

The Catholic Record.

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

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POWER OF PRAYER.

Instructive Sermon by His Eminence Cardinal Gibbons.

Baltimore Mirror.

Cardinal Gibbons delivered an eloquent sermon in the cathedral on Sunday last. It was an exhilarating exposition of the power and efficacy of prayer. The text was taken from the 8th chapter of St. Matthew,—"And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves; but He (Christ) was asleep. And His disciples came to Him; and asked Him, saying, 'Lord, save us: we perish.'"

CARDINAL GIBBONS'S SERMON. This was the cry of the Apostles, sinking on the lake of Genesareth. This was the cry that went forth from the ill-fated steamer Elbe, when some three hundred and fifty persons perished in the North Sea, after a few moments of warning. Before the steamer went down, the passengers, we are told, gathered together on the deck, fell on their knees and begged the Lord to have mercy on them. This is the cry of every soul that is oppressed by care or tribulation. This is the cry of humanity itself in affliction. It lifts up its voice to the Almighty Power when it is struggling with the waves of adversity. So long as we are sailing down the current in smooth waters, so long as we bask in the sunshine of prosperity, so long as fortune smiles upon us, we are tempted to be forgetful of God and to exult in the lust of our own strength. But, as soon as we are immersed in the troubled sea of adversity, we cry out with the Apostles, 'Lord, save us: we perish.'

During our late war I was on board of a steamer that was bound for New York from a Southern city. There were many officers and civilians on the ship, and some of the passengers were freely indulging in blasphemy, profanity and other offensive language. At length a violent storm came up, and the vessel became seriously disabled, and the lives of the passengers were perilously endangered. I then heard some of those same blasphemers, when confronted by imminent danger, praying that Providence might save them in their hour of need. It is probably the first prayer that they had offered up since their childhood.

Why is it that the great bulk of humanity will always have recourse to God in prayer in moments of impending danger? The obvious reason is—because religion is an essential element in our nature. The fear which agitates people is not the cause, but the occasion of the pious sentiments which possess them. We have five organs of sense—the sense of sight, of hearing, of feeling, of smell and of taste. If any one of these senses is wanting, or is impaired, there is a defect in our physical constitution. Now, there is another sense as essential to man as the sense of sight or of hearing—another sense, as inseparable from him, as ingrained in him, as any one of the five senses—and that is the sense of Religion. A man without the sense of religion or prayer is a *homo naturae*, a spiritual monstrosity. He is no more a type of the spiritual man than a person born blind would be of a physical man.

No race of people, ancient or modern, civilized or barbarous, Christian or pagan, ever existed that had not a belief in God and in prayer. "You may find," says Pindar, "cities without walls, without laws, or literature, or coin, or any of the arts and sciences of civilized life, but a city without temples, without prayer and sacrifice, to implore blessings and avert calamities, never did exist and never will." We cannot account for this universal practice of prayer, except on the principle that the spirit of religion and prayer has been indelibly stamped on our common nature by the hand of God. This spirit of prayer may, indeed, remain dormant in the soul until it is aroused into action by some supreme event in our lives; the spark of prayer may remain smouldering in the human breast, buried beneath the ashes of an animal or sensual life, until it is enkindled and inflamed by the breath of divine grace.

I was once called in a Southern city to the bedside of a gentleman suffering from a protracted disease, which finally proved fatal. He had been a life-long disciple of Voltaire, and was imbued with the doctrines of that able and insidious writer. He was with a most cultivated and polite gentleman, and would not intentionally give offence or pain to any one. When I entered his room I began to set before him, as well as I could, the teachings of the Christian religion, and to impress upon him the obligation of accepting the claims of the Catholic Church. He listened to me with great patience and attention till I had exhausted all the arguments that suggested themselves to my mind. When I was done, he said to me, with all frankness and politeness,—"I thank you, Bishop, for the deep and warm interest which you are taking in me, but you must allow me to say to you, with all sincerity, that your words have not at all removed the difficulties from my mind. They have not touched the vital points. There is a chasm between you and me, which you have not bridged over.

