

The Catholic Record.

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

VOLUME 11.

LONDON, ONTARIO, SATURDAY, JUNE 29, 1889.

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LONDON, Sept. 13th, 1887.

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The Comte de Paris sent ten thousand francs (\$2000) to the Archbishop of Paris, for the poor of the city, on the occasion of the celebration of his silver wedding.

The celebration of the silver wedding Thanksgiving Mass took place on the 30th of May at the Church of St. Raphael at Kingston-on-Thames, as the Comte is an exile from France.

EDITORIAL NOTES.

CARDINAL NEWMAN is losing his sight. He requests prayers to enable him to continue to officiate at Mass, his only consolation.

THE Committees of the European Catholic Congresses which were recently held are taking in hand measures to form an International Committee to bring about the restoration of the rights of the Holy See. The high respect entertained throughout Europe for the present Pontiff makes the time favorable, and as Catholics are a large majority of the civilized world the steps to be taken are very likely to produce fruitful results. Rome is by the prescription of long lawful possession the property of the Church, and the Roman question must remain unsettled until the city be restored to its rightful owner. The European powers are conscious of all this, and sooner or later the question must be settled in a way satisfactory to the Church. It is very probable that the matter will soon be taken into serious consideration by the powers, and it is not difficult to foresee the main features of the decision which will be reached.

WHILE the wisecracks of the Toronto Parsons' Convention were assuring each other that they are all opposed to Separate Catholic Schools, and that they would make their abolition a plank in the Equal Rights platform, only that they would bring the Quebec Protestants thereby into an awkward plight, the Brooklyn Congregationalists were holding a most interesting meeting to hear a discourse from Rev. Thomas B. McLeod, in which he showed that the inoculation of a strong morality upon school children is essential to the welfare of the State, that there can be no national morality without religious instruction, and that the State should make the teaching of religion a prominent feature of public school education. Mr. McLeod is right, and the Ontario Parsons know it, but they are ashamed to acknowledge it as long as they cannot agree on a modicum of imparting religious instruction; and besides, they want to reduce Catholic children to the same state of religious Know-Nothingism to which Godless schools have brought themselves. One result of the bigotry of the Ontario Parsons' and Orangemen's aggressions must almost certainly be that the Quebec Protestants will suffer as much, perhaps more, annoyance from the bigotry as can inflict on Ontario Catholics.

The people of Baltimore are agitating for a system of restricted license, and Cardinal Gibbons favors the movement, which, he declares, will be more effective than Prohibition. He said lately in his Cathedral:

"I am in favor of a severe police Sunday law prohibiting the sale of liquors on Sundays, and would have that law rigidly enforced. The saloon-keepers in Baltimore say that they sell more liquor on Sunday than on any other day. This is a crying shame, and somebody is responsible for this state of things. The keeping of taverns and saloons open on Sundays leads to many bad consequences. The man who frequents the saloon is not likely to attend church, nor is he in condition to worship. Drunkenness, whilst always sinful, is an aggravated crime when committed on Sunday. It is scandalous, and leads to violation of other laws. More crime can be traced to intemperance than to any other source. It is useless to make the most stringent laws for the observance of Sunday and the prevention of the sale of liquors on that day, unless the police are brought to enforce the laws. The indifference shown to Sunday laws and the neglect to enforce them brings these laws into contempt. Either enforce Sunday laws, or take the liquor licenses away."

ANOTHER secular Journal, the Paris Star-Transcript, pays its compliments in the following fashion to the fighting Parsons and others who took part in the anti-Jesuit pow-wow lately held in Toronto:

"The Anti-Jesuit Convention at Toronto last week resolved itself into a permanent 'Equal Rights' Association." A queer foundation, truly, on which to build such a superstructure. It would seem to ordinary people that "equal rights" would require that the people of Quebec should be allowed to use their money for any purpose for which they choose, without interference from the people of the other Provinces. The Quebec Legislature decided to vote \$100,000 for a certain purpose—a purpose that concerns them solely. This vote was supported by both Grits and Tories, both Protestants and Catholics. And now "the equal rights' association of Ontario" proposes to actively interfere and try to prevent the people of that Province doing what they like with their own money. It seems to us there should be a big convention called together to try to induce everyone to mind their own business."

