

APRIL 27, 1895

though, we believe, some such system is kept up among Methodists.

The truth of the matter is what is pointed out in Lord Macaulay's History of England: that Church of England doctrine and practice are the result of a compromise between contradictory beliefs, the object being to make little or no change from what they believed before, whether they inclined to Catholic or Calvinistic doctrines. It is this characteristic of Anglicanism which makes it possible for Anglicans to maintain that their belief is the real belief of the Church, whatever may be their creed, from the Highest to the Lowest Church views, and even down to extreme Rationalism.

SUCCESS ASSURED.

We learn by despatches from Winnipeg that the Manitoba Government are not at all pleased with the result of the Haldimand election. The results in Vercheres and Antigonish do not astonish or displease them much, because they are Reform successes, and we may suppose they might expect to be handled more leniently if the Reformers were in power at Ottawa. Yet even these Reform successes would not have been achieved if the candidates had not declared that they are in favor of justice being accorded to the Manitoba Catholics.

The four by-elections have resulted in the vindication of the rights of the Catholic minority. We have, certainly, no reason for despondency for the cause of religious education for Catholics. Ontario, Quebec, Nova Scotia, spoke in one day, and the unanimous verdict is: "Justice to the Catholic minority." McCarthyism, P. P. Aism, Equal Rightism—so-called—are nowhere.

The truth is no Government can afford to shut its eyes to the glaring injustice which has been inflicted on the Catholics of Manitoba. Governments may delay their decision, but justice must be done in the end, even though Government after Government be overthrown before the end is accomplished. The result of the recent four by-elections proves that an honest, straightforward policy is the safest for any Government, be it Reform or Conservative. The country will support such a policy.

The Winnipeg Free Press, one of Mr. Greenway's organs, thus expresses the disappointment of the Manitoba Government at the result, especially in Haldimand:

"It is understood the Government exceedingly regret the result in Haldimand. While they are not surprised at Dr. Montague's election, they feel that it will now be inevitable that the Dominion Government will introduce legislation giving effect to the remedial order. As to what may occur after that the Ministers, like all others, find it hard to predict, as it opens up a great vista of complications. It realized that the framing of a law to over-ride the Manitoba Schools Act, and the invention of legal machinery to enforce it, present grave difficulties that will sorely puzzle the Federal legislators. In the meantime the Local Government will stand firm in support of their legislation, and in support of provincial rights, determined to resist by all lawful and constitutional means, interference by the Federal authorities."

There is something very amusing about this talk of "resisting the Federal authorities" by "lawful and constitutional means," when it is known that the Federal authorities will have on their side the law and the constitution—and the Greenway Government must obey, or pass out of sight. There is no danger but machinery will be found to execute the law—and it will take more than the private purses of Messrs. Greenway, Sifton and Co. can furnish to make a machinery which will set the law at defiance.

It is now a settled fact that the law restoring Catholic rights in Manitoba will be passed. It will probably be introduced by the Dominion Government, if the Manitoba Legislature neglect its duty—and if the Dominion Government neglect its duty, the reparative measure will be introduced by a private member, and when it becomes law, the Manitoban Government will be only like a dog baying the moon if it attempt resistance.

We are sorry to see that the Toronto Globe continues the course it recently adopted, to raise a feeling through Ontario that Catholics should be left to be dealt with as Mr. Greenway and his ministry may think proper. We are willing to accept justice, whether it be accorded by Mr. Greenway, or the Dominion Government, but we shall not cease to agitate this matter until full justice be accorded. Mr. Greenway has shown his good-will by starting a no-Popery crusade through

the columns of the North-West Tribune. We have before now fought such a battle as this in Ontario, and we shall not hesitate to fight it anew, if necessary, for the sake of our co-religionists in Manitoba. We have no doubt what the result will be.

EDITORIAL NOTES.