How wretched is the man who is a stranger to prayer. He is an outcast from his Heavenly Father's society. The sky is dark and lowering to him. He has no heavenly house that he can call his own. No wonder that suicides increase when prayers diminish. He has drained the cup of earthly pleasure and he is confronted by despair. There is more Christian philosophy in a praying child than in a bearded agnostic. Accustom yourselves to raise your hearts to God. You will find in prayer a companion in solitude, strength in your weakness, consolation in affliction, and sunshine in the gloom that surrounds you, and eternal hope amid all the vicissitudes of life.

Prayer, in fine, is the most exalted function in which man can be engaged, because it exercises the highest faculties of the soul, the intellect and the will; it brings us into direct communication with the greatest of all beings, God Himself. It is the channel of Heaven's choicest blessings; it excludes no one; it embraces all in the circle of its benediction; it gives us access to our Heavenly Father at all times, in all places, and under all circumstances. Prayer renders us co-operators with our Creator in the moral government of the world, since many of the events of life are shaped in accordance with our pious entreaties. Conceive, then, the dignity of God's Saints. The affairs of life are decreed from all eternity, and the eternal decrees themselves are, in a measure, regulated by the prayers of His servants. "Prayer moves the Hand that moves the universe."

ADDRESS

Delivered by Mr. Joseph Pope

BEFORE AN AUDIENCE OF THE CATHOLIC TRUTH SOCIETY OF OTTAWA, ON THURSDAY, 7TH FEBRUARY 1895.

Ladies and Gentlemen:—I desire, at the outset of the very few remarks which I propose to make this evening, to thank you for the honor you have done me in electing me to the presidency of this society.

I appreciate the compliment for more than one reason. In the first place I am proud to be thus prominently associated with the exposition and defence of the Catholic Faith. In the second place I feel it an honor to occupy a position once held by that great man whose recent death has plunged an empire in mourning.

The main object of our society is to promote the spread of that religion which we believe to be true. We endeavor to do this in three directions—of devotion, of instruction, of controversy. To these ends we have placed cheap publications within reach of everybody, and though I cannot say we receive encouragement commensurate with the excellence of our object, we are doing a good work.

As regards devotion, we have made available at a nominal cost the works of Mgr. de Segur, of Cardinal Manning, of Father Clarke, S. J., and many other fervent writers. Who is there in the community—I care not how pious he or she may be—to whom this is not an advantage? With respect to books of instruction, we are equally well provided. We have pamphlets by the best writers, costing but a few cents, explanatory of all the doctrines and practices of the Church. Were this fact more widely known and more generally appreciated by Catholics, the results, I am persuaded, would be most marked.

Sir John Thompson, in his inaugural address to this society, told us, with all the prestige of his great name, that Catholics should not only believe what the Catholic Church believes and teaches, but they should be able to give a reason for what they believe. "Every one who has considered this question," he added, "knows that the dogmas of our religion are set forth as clearly as the decisions of the legal tribunals of this country. The reasons on which they are founded can be as easily traced as the reasons for the decisions of a court of justice." This can be established as one would demonstrate a proposition of Euclid, if only we could command the attention of the indifferent. Ladies and gentlemen, many of you, I am sure, have no conception of the appalling ignorance which prevails among Protestants respecting the Catholic religion. Let me give you an example of this which has recently come under my notice. A young gentleman was talking with a lady friend of mine who is a Catholic. She happened to mention something about Lent, he exclaimed in a tone of surprise: "Does your Church recognize Lent?" Now, ladies and gentlemen, this young man is not a mythical personage. He resides in our midst: he walks the streets of Ottawa unattended, and he adorns, or aspires to adorn, the service of his country.

