THE CATHOLIC RECORD

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London, Saturday, October 23, 1897.

### THE LOURDES JUBILEE.

Advices from France make it known that the celebration of the twenty fifth or silver jubilee which was kept in August, in remembrance of the first manifestation of miraculous effects following from a pilgrimage to Lourdes, and bathing in the waters of the shrine of the ImmaculateMother of God, was attended by a great concourse of pilgrims, and a large number of new miraculous cures of all kinds of illness and infirmities.

The occasion was celebrated with great solemnity, there being present a number of Bishops, and fully one thou sand priests from all parts of the world, even Africa and Asia. America, too, was largely represented. Perhaps the most remarkable feature of the celebration was the presence of three hundred and twenty five persons who had been cured at the shrine during the last quarter of a century, but these were only a fraction of those actually cured, many of whom have since died, and others were unable to be present, owing to numerous causes.

A correspondent of the Paris Figaro, a paper which treats even sacred subjects with a great deal of levity, was present on the occasion, and from him comes one of the most complete ac counts of the celebration, but not written in the strain of frivolity usual in that journal. Mr. Chincholle, the correspondent here referred to, relates that he was greatly edified by the un ostentatious piety of the pilgrims, and he noticed that the painful office of bearing the sick to the various hospitals was performed in most instances by young noblemen, an evidence of the strong hold which faith has on the minds and hearts of the French people.

He witnessed many of the miracu lous cures, and was much impressed by them. He conversed also with many of the pilgrims who had been cured in former years, and discovered that the cures were real beyond the possibility of doubt. He states that so numerous were the cures that he could scarcely bring himself to relate the cir cumstances lest he should expose himself to be laughed at nevertheless, he ascertained their truth by personal enquiry and investi gation, and he gives his account of the matter because he was delegated to find out and report accurately what occurred. According to his statement, during the time of the celebration of the silver jubilee there were fifty-six certain cures attested by certificates from the one bundred doctors who were in attendance on the patients. The actual number was larger than this, however, as many patients had their cure completed afterwards, some of them on their homeward journey. It has been frequently said by non Catholic polemical writers that the age of miracles ceased with the Apostles, but the events at Lourdes, and, many other sacred shrines-as that of St. Anne of Beaupre, Que .- show that God's hand is not shortened as centur les pass by. It was promised by Christ that "he that believeth in Me, the works that I do, he shall do also, and greater than these shall he do, because go to the Father." In the Church of God miracles will therefore be continued, as the divine attestation to her truth and sanctity. The miracles of Lourdes prove especially the doctrine of the Immaculate Conception of the Blessed Virgin, as it became a place of miracles by the manifestation of as the miracles of Moses proved his divine mission, and as those of our Lord and His apostles prove the truth and divinity of the Christian religion, so do the miracles of Lourdes prove the truth of the doctrine of the Immaculate Conception, and the divine institution of the Catholic Church, as the pillar and ground of truth.

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CLEVELAND DIOCESE. years many French papers, devoted to the propagandism of Infidelity, never ceased to ridicule the pilgrimages and to abuse the pilgrims, but more recently they abstain from so doing. Thus even one of the most virulent of the Infidel papers, The Nineteenth Century, or Le Neuvieme Siecle, received from one of its reporters who was sent to Lourdes a reverential account of the jubilee celebration, the reporter having been so impressed with what he witnessed there that he wrote "I dare not write against these pilgrims." While such things are occurring we

need not despair of the revival of religion even among French Freethinkers. The torch light jubilee processions

and the electric light illuminations of the Church of Lourdes during the inbilee are described by the reporter of the Figaro as excelling in splendor any. thing he had ever witnessed.