THE heroic work which was performed by Father Damien at Molokai is being performed in the same spirit of self-sacrifice by his successor, Father Conrardy. Father Conrardy is a Belgian, as was Father Damien. He was very popular in

his former parish in Oregon, and his parishioners desired to disengage him from his purpose of devoting himself to the spiritual care of the lepers, but, animated as he was with the desire of fulfilling so apostolic a work, he persevered in his resolution. Father Damien died at Kalawao, and it is there his successor also resides. It is stated that another Belgian priest, Father Wendolin Moellers, is on his way to assist Father Conrardy, who is not up the present time a victim to the horrible disease to which Father Damien succumbed. The latter says, in a letter to one of his friends:

"If I become a leper the good St. Peter, no doubt, will let me pass all the easier when my hour comes. Sometimes, when I am kneeling by the side of a poor leper, from whom exhalates an odor that would put the most courageous to flight, I often think I am doing a little of my purgatory. What do you think? Regularly every week a small steamer makes its appearance here, and very early in the morning announces by the loud blowing of its whistle that lepers have been landed. Then those who can hurry to the shore. Often we find our new comers soaking wet through. Now again begin the cries and tears, for one sees here the meeting again of a husband and wife, or of a wife seeing her husband among them, sometimes a child seeing its father or mother. They take the names of the new arrivals, and every one sets out to find a lodging. Although I am not a leper I could not leave here to go to any other of these islands without a proper certificate from the Board of Health. But I have no wish to go anywhere. My mission is here, and here I'll remain."

THE Rev. Dr. Shaw, of the Wesleyan Theological College of Montreal, has caused considerable sensation among the fanatics who are abusing the Jesuits, by publishing a letter in the Witness, in which he declares his dissent from the agitation on the Jesuits' Estates Act. He holds that the Dominion Government have done properly in allowing the Act, and that the petitions which are being signed praying the Governor-General, or the Queen, to disallow, are useless, and that the only persons who have any good reason to complain are the Catholics, on whom so much abuse has been heaped. Dr. Shaw thus concludes his letter:

"I believe that a calm discussion of these points is infinitely better than the invective and intolerant denunciations with which we have become so familiar during the last few months, exposing honest men to ridicule and slander. I believe that the infamous one hundred and eighty-eight are not all traitors, nor the glorious thirteen all heroes. I believe a casual advantage will come out of this widespread anti-Jesuit agitation, in that, when in a few months it is all over, the Roman Catholics will think if the Protestants make so much noise when their case is doubtful, what will they do if their rights are unquestionably infringed?"

Dr. Shaw was at one time President of the Methodist Conference, and he has the character of being above the narrow-minded views which are so prevalent in this Province. The stand which such men as he and Rev. Mr. Herridge have taken confirms what we have before stated, that there are liberal-minded Protestants who will not join in an unjustifiable agitation against Catholics.

The grievances under which the Catholics of Germany have labored so long are not yet redressed in all parts of the country. In the Grand Duchy of Baden, though the great majority of the people are Catholic, the Government is Protestant, the franchise being of such a character as to throw the political power into the hands of the Protestant minority. In consequence of this, though the religious orders have been re-admitted into Prussia, they are not yet allowed into Baden. However, the Catholics of the Grand-Duchy are at present making a strenuous effort to have the disabilities removed, and the re-admission of the religious orders is being made an election cry. It is very probable, too, that it will succeed. Another crying injustice exists at Futzten. There are at present 2,000 Catholic workmen engaged in building a railway line, besides 500 permanently resident Catholics. Yet these are all obliged to worship in a small and inconvenient temporary church, while twenty or thirty old Catholics have possession of the handsome and large parish church.