THE shorter Catechism of the Presbyterian Church is a cause of trouble in the Westminster Presbyterian Church of Detroit. The name Westminster is enough to show that the founders of the Church were staunch believers in the Catechism and the Westminster Confession of Faith, as were all Presbyterians a generation ago; but the Bible itself has been revised since that time, and there are many Presbyterians who are strongly of opinion that the Confession is badly in need of a revision too. The minister of Westminster Church is of this opinion, and his congregation agree with him, and the Confession is to be deposed as the standard of belief in that Church. Their contention is that "the doctrine of election, according to which some are elected to be saved, and others to be damned, even without the benefit of a saving clause that might be urged on the score of a blameless life," is inconsistent with God's love for mankind. The minister's idea of the kind of revision needed for the Catechism is that the definition of God given in the Catechism should be replaced with the answer "God is love." He also wants the Catechism to be simplified so that there may be few doctrines to be believed.

It has been asserted in a number of journals, on the authority of a press despatch from Rome, that the Pope has in readiness a decree soon to be issued condemning the Primrose League, the leading Conservative Association of England; and on this basis there have been several articles in prominent papers denouncing the Papal interference in English politics. This interference is purely imaginary. Cardinal Vaughan has written a letter to the Duke of Norfolk, which has been published, and is to the effect that from the information which he has, the Pope has no intention of issuing any such condemnation as has been asserted, and that the Holy Father has no desire to interfere with British politics. However, His Eminence reminds the Duke of Norfolk that if the League's object is the maintenance of the Church of England, it is by that fact impossible for a Catholic to be conscientiously a member of it. A Catholic cannot conscientiously engage to maintain a heresy or an association whose object is to maintain heresy.

The Right Rev. Monsignor Connolly, V. G., rector of St. John the Baptist church, Broad street, has been again appointed Administrator of the Diocese of St. John, N. B., by His Lordship Bishop Sweeney. The Bishop of St. John, accompanied by Bishop Cameron, of Antigonish, N. S., and Bishop McDonald, of Charlottetown, P. E. Island, sailed from Halifax, on Saturday, April 13, on a visit to Rome. Dr. Sweeney's last visit to the Eternal City was made in 1871. It is understood that their Lordships will go to Rome directly, arriving there the latter part of this month.

THE pious work of evangelizing the negroes of the United States is progressing as favorably as could be expected, considering all the difficulties of the situation. There are 8,000,000 negroes, of whom, as yet, there are not more than 280,000 Catholics. Mother Katherine, nee Miss Drexel, has done much toward the good work of propagating the faith among both Negroes and Indians. Among the institutions established by her and her sister, Mrs. Edward de Morrell, may be numbered one at Germantown, Pa., under charge of the Sisters of the Good Shepherd, where fallen colored girls are rescued, one at Balmeade on James River, Virginia, which has now a large number of boys under charge of the Christian Brothers, and a Home at Cornwell's, Pa., for Indians and Negroes. There are other institutions in different places with similar objects, as the homes for colored children in New York and Wilmington, Del., besides several through Maryland, under charge of the Jesuits and the Colored nuns of Baltimore.

Echoes of the Pines, a bright and cleverly-conducted little magazine edited by the pupils of the Ursuline Academy, Chatham, Ont., celebrated its tenth anniversary in the holy and

joyous season of Eastertide. We were pleased last week to copy from its Easter edition that charming article, from the pen of "Juniperus," entitled "Autobiography of a Lily," and which we doubt not was perused with pleasure and profit by our readers. All the articles in The Echoes are the work of the pupils of "The Pines," and the good Ursuline ladies must have found these literary contributions of great practical benefit to their charges. That The Echoes may always retain its present high standard, and ever soar onwards and upwards, and that the future careers of its gifted young editors may ever be true to the high ideals inculcated throughout its pages, are the sincerest wishes of the CATHOLIC RECORD.

CANADIAN WOMEN OF THE PERIOD.

(Next July, at Hochelaga, the community of the Holy Names of Jesus and Mary will celebrate the Golden Jubilee of the Sisterhood.)

For the CATHOLIC RECORD.

A little more than fifty years ago Montreal was still the capital of United Canada, and the able champion of the Ultramontanes, Mgr. Bourget, was a political, social and religious power in the land. He recognized the rapidly increasing population of his diocese demanded more numerous religious teachers. With loving confidence in God, he determined to found a Sisterhood to meet the requirements of the age. The hour brought the faithful soul to glorify the Master, in the person of a pious French Canadian girl, Miss Eulalie Durocher.