## EVANGELICANISM AND CHRIS-TIAN DOGMA.

The Rev. Dr. Clifford, of Westbourne chapel, London, Eng., passing through Canada, had an interview with a reporter of the Montreal Witness, in which he made some strange statements. He believes that the world is growing better, and that the supreme test of righteousness is "character and manhood," and not "dogma." The meaning is, not that these should go together, but that Christ Himself excludes dogmas from Christianity, for, he adds,

"This is in keeping with the New Testament teaching. Christ demanded not a dogma, but a character. This is what I have been preaching. The world-that is to say, considered in the large aspect-is coming to this position-character and conduct-this, in the last analysis, is the test of Christianity. Now men are more and more willing to range themselves under this st indard. The appeal is ethical at last: no longer is it believed that dogma can ever be the final test.

Dr. Clifford is the new President of the Union of Free Churches, comprising nearly all the non-established or Non-conformist Churches which usually go under the name of Evangelical, and he appears to speak for them all in this profession of belief, or rather unbelief ; for elsewhere he takes credit to himself for opposing, in the name of these Churches, the introduction of the Apostles' Creed into the State schools of Eagland. He says :

"We have fought against thatthat is to say, the Union of the Free Churches, of which I am the incoming President - and we will ultimately triumph over this attempt to get in the thin edge of the wedge of dogma.' To this he adds that the Cath olics and the High Church Party are in alliance in the attempt to introduce dogmatic teaching into the Public schools of England. Mr. Clifford is mistaken in regard to the position o Catholics on this matter. We have seen no evidence that the Catholics of England have any desire to dictate to the Protestants whether they shall have any or no religion taught in their own school ; but they are in earnest in demanding that their voluntary schools shall be placed on a footing of equality with the Board schools, whether the latter have religious teaching or not. In this matter the Catholics stand upon their right to equality of tr atment under the law, and inasmuch as the Nonconformists oppose this justice it will be not unnatural if they join with the Church of England, if the members of the latter Church be willing to grant them this fair concession while seeking the same thing for themselves. Our intention here is, however, rather to point out the anomalous position which the Nonconformist churches have taken on the question of dogma, if their President represents them accurately. We have been aware that Rationalism is very widespread among them, but this avowal, that they have practically set aside Christian dogma as a whole shows, that they have given up Christianity to a greater extent than we conceived to have been at tained. It is a matter of astonishment Mary, the Mother of God, under the title to us how, under such circumstances. of the Immaculate Conception, and just these sects persist in calling themselves "Evangelical" Christians. There is nothing more clearly laid down in Holy Scripture than the truth that Christ revealed dogmas, which He commanded His Apostles to teach to all the nations of the earth.

faith in France. During the last few THE GOLDEN JUBILEE OF day.'

> The Catholics of Cleveland, Ohio, are celebrating with great rejoicing the golden jubilee or fiftieth anniversary of the establishment of the diocese, and good reason they have for their joy, and for returning God thanks for His mercy and bounty. Fifty years ago the diocese of Cleveland was erected at the desire of the late venerable Archbishop Purcell, of Cincinnati, who found it necessary to lessen his responsibility by having his diocese diminished in extent.

In 1826 there were only five hundred Catholics in Cleveland, which was a Puritan settlement, but in that year the Catholic population was suddenly doubled by the influx of a number of Irish Catholic laborers who came

thither for the construction of the Ohio canal. It was then that a priest was first sent to the embryo city, and for several years Mass was yet celebrated in the poor cabins of the people, who had not the means to erect a suitable

church. Soon after this a simple church was built on the Flats, followed by others as the population increased, and in 1847 the number of Catholics in the entire new diocese of Cleveland then erected was 10,000, with 43 churches, all poor, and most of them built of logs. In the present year, being fifty years later, there are 100,000 Catholics in the city of Cleveland alone, with 33 churches, nearly all of which are beautiful and massive structures, supplemented with fine schoolhouses and pastoral residences, hospitals, asylums for orphans and the aged poor, and many other benevolent institutions, all of which are in a flourishing condition. The parochial schools are attended by 15,000 pupils, and are in a high state of efficiency, and higher education is provided for by two excellent colleges for boys, and

five for girls, under charge of various religious teaching orders. The diocese outside of the city has increased and progressed to an extent

quite on a par with the city, and all parts of it will unite in returning thanks to Ged for His numerous bounties. Its Catholic population is now 250 000.

