

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 3.

LONDON, ONT. FRIDAY, JULY 1. 1881.

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CLERICAL.

WE have received a large stock of goods suitable for clerical garments.

We give in our tailoring department special attention to this branch of the trade.

N. WILSON & CO.

Christ's Little Sister.

Little Sister of the Poor, Ever on hand to cheer, Asking alms, you go, Maudling in the garb of meekness, Finding strength in others' weakness, Soothing others' woe.

Little Sister of the Poor, Rich in patience to endure Sweet Redeemer's love, Wind, and rain, and cold, and heat Under her heroic shield, On the Royal Road.

Little Sister of the Poor, When the toilsome day is o'er, Rest there may not be found, For the aged, sick and needy, Vigils claim and succor speedy, Turning unto thee.

Little Sister of the Poor, Narrow is the way, but sure, Heavenlyward leading on; For the Master's word thou knowest: "What I do to the least, I do to Me."

JOHN B. TARR.

DIocese of Hamilton.

JUBILEE PASTORAL.

PETER FRANCIS, by the Grace of God, and the appointment of the Apostolic See, Bishop of Hamilton.

To the Clergy, Religious Communities and Laity of the Diocese, in Health and Benediction in the Lord.

DEARLY BELOVED BROTHERS:—The Angel Gabriel, flying swiftly, touched the Prophet Daniel at the time of the evening sacrifice, and revealed to him the speedy accomplishment of God's designs.

How beautiful in the sight of the prophet were the feet of the angelic messenger, bringing glad tidings to the sinful people, and preaching peace and salvation!

It is now our pleasing duty to convey to you, beloved brethren, a similar message of mercy on the part of God. Our Holy Father, Leo XIII. (the angel of the Catholic Church), who, in these days of trial, is to his children what Gabriel was to the Jews, has charged us to announce to you an universal Jubilee during this present year, for the glory of God, for the exaltation of His Church, and for the sanctification of the people of Christ.

For this year, he has opened wide to you and to all the faithful, the heavenly treasure of the merits, the sufferings and the virtues of Christ, our Lord; of His Virgin Mother, and of all the saints, which have been entrusted to him by the Father of man's salvation. The Holy Father exhorts all to offer prayers to the God of clemency; that He would remove the evils which afflict the Church, and that He would inflame the hearts of men with the love of virtue and religion.

The moral condition of society is deplorable, even in countries which call themselves Catholic. Laws have been enacted which are injurious to religion, and the freedom of the Church is restrained; Religions, both men and women, have been expelled from home and country, church property has been sacrilegiously confiscated and even the Holy Father himself robbed and insulted in his own capital.

The struggle between good and evil, between truth and error, is going on, not only in Rome, but also throughout the world. The Roman Pontiff, successor of St. Peter, knowing the responsibility of his sacred office, calls on the faithful to unite in prayer and penance, that the anger of God may be appeased, that His saving grace may change the hearts of men, and thus remove the evils that oppress society.

A Jubilee is the remission of the temporal punishment due to sin. The sacrament of Penance, when properly received, removes the guilt and eternal punishment due to mortal sin; while the remission of the temporal punishment is very rarely taken away, but remains to be discharged by works of satisfaction in this life, or by suffering in Purgatory in the next. The Jubilee is a merciful offer of complete forgiveness, made by God to sinful man, on conditions most easy of fulfillment. It brings down God's mercy, and places it within reach of even the most sinful.

Recall to your minds, beloved brethren, all that you have ever learned concerning the unspeakable mercy of God. Measure its irresistible power by what it has done down the Eternal Word from Heaven, to be the Light and Life of the world! Estimate its ineffable sweetness by what it has done for individual souls: as when it cleansed the penitent thief at the close of his life; and when the flowing tears of Magdalen moved the loving heart of the Good Shepherd to blot out the past!