Miss Durocher was born October 6, 1841, at St. Antoine, on the Chambly river. Her childhood was spent in her native village. At an early age she decided to consecrate her life to the service of God as a religious, in a teaching community. In due time she attended the boarding school of the Congregation Nuns, with the intention of entering the novitiate of that order, but ill health caused her to return to her parental home. Some months later, having regained her health, she ventured on a second trial, only to find a similar result. A third trial ended in disappointment and discouragement. She saw plainly she was not to become a daughter of Venerable Margaret Bourgeois, and, with heroic zeal in the vocation for a religious life, she sought to reconcile herself to a different community, and was about to enter the General Hospital at Quebec, but her former enemy, ill health, was the arbitrator of her fate.

Her brother was the parish priest of St. Antoine. He sought to dissuade her from leaving her family: her aged father demanded a daughter's care, as well as her own ill health, which was a serious obstacle to success in any novitiate. Still she persisted in her desire to become a religious, and then her brother encouraged her towards a vocation with the Grey Nuns.

About this time she paid a visit to Beloeil, where another brother was pastor of that village and where Father Belmont, of the Order of Mary Immaculate, was preaching a mission. She placed herself under the direction of this zealous priest: he knew the design of Mgr. Bourget to increase the facility for Catholic education; he recognized the powerful elements in the character of his penitent—perseverance, patience, self-sacrifice, but, above all, humility. He felt inspired to organize herself and two companions (Miss Dufresne and Miss Côté) into a religious community, with the foundation-house at Longueuil.

The novitiate, or Canadian Mother House, of the Oblates of Mary Immaculate, was at Longueuil, and the superior, Father Honorat, became the spiritual father of the infant community, which entered upon a religious novitiate in November, 1843; Father Honorat was succeeded by Father Allard, O. M. I., afterwards Bishop of Natal. The latter was their first chaplain and Novice Master. On December 8, 1844, the first vows were pronounced. Henceforth they are known as Mother Rose (Miss Eulalie Durocher), Sister Mary Magdalen (Miss Henrietta Côté), and Sister Mary Agnes (Miss M. Dufresne). On August 15, 1846, they made their final vows.

The name of the community, the habit, the constitution and the rules were adopted from a sisterhood in France; the rules were revised and modified to meet the requirements in Canada. Mgr. Bourget giving his directions and benediction to the work. The present building at Longueuil was commenced; the pastor of the parish, Rev. M. Brossard, was a generous benefactor and was assisted by his people; the debt was later paid, nearly in full, by the Sisters. The boarding school was opened; the select school and parochial school soon followed. On August 15, 1845, the second profession took place, when Sister Theresa, Sister Veronica, Sister Ursula and a lay sister received the black veil, and were enrolled members of the community of the Holy Names of Jesus and Mary. What a grand *To Deus* must have echoed throughout that poor and primitive chapel on that memorable Feast of the Assumption! We shall see how the growth of the mustard seed will be a marvel until the end of time.

In the first decade of its existence the community met with a severe loss in the death of Mother Rose, but it was pleasing to God the noble work she inaugurated should go on winning new friends, new Sisters and new

missions: of the latter Beloeil was the first, with Mother Theresa, Sister Ursula and a lay sister the pioneers of the great number of missionaries in the field of education that went forth year after year from the Mother House. Laborers were called for at home, and in our sister Provinces, also in the United States. On the banks of the St. Lawrence, and on the banks of the Detroit, from the romantic Hudson, to where the Red River mingles its current with the Assiniboine; from Lake Huron to the Golden Gate of the Pacific; from the Keys of Florida to Oregon, and the New State of Washington, academies are founded, parochial schools are taught, Provinces of the community with parent and minor houses are permanently established. In Quebec, not only at Longueuil and Beloeil, but at St. Lin, St. Hilaire, St. Timothie, Vercheres, Beauharnois, and St. Rock, as well as the important historical event of removing the Mother House from Longueuil to Hochelaga; this change was largely due to Mr. Valois, who gave the magnificent site for boarding school, chapel and novitiate. In Ontario the Sisters are in Windsor, Amherstburg and Sarnia; in Michigan, at St. Joachim and St. Ann's, Detroit and at Lake Linden; in New York, at Rome and Schenectady; in Florida, at Tampa and Key West; in California, at Oakland, at San Francisco and beautiful Ramona, near Los Angeles; in Oregon, at Portland, Pendleton, Salem and The Dalles; in Washington, at Seattle and Spokane; in Manitoba, at Winnipeg. At Portland, Oregon, and at Oakland, California, novitiates are conducted so that the teachers and the pupils on the Pacific slope have a community of habits and associations. The community of the Holy Names of Jesus and Mary at present have fifty-one houses, six hundred and ninety five professed nuns, and seventy-two novices. As the head roll runs on we must not forget two hundred and three pure souls gone to the eternal sunshine of God's Presence. Peace to their ashes!