But you may ask what is the use of trying to combat ignorance such as this? Well, it is almost enough to make one despair; and were it not that I met, with, not long ago, a striking example of the power of instruction I should be tempted to give up all hope of enlightening the darkness of this young man's mind. Listen, however, Lord Macaulay, as you all

know, was a man of brilliant and powerful intellect, trained and developed in the highest degree. He had at his fingers ends not only the literature of England, but of all Europe, ancient and modern. In short he was a prodigy of learning. There was one break, however, of which in youth he knew nothing—the doctrines and practices of the Catholic Church; for thus he writes of the Holy Sacrifice of the Mass, in the prime of his intellectual vigour: "Oct. 28, 1838.—The day began to break as we descended into Martelles. It was Sunday, but the town seemed only so much the gayer. I looked hard for churches, but for a long time I saw none. At last I heard bells, and the noise guided me to a chapel, mean inside and mean outside, but crowded as Simeon's church used to be at Cambridge. The Mass was nearly over. I stayed to the end, wondering that so many reasonable beings could come together to see a man bow, drink, bow again, wipe a cup, wrap up a napkin, spread his arms and gesticulate with his hands, and to hear a low muttering which they could not understand, interrupted by the occasional jingling of a bell."

Is it not extraordinary that such a man should speak of that most impressive of all rites? What is the reason? It is not far to seek. The above was written in his diary on the 28th October. (On the 7th November following he says, writing from Florence: "Walking about town I picked up a little Mass book and read, for the first time in my life—a strange and almost disgraceful fact—it should be so—the service of the Mass from beginning to end. * * * I intend to frequent the Roman worship until I come thoroughly to understand this ceremonial." He evidently fulfilled his intention, for the next time he speaks of the holy Mass, or rather of the ceremonies of Holy Week, of which the Mass is the essence, he calls it "The most solemn and affecting ceremony known amongst men."

Is not that most encouraging to us? I do not mean to imply that we shall ever make a Macaulay out of our Ottawa friend. I greatly fear to the end of his days a carnal ball or a hockey match will be to him far more impressive and affecting than any religious rite. At the same time we may hope to show him that the Catholic Church does observe Lent, and, even with assiduity and patience, to explain to him the nature of that observance.

Just one word as to controversy—a phrase from which so many persons shrink. Yet controversy has its place, and when used as a form of conveying instruction, is often most effective. It is the fashion to say that beyond stirring up bad feeling controversy never produces any result. I must express my dissent from that view. Will any one say, for example, that Father Whelan's exposé, in this very hall, of the slanderous falsehood uttered against Cardinal Manning in one of the Protestant pulpits of this city was ineffectual. The lie is killed in Ottawa for all time to come. So too I flatter myself that my treatment of the lime light lecturer who came to Ottawa last winter to teach us English history, has permanently freed the community from as impudent a charlatan as has practiced upon its credulity for many a day.

Ladies and gentlemen, I venture to hope that those of you who have not yet joined our society will do so forthwith, and thus aid in an endeavor to promote the glory of that great institution which is the mother of us all.

AN INTERVIEW WITH CARDINAL VAUGHAN.

Rome, Jan. 26, 1895.

For a considerable time past, the religious attitude of certain Anglicans to the Catholic Church has been a matter of interest in ecclesiastical circles in Rome. Since Leo XIII. wrote his encyclical to rulers and peoples, calling upon them to enter into unity with the true Church, a number of earnest inquiries have been sent to Rome by Protestants in England, asking for information regarding the conditions on which they might obtain admission to the Church. This, together with the reports that circulated of numerous conversions in England to Catholicism, led people here to imagine that now the harvest was ripe for the ingathering. It was said and repeated that Cardinal Vaughan, whose position in the religious and intellectual centre of the nation gives him ample means of information regarding the tendencies of the time, had been called to Rome to furnish the Vatican with accurate and reliable news on the matter. The Pope, it was said, only waited the arrival of Cardinal Vaughan, and the hearing of his report, in order to appoint a commission, largely composed of Cardinals, to study the question, as a preliminary to the issue of a letter from the Pontiff, appealing to the Anglicans to unite with the centre of unity.

Shortly after the arrival of Cardinal Vaughan, it was announced by a telegraphic agency that his principal object here was to consult the Pope with reference to "an exhibition of Christian art, from its origin in the cata-

combs during the persecutions down to the present day." The Pope was said to be favorable to the project; the Cardinal, who had conferred on the subject some time back with the late Commandatore De Rossi, was now to have the advice and assistance of Mgr. Wilpert, a pupil of De Rossi, and the site of the new Westminster Cathedral would furnish a place for this exhibition.