The Jubilee is the outstretched arm of mercy itself. No matter how far the sinner may have strayed away; no matter how sadly his soul may have been torn or weakened by the love of the world,

or held fast by the chains of evil habits, the proclamation of this Jubilee is nothing less than the voice of God, crying out to us to accept His pardon and peace. And what manner of pardon is now offered to us? A pardon the most generous and the most complete that can be desired, or even conceived. It is a pardon absolutely without limits or restrictions. It includes the remission of the eternal guilt of mortal sin and of the eternal punishment due to it; it includes also the remission of the guilt of venial sin and of the temporal punishment due for sins, whether mortal or venial!

It is the fullest exercise of the power of binding and loosing, which has been given to the Church by the Saviour of men, for the overthrow of sin. It is her Keeper of the Keys of the Kingdom of Heaven—a power entrusted to her for the sanctification of souls. During the Jubilee, Confessors are invested with powers altogether extraordinary—not granted at other seasons—to absolve from sins even the most heinous, and to loosen the bonds of excommunication and of other ecclesiastical censures. What more can man ask of God? What more can God do for man? Well may He ask: "what more is there that I ought to do to my Vineyard, that I have not done to it?"

The Lamb of God has come to us and has taken away our sins. What was as red as scarlet He has made as white as snow. He has bound up that which was broken, and has strengthened that which was weak. There is neither darkness of sin nor fear of punishment, in this happy hour of most complete happiness, to cast a shadow between the soul and the bright light of His face. How slender the service required for so great a reward! From whom could we dare expect so much for so little, but from that infinitely good God, who knows the clay of which we are composed? This is a fresh reason why we should serve Him the better, and hope in Him the more. Hence, the royal psalmist calls out: "Preserve me, O Lord, for I have put my trust in thee. I have said to the Lord, Thou art my God, for Thou hast no need of my goods."

The following are the Conditions that must be fulfilled, in order to gain the Indulgence of the Jubilee:

1.—CONFESSION.

2.—COMMUNION.

3.—ONE DAY'S STRICT FAST, to be observed on some day when otherwise a fast is not of obligation. A strict fast excludes not only the use of meat, but also of eggs, butter, cheese and milk.

4.—*Works of piety for some Pious Purpose.* The Holy Father recommends the Association for the Propagation of the Faith, the Institute of the Holy Childhood, and the Society for promoting the Schools of the East. The alms received on the occasion will be sent to our Episcopal Residence, to be disposed of according to the will of the Holy Father.

5.—*Six Visits to be paid to the Church.* In Hamilton the churches to be visited will be the Cathedral, St. Patrick's, and St. Joseph's—two visits to each. Outside of Hamilton, the faithful should visit, six times, the church within their respective parishes.

6.—*Prayers to be said during these Visits* according to the intention of His Holiness, for the following objects: The prosperity and exaltation of the Church and of the Holy See; the extirpation of heresy and conversion of all who are in error; for concord among Christian princes, and for peace and union among all the faithful.

At each visit the Banns, or the Litany of Loretto, or the Way of the Cross, may be recited for the aforesaid intentions. Confessors may, in case of necessity, commute the prescribed works for other pious exercises. The usual permission is given to penitents, lay and clerical, to select an approved priest as confessor for the Jubilee confession.

We earnestly hope that the faithful of this Diocese will cheerfully comply with the conditions pointed out in this letter; and thereby gain the Indulgence granted by the Holy Father.

The Grace of our Lord Jesus Christ, and the Charity of God, and the Communion of the Holy Ghost be with you all.

This pastoral will be read in all the churches of the Diocese at the earliest convenience of the clergy.

Given at our Episcopal Residence, on the feast of Corpus Christi, 16th June, 1881.

PETER FRANCIS, Bishop of Hamilton.

By His Lordship's command,
J. J. CRAVEN, Secretary.

