuns. I myself on several occasions have received from school children and others a presentation of a similar character, and I assure you no offering I receive gives me greater pleasure.

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