The work of education to which the Sisters have dedicated their lives is in three departments. The Academy with its rudimentary and superior education; the select school on the same lines in school hours as the boarding school; the parochial school, where a broad field and varied condition exacts ability and experience from the teacher. The course of study imparted to the pupil is English in the various departments, French with the correct pronunciation due to the mother-tongue of the teacher, music, drawing and domestic economy. The hand-writing taught is a distinctive feature of the house; it is singularly beautiful, clear and oval, the letters always perfectly formed, it is the typical cirograph of the ancient regime in sunny France. We may say it is a legacy preserved in its original beauty by the Hochelaga nuns.

Before I conclude this sketch I must refer to Mother Veronica: she was with the community in the seed time: to her it is given to share in the harvest; she will celebrate her Golden Jubilee as a faithful religious in the month of July, contemporaneous with the Golden Jubilee of the community. At the same time Mother John Baptist will conclude her period of nine years as Mother General. The latter epoch of her life is fitly crowned by the climax of the community's Golden Jubilee.

MAKE OF THEM A BONFIRE.

Bishop Keane's Denunciation of the Children's Enemies.

Bishop J. J. Keane, rector of the Catholic University at Washington, made the principal address in Baltimore several days ago at the sixteenth anniversary of the Society for the Protection of Children from Cruelty and Immorality. The meeting was held at Lehmann's Hall, and was opened with prayer by Rev. Hugh K. Walker, of the Central Presbyterian Church. Bishop Keane said in part: "The child has a relation to the State and the State has the obligation to see that the child becomes a help and blessing, and not a curse and hindrance. The real character, dignity and greatness of the child is occasioned by the divinity in it. If there exist beings capable of degrading the heart of a little child, let us band together to stop it. The voice of the Church and the State must be heard together for the world's moral good."

"It seems almost incredible in this nineteenth century that beings exist who are willing and eager to fill their pockets with the price of the corruption of childhood. Wherever such are found humanity ought to put its foot on them and crush them to earth. As a minister of God, I would be glad to aid in taking all of that class of people in the country and make of them a bonfire. They deserve no pity."

"A second class do not deliberately, but nevertheless inflict horrible degradation or corruption by yielding to their passions and giving their children a living example of wrong. For these our hearts must have pity as well as indignation."

"Prevention is better than cure. This society ought to go to the root of the evil. Teach the young man not to drink, and when he marries he will not bring up a family in wretchedness. Put the axe to the root—the saloon, from which grow nine tenths of all our evils."

The Incarnation brought righteousness out of the region of cold abstractions, clothed it in flesh and blood, opened for it the shortest and broadest way to all our sympathies, gave it the firmest command over the springs of human action by incorporating it in a Person, and making it, as has been beautifully said, liable to love.—W. E. Gladstone.

DIOCESE OF HAMILTON.

"The Ambitious City"—Hamilton Ranks Next to Toronto in the Province of Ontario.

Beautifully situated on the shores of Burlington Bay stands the city of Hamilton, which, of Ontario's enterprising cities, ranks next to Toronto in point of population, commercial wealth and manufacturing industries. While it cannot count the term of its existence by many decades, it justly prides itself upon the rapidity with which its enterprising business men have brought it to the front rank among the thriving centres of trade and commerce in the great province of Ontario.