ON THE feast of our Lady of Victory, 24th of May, the Holy Father created seven Cardinals, of whom two are Italians, viz.: Mgr. Achille Ruffini, Vice-Camerlengo of the Holy Roman Church, born at Anagni in 1823, and Mgr. Gaetano de Ruggero, Economics of St. Peter's, born in Naples in 1816, formerly editor of the Liberta Catholica. The new French Cardinals are Mgr. Francois-Marie Richard, Archbishop of Paris, born at Nantes in 1819, Mgr. Alme Victor Francis Gilibert, Archbishop of Bordeaux, born at Coutances in 1812, Mgr. Joseph Alfred Foulon, Archbishop of Lyons, born at Paris in 1823. Those of other nationalities are

Mgr. Pierre Lambert Gossens, Archbishop of Malines, born at Perk, Malines in 1827, and Mgr. Francis de Paula Maria Karl, Archbishop of Prague, born at Prague in 1844. President Carnot made the presentation of the Cardinals' hats to the three new French Cardinals. The cordiality of the President was most marked as he presented the insignia of the high honor conferred on the three Princes of the Church. He spoke very feelingly of the good understanding which exists between the Church and the French Republic, and eulogized the Cardinal, Archbishop of Paris for the support he had always given so effectually to law and order. The occasion seems beyond a doubt to mark a new era in the treatment to be accorded to religion. There is a great change since Mons. Gambetta pronounced clericalism the enemy of the state. The Government seem to have learned that a warfare such as has been carried on against the Church can only make the persecutors more and more odious to the sterling Catholic sentiment which animates the great majority of the people.

THE General Assembly of the Free Kirk of Scotland has decided by 413 votes against 130 to appoint a Committee which will thoroughly represent the Church in probing the general dissatisfaction which exists against parts of the Westminster Confession of Faith, and will consider what changes are needed to remedy it. The minority did not wish the Confession to be tampered with, but though the majority have different views as to the changes which are desirable, they agree that some change is necessary to meet the present demand. It is now quite certain that changes will be made. It is not very long since a Toronto Presbyterian minister published a paper in which he reproached the Catholic Church with "manufacturing divine truth." What will he think of the Free Kirk manufacturing it? However, as the Westminster Confession is sadly and confessedly lacking in divine truth, it is very necessary to manufacture some in order to put it into proper shape. The trouble is that probably it will be no better when the new Committee shall have finished its work than it is now. At all events it is not within the province of a fallible council to change "eternal decrees," and this is expected to be the very part of the Confession on which most of the tinkering will take place. There can be no more conclusive evidence of the emptiness of the claim to be the primitive and true Christian Church, than this changing of creeds to suit the whims of adherents.

IT has been commonly asserted that Buddhism has the greatest number of adherents among all the religions of the world, and the statement has been usually accepted without dispute. The number of Buddhists in the world has been usually placed at over three hundred millions, but a work published recently by Professor Williams of Oxford, the eminent Oriental scholar, states that this is a most exaggerated estimate. He says: "The best authorities are of opinion that there are not more than one hundred millions of real Buddhists in the world." Assuming this to be true, the Catholic Church takes its place in the first rank for numbers. The Illustrated Catholic Missions for May says on this subject: "We cannot but add that as the Catholic Church probably now has between two hundred and twenty million and two hundred and forty million she certainly stands forth, as we have always believed, as the greatest religious body on earth, even in actual numbers; whilst, of course, her unity is such that there can be absolutely no comparison between any other body whatsoever and herself." After Catholicity, Confucianism and Hinduism will follow and Buddhism will be probably the fourth in the list. The Protestants claim, however, to number about 130,000,000 of all denominations, but this claim is reasonably believed to be excessive.

SCHOOLS IN FRANCE.

THE most extreme Radicals of France are at last compelled to acknowledge that the efforts made to secularize the schools have resulted in a complete failure, and that, moreover, the Republic has brought itself into bad odor in many districts where the people have strong religious convictions, by its persistently attempting to force upon them a system of godless education. Notably, Senator Chaillemet-Lacour and Deputy Bourde have made this acknowledgment, as well as the newspaper Le Temps. Mons. Bourde states that there are 300 schools in France without any pupils whatsoever. The people will not send children to schools which are destitute of religious teaching, and the local authorities are unable to enforce the

law obliging attendance at such schools. They would be compelled to imprison the whole population. Efforts to sustain a school system which purposely ignores the best interests and wishes of the people must end in failure, and the Republic must recognize this, or a reaction against Republicanism will be inevitable. The people, however, are not left without schools, or without religion, for the Church has succeeded in keeping schools in operation in most of those localities where the public schools have been deserted. These religious schools are taught as private schools, either by religious orders or by lay teachers, and they are filled with pupils.

Another evidence of the decreasing interest in education which the Republic has succeeded in producing is the almost incredible decrease which has taken place in the legacies left for educational purposes. These legacies amounted to 1,040,000 francs in 1881, but in 1887 they had decreased to 462,000 francs.