The *Catholic Columbian*, of last week, says: "Every reader of Catholic papers will tell you which one of them could deliver the most billingsgate." It is a pity that the *Columbian* has reason to refer thus to any Catholic paper. Unfortunately there are a number to whom the remark is not inapplicable. Judging from the eagerness with which some of them seize upon any excuse or ground for ridicule or unfavorable criticism of their Catholic contentment, one might suppose that the chief object and purpose of Catholic newspapers was to fight each other. If the labor and energy they expend in this way were devoted to the exposition and defense of Catholic truth and the refutation of opposing errors, these journals would be none the less interesting and useful.—*Philadelphia Standard.*

Five colored persons joined the Catholic Church and were confirmed by Rt. Rev. Bishop Keane on last Sunday night at St. Peter's Cathedral. So it would seem that the considerate treatment of the colored people by the Bishop is bearing fruit.—*Catholic Visitor.*

DISTRIBUTION OF PRIZES IN SANDWICH COLLEGE.

On the 21st inst. took place the distribution of prizes in the above institution. The College Hall was beautifully decorated for the occasion, and crowded by the parents and friends of the pupils, and by a large number of clergy. His Lordship the Bishop of London presided. This institution is in a most flourishing condition, and has won a high name for the thoroughness of the education therein imparted. The number of boarders during the past year amounted to one hundred and twenty.

At the conclusion of the exercises His Lordship the Bishop addressed the pupils substantially as follows: "MY DEAR CHILDREN,—I have assisted at this distribution of prizes with much pleasure and gratification. The exercises so well and creditably performed give evidence of much care and study, as well as of good ability, and reflect credit on yourselves and your professors. Of course, these exercises are not expected to be a test of the proficiency you may have made during the scholastic year now closing in the various branches that constitute the curriculum of your education. They simply got up to entertain and gratify your parents and friends, and as a pleasing finale to a year of mental drudgery and toil. I have, however, learned with great pleasure from the distinguished President of the College, that on the whole you have applied yourselves with commendable industry and earnestness to the pursuit of knowledge in the various courses of your studies, and that your progress has been satisfactory. This assurance, I say, is to me a source of very sincere pleasure, and must be equally so to your parents and friends. Without long and patient study it is impossible to be a scholar. Study is an absolute condition of success in school. The tree of knowledge is like a great tree in the garden. That tree must be carefully tended. The soil around it must be manured and watered; its redundant branches must be pruned, and years must pass away before it gladdens the eye of the gardener with blossoms and then with fruit. And this process must be observed also in the garden of the mind; it must be carefully cultivated by patient study, before the tree of knowledge will grow up to maturity, delighting and enriching its happy owner by its blossoms and its fruits. In the garden of the mind, and its fruits will be a worthless, useless man, and will be of little or no benefit to himself or others. The studious, earnest boy gives promise of success and of usefulness in the after walks of life. But the acquisition of mere knowledge is a small thing in itself, and is but one of the duties of education. The formation of the character in accordance with Catholic principles and standards is the great end and object of a real education. A mere intellectual man is not necessarily a good or a great man; he may, on the contrary, be a very bad, mean, and degraded person, a dishonest, and a curse even to society. But the truly Catholic man, whose character is based on Catholic principles and cast in the mould of Catholic standards of conduct, must necessarily be a good man, and may be a very great man and benefactor of his kind; he will have truth, honor, mercy, and justice; he will be good in all the relations of life, whether as a son, a husband, a father, a member of the church, or a member of civil society. He may not be a politician, but he will be a patriot, he will not be the critic and censor of his pastor, but will encourage and sustain him in every duty of his office, and may be of use to his fellow-men, and will thus win fame and honorable distinction, and will enrich his family, not so much by money, as by a legacy that money cannot buy, an honored name and the esteem of his fellow-men. Catholic education has formed the greatest characters that figure in history. For, apart from the great churchmen whose genius, whose eloquence, and writings have made a track of light through the ages—apart from the saints who shone resplendent with the beauty of holiness and whose heroic virtues and great examples are the glory of the church and have adorned countless souls to the better and brighter world of the hereafter—there have been hosts of Catholic men and women who have lived in the world, and who, animated by the genius of Catholicity—inspired by its teachings, and fashioning their lives and conduct in accordance with its principles and ideals—have given the highest examples of virtue, of nobility, and greatness of soul, of the highest honor, of the greatest daring, of the highest nobility, and of the greatest enthusiasm of knight-errantry in the defence of promulgated character. In illustration of this fact, I need only mention, to confine myself to comparatively modern history, such names as Columbus, the discoverer of America, the great men and women who first brought the light of civilization into the darkness of Canadian forests, and raised the cross on Canadian shores, Ferdinand and Isabella, the Catholic Elizabeth of Hungary, Sir Thomas More, Mary Queen of Scots; and in recent times O'Connell, Montalembert, Lacordaire, and the leaders of the Catholic party in Germany. It is doubtless this fact that has caused the keenest observers of the life of the *Magnificent* Rev. Father to paint these Catholic heroes and heroines as with the brush of a Raphael or