We have gathered most of these details from the Jubilee number of the Catholic Universe, an excellent Catholic journal published in the city of Cleveland. This journal, conducted with much ability and in true Catholic spirit, is another evidence of the progress of religion, and

its jubilee number, as a work of art, and an evidence of enterprise, would do credit to any city in the civilized world. It is edited by Thomas A. Connelly, who was preceded in the editorial chair by Mr. Manly Tello, who was formerly a well-known and highly respected citizen of Toronto, Ont.

The progress of religion throughout the United States has been very rapid,

discipline in the national party to-The Honorable Edward Blake made

the guests at the banquet that the Irish Nationalist party have had, since the last general election, peculiar disadvantages to contend against, and that there was some excuse for despondency in the fact that they have been engaged for a longer period than has been common, in fighting against an enormous majority, greater than had ever been known before in the House of Commons. Yet, in spite of all these

discouraging circumstances, "there is a most decided feeling among the masses of Irish people, altogether and wholly in favor of unity."

Mr. Blake also remarked that the unnatural conditions which had arisen in Ireland, and which had made the holding of the Convention a necessity, had begotten a feeling among Irishmen in general, which he would not call despair, but "apathy, which is a very serious obstacle to the attainment of the complete union they hope soon to see, because it gives just such an

opportunity as any one who wishes to deliver a stab under the fifth rib would most desire." Nevertheless, he says, the differences now existing will entirely disappear. Only three or four men stand in the way of the attainment of this result, but this state of affairs cannot last, for it is not possible that a just cause like that of Ireland is to be crushed by the whims of a few individuals. We may, therefore, reasonably expect that those who are now obstacles in the way of success will be finally swept aside, and that the cause will triumph.

Mr. Blake tells us that the Irish National party intend to keep up the fight, and that in the meantime even the present hostile Government may be compelled to introduce certain measures for the betterment of the condition of the Irish people. A local County Government Bill is among those which may be expected, and which will for the time being be a boon, though it fall far short of what Ireland needs. A bill will also be surely introduced to lessen the burden of Irish taxation, which is now disproportionately great.

Mr. Blake stated also that the sympathy and aid of Irishmen the world over will be of great assistance to the Irish party in their conflict. This sympathy has been freely extended in the past, and has been backed with substantial aid. We feel assured that this aid will be continued, and as there are signs that the people of England themselves will bring about a change of Government in the near future, there is every reason to believe that the change will bring in a Government more favorable to Ireland. The principles enunciated by the Convention of 1896 are also working efficiently, and there is no doubt they will prevail in bringing Ireland; itself

those who shall have guarded thee.' A poem entitled "The Religious of Mount St. Bernard " has for its new

a similar declaration. He reminded title "The Dogs of Mount St. Bernard." Also where Chateaubriand wrote, "Creation's primal singer intones a hymn to the Eternal," the Government changes it to "Creation's primal singer intones his melodious hymns." It is no wonder that France is rapidly deteriorating in morality when the Government is thus endeavoring to destroy the faith of the people.

> WE take great pleasure in transmitting to our columns this week, from our respected confrere the Chicago New World, a report of the opening and blessing of the church of the Holy Angels, Chicago, on Sunday, the 26th of last month, on which occasion the secular press tell us that a very large collection was taken up, one young lady, Miss Paul, having given a most generous donation of \$7,000. CATHOLIC RECORD congra-The tulates Father Tighe and his excellent parishioners on their splendid efforts in raising such a noble structure to the honor and glory of God. We thank God the prayers of St. Patrick are not only in old Ireland guarding her ancient faith, but here in this distant land of America likewise. What old Irishman could read unmoved the sermon of Dr. Clancy Bishop of Elphin, Ireland, in which he portrayed the beauties of Catholic ceremonial and Catholic faith. We are sure that many of our country men in Chicago rejoiced to hear and meet once more a member of Ireland's ancient hierarchy, in the person of the learned and accomplished Dr. Clancy, whose charming manner has won all hearts. Many of them must have thanked God, in the words of one of Ireland's sweetest poet s:

Though Erin is changed her spirit is still the Her love for learning and for spotless fame."