Such a state of affairs must naturally lead to a reaction in public sentiment, and a suggestive fact tending to prove that the reaction is even now strongly setting in is to be found in the vote recently taken in the Senate on the exemption of students for the priesthood from military service. In spite of the opposition of M. Tirard, the exemption clause was passed by 184 to 82. The Senate have at least arrived at the conviction that young men destined for the priesthood ought not to be compelled to spend in the camp their best years for study and for the practice of sacerdotal virtues.

DIOCESE OF LONDON.

SPECIAL TO THE CATHOLIC RECORD.

CONFIRMATION AT KINKORA.
On Sunday, 16th Inst., His Lordship the Bishop of London administered the sacrament of confirmation at Kinkora to one hundred and twelve children and adults. The candidates assembled in the parish school at 8:30 o'clock, formed themselves into procession and proceeded to the church to assist at Mass, when they received Holy Communion from the hands of their venerable and much esteemed pastor, Father O'Neill. At 10 o'clock they again assembled in the church, where they were met by His Lordship the Bishop who examined them in their religion. The children were found to be thoroughly trained not alone in their catechism, but also recited with ease the Acts of Faith, Hope and Charity, the Litany of the Blessed Virgin and the Angelus Domini. To the parents of these children, and particularly to their pastor, who labored hard to raise these little ones to so high a standing in religious and moral training, is due the highest credit. His Lordship spoke in flattering terms of the children's answering and excellent conduct. His Lordship said that the parents of these children, and particularly to their pastor, who labored hard to raise these little ones to so high a standing in religious and moral training, is due the highest credit. His Lordship spoke in flattering terms of the children's answering and excellent conduct. His Lordship said that the parents of these children, and particularly to their pastor, who labored hard to raise these little ones to so high a standing in religious and moral training, is due the highest credit. His Lordship spoke in flattering terms of the children's answering and excellent conduct.

This parish is particularly blessed with the fine church of its style in church architecture in Canada, and has of late years been making steady progress. As people are being gradually educated to the appreciation of high class art, the call for it and the production of it will naturally follow. Canadians, like the citizens of other countries, as they become more wealthy, travel more. They see the monumental masterpieces of older countries and return to their own land with minds refreshed by the contemplation of such works. Naturally they would like to find an equally high standard of art in their own land, particularly in their public buildings, such as churches, colleges, etc., as well as in their private residences, all of which, until a decade or two ago, from a high art point of view, were of an inferior order. No doubt this was chiefly owing to an economical and utilitarian view of things. Even in those days to obtain a good article good value must be paid for it. Now an illustration

of this is to be found in the St. Patrick's Church of the parish of Kinkora, a little more than five years dedicated to the service of God. This building, or rather, this group of buildings, is of architecture which was prevalent in the most refined period of the purest continental Gothic architecture. It is composed of nave, aisles, transepts, apsidal chancel, a massive tower and graceful spire, sacristy, winter-chapel and baptistry. The flooring of the lofty tower and great walls rest on a hard and solid concrete foundation. The superstructure is of the best white brick and Ohio lime stone for the finer and bolder dressings. The facade forms a noble composition. The great central gable bears in its expanded arms a gorgeous rose window with beautiful tracery and spacious and well-designed entrance, the whole crowned with finials and crosses of delicately designed foliage, and on its left rises the lofty and well-proportioned tower. Entering the spacious vestibule the visitor finds the nave and transepts divided from the side chapels and side aisles by several arcades of pointed arches springing from Gothic pillars, carved and chased in the finest form of the choicest period of the art. The great arcade of nave, aisle, transepts and chancel, springing from the cruciform plan of the building in general outline, form various perspectives from the numerous points of view to be had in the interior of the building. These views are emphasized by the grouping and contrast of stain glass windows of various designs—family offerings—which imparted that softened religious effect so noticeable in the great cathedrals of Catholic Europe. The beautiful sacristy and winter chapel connect directly with the sanctuary. The total cost of this grand edifice, one of the most imposing in the diocese, both internally and externally, is estimated at between \$25,000 and \$30,000, which amount, practically speaking, is already paid. The success of this great undertaking, after divine aid, is due to the venerable and zealous pastor, Rev. John O'Neill. The architect of this edifice is Mr. Joseph Connelly, of Toronto.