SACRED HEART ACADEMY.

On Monday, June 27, at 5 p. m., His Lordship presided at the interesting exercises that terminate the scholastic year. He was accompanied by Monsignor Bruyere, G. J. Rev. Father Walsh, S. J.; Rev. Dean Wagner; Rev. Fathers Tierman, O'Mahony, Onelle, O'Keefe, Dillon, Cummings, Carlin, Sheridan and others. The study hall seemed transformed into a beautiful garden, so tastefully and profusely was it decorated with elegant ferns, rare exotics and fresh flowers. The ladies, are most gratefully indebted to their esteemed friends, ex-Mayor Lewis, of London, and Messrs. Saunders and Mitchell for their kindness on this occasion.

On the entrance of His Lordship and suite, Euryanthe was finely executed by four young ladies. This was followed by a French chorus composed for Caronnet Day, in which all the pupils took part. The lively French drama, "Bon Cœur et Vanité," was enacted by six of their number, personating peasants, and each one sustained her assumed character so as to reflect credit on herself and devoted to strictness.

ST. PETER'S CATHEDRAL.

Confirmation and First Communion.

St. Peter's Cathedral was crowded on Sunday morning on the occasion of the first communion and confirmation of the large number of children who, for some weeks previous, had been under preparation for the solemn event. During the 8.30 mass, which was celebrated by Rev. Father Tierman, His Lordship the Bishop, immediately before giving Holy Communion, addressed the children. He told them that this indeed was a solemn occasion, for they were now to receive for the first time the Sacrament of Christ's Body and Blood, that it should be to them a day of happiness and joy and thanksgiving. He exhorted them to the promise of Christ, "He that eateth my flesh and drinketh my blood abideth in me and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth and drinketh shall live by me." His Lordship pointed out that the worthy and frequent reception of Holy Communion was the guarantee of eternal life. He then spoke in feeling terms of the love shown by Jesus Christ in becoming incarnate for our redemption, and the still further mark of His love in instituting the Holy Sacrament of the Eucharist that He might be with us always. He dwelt on the fact that Christ had now sacrificed His soul for His living tabernacles in which it would be His desire to dwell forever. He exhorted them to see to it that they drove Him not out by sin, showing how ungrateful it would be to receive the Body and Blood of Christ and then to turn away from Him. He exhorted them to make His own. During His Lordship's exhortation both children and people were visibly affected. Immediately after the mass the ceremony of confirmation was proceeded with. His Lordship, addressing the children before he conferred this great sacrament upon them. He said that confirmation was a sacrament which conferred the Holy Ghost with His seven-fold gifts and graces upon the recipient, and that it changed them then perfect Christians and giving them strength and courage to profess openly the Christian religion. It was the perfection and consummation of the graces imparted in baptism, and the spiritual life which the sacrament of baptism conferred. Though it is not so absolutely necessary as baptism for all men, nor as penance for those who have fallen into serious sin, yet we would be extremely guilty in the sight of God if, through negligence, we neglected a sacrament, through which God bestows such powerful graces to enable us to persevere in His religion. He exhorted them to be strong in the Faith of Christ. Through this sacrament will be conferred upon you that wisdom of the Holy Ghost which will teach you to love the things of heaven and to detach yourselves from the passing and fleeting things of earth; that gift of understanding which will enable you to comprehend the truths of religion as far as is necessary for you, that gift of counsel which will enable you to choose what will contribute to the greater glory of God and the sanctification of your own souls; that gift of fortitude which will give you courage and strength to