THE outlook in Ireland, with at least one half of the country in a state of famine, is a gloomy one for the coming winter. Notwithstanding the doubt thrown by Earl Cadogan on the existence of the distress, it is established beyond doubt that in the North and West the failure of the crops upon which the people depend for susten ance has been complete. It has been that he had seen the body of a nun attested by the Bishops and priests, who know thoroughly the condition of the country, that the state of affairs could hardly be worse than they are now. The potato, oats, and hay crops are a total failure throughout Connaught, and about the same thing is to be said of Ulster. Mr. Wm. O'Brien states that in ordinary years potato digging does not begin till October, but already more than half the year's crop has been exhausted to supply the people with their daily food, and food of all kinds has risen to prices beyond <text><text><section-header><text><text><text><text><text><text> the ability of the people to purchase it. The Archbishop of Tuam has said that to pronounce definitely once more in the people generally have not money

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also that the language used by the Free Kirk minister was not such as gentlemen usually employ in religious controversy.

An amusing incident is related by a correspondent of one of the London (Eng.) dailies, who brings it forward to show the spirit which is still dominant in Irish Orangeism. A Protestant Episcopalian clergyman of enlightened views was not long since preaching a sermon on Christian Charity, in the county of Armagh. The congregation was very large, and the theme was not an acceptable one to the Orangemen present, and a large part of them went outside the church, paying no attention to what was going on within. The preacher spoke of Orangeism, and of the impiety of their common cry, "to hell with the Pope." As he grew warm on his subject, these last words were pronounced at the highest pitch of his voice, so that they were heard distinctly outside. As soon as the Orangemen heard them repeated, and not knowing in what connection they were said, but imagining that the Pope was "catching it," in a delirium of delight, gave a ringing cheer for the clergyman. They were, of course, much disappointed and chagrined when they afterwards learned the true state of the case.

MR. JAMES BRITTON, HODORARY Sec. retary of the English Catholic Truth Society, has been honored by the Holy Father, Pope Leo XIII., by having conferred upon him the Cross of the Order of St. Gregory. Mr. Britton is deserv. ing of this honor, for he has been ever prominent in the work of defending religion. He is described by the London Monitor as being the eye, ear, and right hand of the Truth Society from its start, and it was he who first called attention to the calumny which Rider Haggard circulated against Mexican convents in his romance "Montezuma's Daughter," stating that it was formerly a practice in convents to wall up nuns who had been faithless to their vows. This gave occasion to Father Thurston. of the Jesuit order, to write to Mexico to ascertain the facts of the case in reference to Mr. Haggard's statement who had been so punished in olden time. It was thus found the body of which Ryder Haggard spoke was not that of a nun at all, but was simply a body placed in a museum for the purpose of exhibiting the strange drying effect of a certain soil in Mexico in which the body in question had been interred.

# DIOCESE OF LONDON.

Silver Jubilee or Twenty-Fifth Anniversary of the Ordination to the Priesthood of Rev. Father St. Cyr. Pastor of Stoney Point.

From the Tilbury News of Oct. 8 we learn that Sept. 28th and 29th were days of great rejoicing for the parishioners of Stoney Point, when they were called upon to cele-brate in a becoming manner the silver jubi-lea or tractive fithe universative fithe card

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nature.

The miracles of Lourdes by their continuity seem to have had the further effect of renewing the fervor of Outlook."

## Our surprise is not diminished by the fact that the Presbyterian Review.

which has been hitherto of the most orthodox school of its Church, calls Dr. Clifford's prognostications "A Hopeful