In order to learn as much as I might of the truth of these several reports, I went on Thursday, January 24, to the English College, Via Monserrato, where I was received by His Eminence Cardinal Vaughan.

The room in which I was received had, strange to say, a familiar appearance to me. It was the same room in which Archbishop Manning—shortly afterwards created Cardinal—received me over twenty years ago and talked so clearly and concisely on the burning question of that period—Mr. Gladstone's pamphlet on the Vatican Decrees and Civil Allegiance. It seemed to me but the day before yesterday that I heard him say to me in this same room: "I think Mr. Gladstone's pamphlet will do more good than harm; when the assumptions upon which it is founded will be destroyed, it will open the eyes of Englishmen to the fact that there was no cause for alarm." Mr. Gladstone's assumption that the Vatican Council has changed the position of Catholics with regard to Allegiance, has no basis to rest upon. It was all so vivid, that I still felt as if it was but a short time since I had heard that low, incisive voice, and noted that monotonous but impressive gesture made with the index finger of the right hand, that seemed to point and emphasize his remarks, the only gesture he employed even in his most solemn sermons.

While these memories were still with me, Cardinal Vaughan entered the room, his fine intellectual countenance lighted up with a smile of welcome. After the kindly phrases of occasion which the present Archbishop of Westminster utters with such grace, I referred to the report just issued, relating to the Exhibition of Christian Art from the earliest period till the most recent date, attributed to him.

"There is not a word of truth in it!" was the startling and emphatic phrase he used to characterize the report. Two years ago, he continued, the same idea was attributed to him; and then, indeed, it had a considerable foundation. He did his best to encourage it; but, of course, he could not assume the responsibility of it. There were proposals submitted to several persons to undertake the task, but no one would assume such responsibility. The Cardinal had promised of assistance in the way of loans of artistic objects from several quarters, especially from Austria. But although he might avail himself of these, he could not incur the financial risk. It would in all probability, be a financial loss; and those to whom appeal was made shrunk from undertaking it.

Besides, the land on which the Cathedral is to be built cannot now be used for an art exhibition. In every probability the work of building there will soon be begun. The architect is at present in Rome. He is about to travel through other parts of Italy, to study ecclesiastical types and structures, before committing himself to the final design.

In reply to my question: "Would the new Cathedral be of the basilica form, the style employed in old Saint Peter's in Rome?" He said it was impossible to say definitely; although one might deduce from his words that this would probably be the style.

Then I turned to the other purpose which was attributed to the present visit of His Eminence, and concerning which it was said he had been called to Rome. That was to furnish information to the Holy Father regarding the religious condition of the Anglicans, and their reported disposition to become Catholics; and that, acting on such information, the Holy Father might address an Encyclical to the Bishops of England, which would facilitate the admission of Anglicans to Catholic unity.

"This is not correct," said the Cardinal. "You can well understand," he continued, "that if I were called to Rome with any such purpose I would not speak of it." He was not apparently inclined to make explanations or distinctions, and say what reports were true, if any, and what were false. That the reports were not accurate in detail, though they might have a certain approximation to fact, was what I imagined, though the Cardinal would not say anything more or define the matters in which the reports were inaccurate.

I mentioned other reports to him which have been circulated here. One of these has been going the round of the Italian papers, and it is to the effect that the conversions from Anglicanism to the Catholic Church in the London Archdiocese average 10,000 a year. His reply to this was decided: "Nothing of the kind," he said. "At the same time he declared that such numbers, even for all England, were extravagant. Were the conversions more numerous now than a few years ago, was asked of him; and he replied that they were not as numerous now as they were in 1850-1855, when

the impetus given by the Tractarian movement was still effectually felt. At the same time he acknowledged that the conversions of Anglicans to the Church are more numerous now than they were five years ago.