profess openly our holy religion as true and valiant soldiers of the Cross of Christ; in word, in deed, in life and in death, to make you perfect Christians. The great characteristic of this sacrament, and that which peculiarly belongs to it, is that it imparts the plenitude of the Holy Ghost; in it are conferred the wonderful effects which He wrought when He descended upon the apostles on the day of Pentecost. He descended upon them visibly "in the form of parted tongues of fire, and sat upon everyone of them," and men into congenial heralds of the Christian faith. It is the self-same Divine spirit that you receive in this sacrament. He comes to renew the same gifts, light and strength to practice it; to impart the courage that will enable you to battle with those who would openly assail you, and who strive to snatch from your hearts the priceless treasure of Faith. He imparts to you those powerful graces which will enable you to triumph over your spiritual enemies in that struggle for eternal salvation which you will necessarily encounter. Advance, then, to receive this great sacrament, and let the effort of your life be to correspond with its graces, so that you may never be ashamed of the Gospel of Christ, and never be afraid to practice the duties of your holy religion, thus winning for yourselves the crown of eternal glory which God has promised to those "who have kept the faith and fought the good fight to the end." His Lordship then confirmed one hundred and thirty-five children. In the afternoon the newly-confirmed again assembled in the church for vesper and for the renewal of their baptismal vows. Vespers were sung by Rev. Father Tierman, and at the conclusion of the *Magnificent* Rev. Father O'Mahony addressed the children after which they renewed their baptismal vows.

CARDINAL MANNING IN SCOTLAND.

On Wednesday the new church of St. Francis, at Cumberland Street, South Side, Glasgow, was solemnly opened under the most favorable auspices. The inaugural ceremony, in which His Eminence Cardinal Manning, his Grace Archbishop Eyre and a large number of clergymen from various districts of the country took part, was of the most imposing nature. The spacious new church was crowded, when a procession went from the sacristy to the high altar. A procession of the clergy in surplices then passed down the aisle to the entrance door of the church where they met His Grace the Archbishop. His Grace in *oppla magna*, preceded by his cross-bearer and followed by his train-bearers, passed up the church, with the clergy in the rear. The front seats of the nave were disposed in such a manner as to form a choir for the clergy, who on their arrival there took possession of the different places assigned to them. His Grace having addressed at the altar of the Blessed Sacrament, went to the high altar, where he knelt for a few moments in prayer. Afterwards he proceeded to vest for Solemn High Mass *cum candelis*. His Eminence the Cardinal entered about this time, and was received at the door of the church by a few of the clergy, who, with the usual ceremonial, conducted him to the altar. The celebration of High Mass was then begun by His Grace the Archbishop, the clergy officiating being the Rev. J. Cameron, of Machan, V.G., assistant priest; the Rev. J. J. Dyer, of St. Peter's Seminary, Patrickhill, deacon; the Rev. J. B. McCloskey, of St. Andrew's Pro-Cathedral, Glasgow, subdeacon; and the Rev. J. Van Hecke, St. John's, Glasgow, subdeacon, cross-bearer; and His Eminence the Cardinal was assisted by the Very Rev. Father Francis, O.S.F., Comissary of the Franciscan Order in England; while the masters of ceremonies were the Very Rev. Dr. Macfarlane, Johnstone; the Very Rev. G. A. Maguire, diocesan secretary, Glasgow; and the Very Rev. Father Francis, V.G., assistant priest. The Cardinal preached an eloquent and appropriate sermon, in the course of which he said his text would be found in the words: "Now thanks be to God, who maketh us always to triumph in Christ Jesus and manifest the odour of His knowledge in every place. As we pass away, and the Word of God shall never pass away."