A very striking example of what commanding ability, prudence and enterprise can accomplish is seen in the case of the highly esteemed and wealthy Senator Sanford, who may be rightly considered Hamilton's most prominent and successful merchant. I think he is of American birth or origin, but of whatever nationality, he is the type of men who do honor to Canada commercially, politically and socially. Although a staunch Protestant, he was the bosom friend of the late Sir John Thompson, and on the latter's tragic end at Windsor Castle was hastily summoned from Paris, whither he had shortly before escorted the late Premier's daughter. Nor did the honorable Senator and his wife during the sorrowful mortuary ceremonies in England and on the voyage across the Atlantic desert the remains of the dead statesman, for they were among the most affected of the multitude who sorrowfully beheld the body of the illustrious dead laid in the grave at Halifax. In the long list of Hamilton's prominent and successful business men I could give an array of honorable names, both of Catholic and Protestant, but to these I could not do justice in a single newspaper column. I merely select an individual from the very front rank to serve as an example.

While speaking of men of merit let me mention the name of Rev. Dr. Burns, of the Hamilton college. The reverend principal of that non-Catholic institution is a man famed throughout the land for his eloquent advocacy of the principles of tolerance and justice for all creeds and classes in the Dominion. The sacred cause of Home Rule for Ireland has no warmer advocate. Nor did Dr. Burns ever shrink from appearing on the public platform beside eminent Catholic divines when Catholic interests had to be protected or sectarian bigotry quenched by words of moderation and truth.

In addition to its geographical position and natural advantages, Hamilton derives its chief importance in Catholic circles from its being the cathedral city of the Right Rev. Thos. Joseph Dowling, D. D., the eminent Bishop of the diocese of that name. In succession to the late lamented Bishop Carberry, Dr. Dowling was translated from the diocese of Peterborough, of which See he was consecrated Bishop after the decease of the much-beloved and lamented Mgr. Jamot. The present gifted incumbent of the See under review began his clerical career in the diocese, working his way upwards by the force of his ability and success of his administrative talent. From his intimate knowledge of diocesan affairs during a long term of years, whether as assistant priest, pastor and Bishop, it may be inferred that his knowledge of the wants of his people religiously, educationally and socially, is perfect. And that in no Canadian See are these important elements of Christian life, religion and education, in a more advanced or flourishing state so firmly obtained in the wide diocese as in Hamilton, and wisely ruled by Bishop Dowling.

As far as your correspondent knows, Hamilton has no claim to distinction on the ground of stirring or historic events. It is purely a city of modern growth and enterprise, greatly noted in Canada for the go-ahead character of its citizens, from which it derives the title of the "Ambitious City." In this regard it is often classed with some of the energetic cities of the United States, whose phenomenal advance causes surprise to the denizens of slower-going communities. Within its municipal jurisdiction the "Ambitious City" has long since laid the foundations of solid wealth and prosperity, and it bids fair to continue its rapid increase of population and its commercial enterprise and importance, and no doubt will always maintain its secure position and rank as the second city in the province.

While the majority of its population is composed of the various non-Catholic sects, Hamilton is remarkably free from the religious jars which sometimes disturb the peace of mixed communities. In spite, however, of the majority just named the Catholic minority are well entrenched. Whether viewed in their religious, educational, professional or commercial aspect, their interest and influence are growing stronger year by year, and many worthy men of the Celtic Catholic race take leading positions in the aldermanic ranks and in all the branches pertaining to municipal government as well as in the mercantile walks of life.

In proof of this it is only necessary to view the immense congregation of prosperous Catholics who throng the Cathedral of St. Mary and the several Catholic churches in the city or to witness the crowds of well-dressed children who fill the academies and specious Separate schools which abound in the city, or the number of pupils who receive the higher forms of culture and learning in the convents. These latter seats of mental and religious education are a source of pride to the whole Catholic community, and are

also patronized by many Protestant pupils, whose parents are not insensible to the many virtuous qualities that are built in after years upon the religious instructions imparted by the good nuns in early life.

In the matter of orphanages and Catholic institutions of charity the See of Hamilton has its quota, and everything that tends to the relief of the aged and afflicted receives the keen supervision and nurturing care of the energetic Dr. Dowling and his zealous body of priests, and these again are primarily assisted by the self-sacrificing nuns and devoted Sisters, whose holy lives are spent in the noble work of lightening the load of distress that so heavily weighs upon the decrepit and suffering poor.