He then asked me did I know or was I aware of the great power which would effectively bring the people of England into the unity of the Catholic Church. This would not fail if constantly applied. I replied in the negative, after having made a few guesses which did not answer. The one force, he said, was continual and fervent prayer for the conversion of England. This was the great thought of Father Ignatius Spencer; and this thought was encouraged and supported by Cardinal Wiseman. "This," said the Cardinal in conclusion, "is the great means by which England will be converted to Catholic unity."

Then, as I was about to take my departure, the Cardinal made kindly inquiries about Mr. Patrick Donahoe, whom he remembers since his visit to the United States in 1872; and he seemed gratified to hear of Mr. Donahoe's continued health and vigor.

A report, published in the London Daily Chronicle, of Jan. 23, relates that Cardinal Vaughan, in his interview with the Holy Father, did not encourage the Pope in his hopes and expectations regarding a rapprochement between Anglicanism and Roman Catholicism. In consequence of the interview with Cardinal Vaughan the Pope will renounce his idea of submitting to a conference with Anglicanism, and will not publish the appeal to England which he had contemplated.

Thus the dream cherished here, that England would soon be Christian again, has passed away, and the only hope for its conversion is that recommended by Cardinal Vaughan—continual prayer.—Boston Pilot.

NIAGARA AND THE CONVENT OF LORETTO.

Niagara Rainbow for January.

I had never seen Niagara. Accustomed to travel so far from home only in fulfilment of business engagements, none of which had carried me thither, I have often sighed, and, to some degree, felt ashamed that I had never looked upon this, the greatest wonder of its kind. Fortunately, during a brief sojourn in Buffalo, I found the opportunity I had long desired. I felt compensated for the long delay by the good luck of looking from the verandas and cupola of the Convent of Loretto, situated on the promontory immediately above the Falls on the Ontario side. I said to myself—late as I am among the millions who have gazed upon this majestic work of the Creator, comparatively few of those had the fortune of a view from the Convent of Loretto.

The recollection of one of these must be ever associated with the other in my mind. Impressive indeed was the contrast. Below, the ever rushing, tumultuous, wrathful waters. Above, the peaceful cloister, whose indwellers, women separated from this world, some young, others middle-aged and old, are devoted, not only with resignation but with cheerful eagerness, now to instruction of the young, and now to meditations and prayers preparatory to the exalted estate reserved for such as they are. I thought, how fit is such a place for the purposes for which it was instituted. Herein young girls, in the midst of the very best discipline in the study of books, and the principles of innocent deportment, got the benefit of contemplating earthly forces in their mightiest, sublimest activity, and in this while, must be led more easily toward comprehension and adoration of the Almighty.

An hour spent at this convent, so well appointed in every particular, conducted by women evidently well-born and well-trained for the behest of their vocation, whose pupils showed results of care, discreet and judicious, was an hour to be often recalled with pleasure and thankfulness.

RICHARD MALCOLM JOHNSTON, Baltimore, Md.

CATHOLIC TRUTH SOCIETY, OTTAWA.

The Ottawa "Free Press," of the 8th inst., gives a synopsis of the essay read at the last meeting of the Catholic Truth Society in that city by Mr. De Brisay. It says that the paper read by that gentleman, on the "Hierarchy of Catholic Countries," was certainly one of the best which it has been the privilege of the society to listen to since its organization. He took up certain statements made by Dr. Madison C. Peters, of Boston, and Dr. Josiah Strong, secretary of the Evangelical Alliance in the United States. These he refuted as effectively as it was possible to do, giving direct contradiction to the propositions put forward by the two gentlemen mentioned. He quoted, profusely, from the Statesman's Year Book, and from Millard's Handbook of Statistics to show the absurdity of the charges made. His comparison of the educational condition of Catholic and Protestant countries, grounded on the figures of those professing the latter faith, was certainly interesting. He showed that in European countries, those which have clung to the faith of Rome were in better circumstances, as regards the advantages of education, than those other countries which do not yield allegiance to that Church. In every instance referred to, he gave his authority, showing that he had studied the matter exhaustively, and knew whereof he spoke. He concluded by expressing the hope that an offence would be taken at the remarks made for such a thing was furthest from his mind.

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