At the close of the discourse High Mass was proceeded with in the customary manner. The fetters entertained his Eminence the Cardinal and a large number of distinguished guests at the friary after the ceremony was over.

PRESENTATION OF \$25,000 TO A PRIEST.

On Wednesday, June 1st, Rev. Father Sylvester Malone, the first resident Catholic pastor in Williamsburg, L. I., sailed for Europe, to remain abroad for some time. On Sunday, May 29, he bade farewell to his congregation, and the old church of St. Peter and Paul, Second street, never was more crowded. All classes of the community were present. It had been thirty-seven years engaged here as a priest," Father Malone said. "When I came here a young priest, twenty-three years old, the place was known as the village of Williamsburg. Of the 10,000 people in it, but 500 were Catholics. My parish extended from Newtown Creek to the north to Myrtle avenue on the south, and from the East River on the west to Middle village on the East. The first Mass said in Williamsburg was celebrated in a stable on Grand street, west of Third street. The celebrant was the Rev. Father Doherly, of St. Mary's Church, Grand and Ridge street, New York." In conclusion Father Malone said: "I shall soon leave you. I go with letters from our good Bishop and his Eminence the Cardinal, and with letters of introduction to all our representatives in Europe from the Secretary of State, James G. Blaine. There is another dear friend. For the temporal and spiritual welfare of him and his family I will ever pray. And now to you, one and all, I bid farewell." He was unable to say more. Standing for a moment, he tried to recover himself, and ended by burying his face in his hands. Many in the congregation gave way to their feelings. The friend referred to by Father Malone is Henry Havenover, who has placed in the Rev. gentleman's hands a letter of credit for \$25,000. Father Malone wished to accept only \$5,000, but Mr. Havenover insisted on his receiving the whole amount.

CATHOLIC NEWS.

There are thirty-six crowned heads in civilized Europe, and of these only ten remain in the purity of Catholic faith.

Cardinal Newman, now in his 82d year, preached three Sundays in succession in the Oratory church, Birmingham, and has never been in better health.

The Sisters of the hospital of Cannes, France, having been replaced by lay persons, the four doctors connected with the hospital at once sent in their resignation.

Bishop Shanahan, of Harrisburg, a few Sundays ago, in Philadelphia, confirmed 1629 persons, mostly children, who attend five of the Catholic churches in that city.

Through the efforts of the Catholic Association—"The Holy Childhood of Jesus"—435,000 pagan children in danger of death have been baptised, and 94,000 abandoned children have been placed in orphanages during the year 1880.

QUINOTIC PRANKS OF A MAGISTRATE.

On the 26th ult., a number of children, boys and girls under ten years of age, went in procession through the streets of Kilmallock with green sashes, cheering for Mr. Dillon and Father Sheehy. As soon as they appeared in the streets a mounted policeman was despatched to Glascoote, and summoned about fifty of the military to the town. The soldiers were drawn up at the side of the police station beyond the town, near the new session house. The children marched on, and when they approached the police-barrack the constabulary turned out and formed a line across the road, having their bayonets fixed to the rifles. The members of the procession continued to advance. The police however, advanced as if to charge, and the poor little children ran off much frightened at the display. The streets were then cleared by the police, who marched armed through the town. Mr. Lloyd subsequently left his halting and walked, as is now usual with him, through the streets, escorted by half a dozen armed policemen. He was greeted loudly by the people as he passed.

Always lend a kindly ear to the appeals of the distressed. You know not the moment you may be reduced to the same extremity, and as you would look for mercy and compassion, be kind and generous now.