A comprehensive view of the "Ambitious City" may be had by approaching it from the broad waters of Lake Ontario or from the heights overlooking Burlington Bay. Viewed from either standpoint the prospect is magnificent. It is, however, from the elevated view that the city is seen to the best advantage. The vision takes in the whole bustling, moving and energetic town, with its multifarious works and industries operating at full blast.

"The bustling cities, busy haunts of men, They need the pencil, they defy the pen."

Lifting the eye from this scene of active, struggling and thriving centre of commercial life the beholder sees a beautiful landscape on all sides, and he commends the judgment, prudence and forethought of the early founders of the city. In choosing their site they skillfully planned to combine adequate water facilities with superb natural beauty and rich scenery. The present and future generations inhabiting the "Ambitious City" will reap the benefit of the prudent choice made by its early founders.

As before stated, at the City Council Board and in all the departments of the municipal government many unmistakably Celtic names are found, proving conclusively that in civic matters the Irish Catholic race in Hamilton, as elsewhere, have made their influence felt and have attained to positions of distinction in the most honorable walks of life. This statement also holds good in relation to the legal profession. Some of the ablest lawyers at the city bar and in the district circuit are the offspring of Celtic parentage. On that account it must be gratifying to the readers of *The Catholic Times* and to the kindred Irish Catholic race in the United States to know that their kith and kin are winning their way to the front ranks professionally, commercially and industrially. Touching the religious status of the "exiles of Erin," it is always understood that St. Patrick's children have proved themselves zealous missionaries and promoters of the true faith in whatever land their lot has been cast. The fruits of their undying faith are visible in the important diocese of Hamilton.—Wm. Ellison, in Philadelphia Catholic Times.

THE FORTY HOURS IN CALEDONIA.

The devotion of the Forty Hours began in Caledonia immediately after High Mass on Easter Sunday and closed at noon the following Wednesday. Each day of the exposition Solemn High Mass, with deacon and sub-deacon, was celebrated, and instructions morning and evening were delivered by Rev. Fathers Hinchev, of St. Joseph's church, Hamilton; Côté, of St. Lawrence, and Mahony of the cathedral. Although the roads were in bad condition it was surprising the large number of the faithful who visited the church during each of the three days, to adore the Saviour exposed on the altar, and receive the sacraments of penance and Holy Communion. The blessing of God must certainly rest on the parish of Caledonia after such a proof of faith and devotion, and the zealous pastor, Rev. Father Lynch, has good reason to be proud of his people.

"THE VISION DANCE."

A POEM THAT IS DESTINED TO LIVE.

A few moments ago the mail brought us the March number of the Ottawa University magazine, *The Owl*. We have not had time to glance over its contents, but on the first page we found a poem entitled "The Vision Dance." We read the three stanzas on that first page, then read the rest. On turning the leaf we found the first line of the fourth stanza, a model of alliteration, description, beauty. We glanced at the foot of the page and saw the name of the writer, "Maurice W. Casey." Back again to that top line—it ran thus:

"Across the starry spangled sky slow steals the silvery moon."

Those scenes by the Suir are so charmingly portrayed, the versification is so novel and attractive, the sentiments are so touching and noble, that we felt for a time, like Ruskin, in presence of a masterpiece from Raphael's pencil, "dazzled with delight." No wonder we closed the magazine; that was a feast for one day. There are hundreds who produce good verses, but this time the world has been given a poem.—True Witness.

A Liberal Donation.

The other evening, during a Separate School Board meeting in Port Dalhousie, a donation of \$150 was handed over to the treasurer towards the support of the school. Half of that amount was contributed by Rev. Father Allam, through whose untiring efforts the school, which gives the greatest satisfaction, owes its very existence.—St. Catharines Star, April 19.

Sun Life Assurance Co.

In this issue we publish a report of the annual meeting of the Sun Life Assurance Co. of Canada. Those who propose taking out a life assurance policy would do well to read this report carefully. It is quite apparent that the Sun is one of the best companies that we have in the Dominion. The rates of assurance are as reasonable as could be expected in a legitimate business, and the guarantee of payment of policies is undoubted.

The saints threw immense effort into their last action.—Father Faber.