CORPUS CHRISTI IN LONDON.

On Sunday last the solemnity of the great feast of Corpus Christi was celebrated with becoming splendor and devotion. The early Masses at 7 and 8:30 were celebrated by Rev. Father Tierman, at which upwards of four hundred persons received Holy Communion. The Mass at half past ten was a solemn High Mass, *coram populo*, celebrated by Rev. J. Walsh, Father Tierman and Noonan acting as deacon and sub-deacon respectively. After the celebration of the holy sacrifice, His Lordship the Bishop of London, who had assisted in cope and mitre, approached the altar rails and addressed the very large congregation present in touching and instructive terms. He spoke of the greatness of the feast, the solemnity of which they were that day celebrating. It was, he said, a day of triumph for the real presence of our divine Lord in the Blessed Sacrament of the holy Eucharist. Every-where throughout the Catholic world the solemnity of the feast of the Eucharist was being celebrated with an earnest profession of their faith in the real presence of their Lord in this holy sacrament of His love. Although it was not the anniversary of the institution of the sacrament—because that day occurs in Holy Week, when the Church is clothed in mourning and its children filled with sorrow for the sufferings of our Blessed Lord—the Church saw fit to set apart this day wherein the greatest act of divine love would be honored, praised and glorified by all true followers of Christ. This sacrament is the great central object of devotion and worship of all true Christians, for Christ, who loved His own with an everlasting love, has loved them to the end, and in doing this this holy sacrament He has given Himself to us, that we might be united to Him in His divinity, as He, by becoming man, was united to us in our humanity. Hence, by dear brethren, we will this day triumphantly carry in procession and its children filled with sorrow for the sufferings of our Blessed Lord, the Church saw fit to set apart this day wherein the greatest act of divine love would be honored, praised and glorified by all true followers of Christ. This sacrament is the great central object of devotion and worship of all true Christians, for Christ, who loved His own with an everlasting love, has loved them to the end, and in doing this this holy sacrament He has given Himself to us, that we might be united to Him in His divinity, as He, by becoming man, was united to us in our humanity. Hence, by dear brethren, we will this day triumphantly carry in procession and its children filled with sorrow for the sufferings of our Blessed Lord, the Church saw fit to set apart this day wherein the greatest act of divine love would be honored, praised and glorified by all true followers of Christ. This sacrament is the great central object of devotion and worship of all true Christians, for Christ, who loved His own with an everlasting love, has loved them to the end, and in doing this this holy sacrament He has given Himself to us, that we might be united to Him in His divinity, as He, by becoming man, was united to us in our humanity. Hence, by dear brethren, we will this day triumphantly carry in procession and its children filled with sorrow for the sufferings of our Blessed Lord, the Church saw fit to set apart this day wherein the greatest act of divine love would be honored, praised and glorified by all true followers of Christ.

After the instruction of His Lordship Rev. Father Tierman arranged in procession all the children of the school, to the number of about six hundred. They moved down the centre aisle of the Cathedral, to the grounds, followed by the choir and sanctuary boys, singing hymns of praise and thanksgiving. Then came His Lordship the Bishop of London, bearing in his hands the most blessed Sacrament, under a beautiful canopy, borne by four young men who were formerly altar boys, namely, John Dromme, John McCann, and Gregory and Fra. K. Forrester. In the procession were carried three magnificent new banners. Four beautiful children carried baskets filled with choice flowers, which they scattered in front of the Blessed Sacrament. His Lordship was assisted by Rev. Fathers Walsh and Noonan, immediately after followed the entire congregation. A circuit of the grounds was made, the people devoutly kneeling as our divine Lord in the Blessed Sacrament approached. When the procession had re-entered the Cathedral the Bishop gave Benediction, and announced that a public exposition of the Blessed Sacrament would continue during the day. Many of the congregation availed themselves of this great privilege.

The singing at High Mass by the choir, under the leadership of the organist, Dr. Verrinder, was of a very high order. In the evening at Vespers Rev. Father Tierman preached an appropriate and very touching sermon. Thus terminated this great feast in St. Peter's Cathedral, which will long be remembered as one of the most imposing celebrations ever held in London.