

CARDINAL NEWMAN.

His Address on Being Officially Informed of his Elevation to the Cardinalate.

(Correspondence of the London Times.)

Rome, May 12, 1879.

This morning Dr. Newman went to the residence of Cardinal Howard in the Palazzo della Pigna, to receive there the messenger from the Vatican bearing the biglietto from the Cardinal Secretary of State informing him that in a secret Consistory held this morning His Holiness had deigned to raise him to the sublime rank of Cardinal. By eleven o'clock the rooms were crowded with English and American Catholics, ecclesiastics and laymen, as well as many members of the Roman nobility and dignitaries of the Church, assembled to witness the ceremony. Soon after midday the consistorial messenger was announced. He handed the biglietto to Dr. Newman, who having broken the seal, gave it to Dr. Clifford, Bishop of Clifton, who read the contents. The messenger then informed the newly created Cardinal that the Vatican to-morrow morning at ten o'clock to confer the berretta upon him and having paid the customary compliments, His Eminence spoke as follows:

CARDINAL NEWMAN'S ADDRESS.

«Vi ringrazio, Monsignore, per la partecipazione che mi avete fatto dell'alto onore che il Santo Padre si degnato conferirvi sulla mia persona; and if I ask your permission to continue my address to you, not in your musical language, but in my own dear mother tongue, it is because in the latter I can better express my feelings on this most gracious announcement which you have brought to me than if I attempted what is above me. First of all, then, I am led to speak of the wonder and profound gratitude which came upon me, and which is upon me still, at the condescension and love toward me of the Holy Father in singling me out for so immense an honor. It was a great surprise. Such an elevation had never come into my thoughts, and seemed to be out of keeping with all my antecedents. I had passed through many trials, but they were over, and now the end of all things had almost come to me and I was at peace. And was it possible that after all, I had lived through so many years for this? Nor is it easy to see how I could have borne so great a shock had not the Holy Father resolved on a second condescension towards me, which tempered it, and was to all who heard of it a touching evidence of his kindly and generous nature. He felt for me, and he told me the reason why he raised me to this high position. His act, said he, was a recognition of my zeal and good services for so many years in the Catholic cause. Moreover, he judged it would give pleasure to English Catholics and even to Protestant England, if I received some mark of his favor. After such gracious words from His Holiness I should have been inebriated and heartless if I had had no other consolation. This is what he has done for me. In a long course of years I have made many mistakes. I have nothing of high perfection which I bring to the writings of saints—namely, that error cannot be found in them; but what I write I may claim throughout all that I have written is this—an honest intention, an absence of private ends, a temper of obedience, a willingness to be corrected, a dread of error, a desire to serve the Holy Church and, through Divine mercy, a fair measure of success.

OPPOSITION TO LIBERALISM.

And I rejoice to say to one great mischief I have from the first opposed myself. For thirty, forty, fifty years I have resisted to the best of my powers the spirit of liberalism in religion. Never did the Holy Church need champions against it more sorely than now, when, alas! it is an error over-spreading as a snare the whole earth; and on this great occasion, when it is natural for one who is in my place to look upon the world and upon the Holy Church as it is and upon her future, it will not, I hope, be considered out of place if I renew the protest against it which I have so often made. Liberalism in religion is the doctrine that there is no positive truth in religion, but that one creed is as good as another, and this is the teaching which is gaining substance and force daily. It is inconsistent with the recognition of any religion as true. It teaches that all are to be tolerated, as all are matters of opinion. Revealed religion is not a truth, but a sentiment and a taste—not an objective fact, not miraculous, and it is the right of each individual to make it say just what strikes his fancy. Devotion is not necessarily founded on faith. Men may go to Protestant churches and to Catholic, may get good from both and belong to neither. They may fraternize together in spiritual thoughts and feelings without having any views at all of doctrine in common, or seeing the need of them. Since, then, religion is so personal a peculiarity and so private a possession we must of necessity ignore it in the intercourse of man with man. If a man puts on a new religion every morning, what is that to you? It is as impertinent to think about a man's religion as about his management of his family. Religion is in no sense the bond of society.

SOVEREIGNTY AND CHRISTIANITY.

Hitherto the civil power has been Christian. Even in countries separated from the Church, as in my own, the *dictum* was in force when I was young that Christianity was the law of the land. Now everywhere that goodly framework of society, which is the center of Christianity, is throwing off Christianity. The *dictum* to which I have referred, with hundreds of others which followed upon it, is gone, or is going every where, and by the end of the century, unless the Almighty interposes, it will be forgotten. Hitherto it has been considered that religion alone, with its supernatural sanctions, was strong enough to secure the submission of the mass of the population to law and order. Now philosophers and politicians are bent on satisfying this problem without the aid of Christianity. Instead of the Church's authority and teaching they would substitute, first of all, a universal and thorough secular education, calculated to bring home to every individual that to be orderly, industrious and sober is his personal interest. Then for great working principles to take the place of religion for the use of the masses thus carefully educated they provide the broad, fundamental, ethical truths of justice, benevolence, veracity and the like, proved experience and those natural laws which exist and act spontaneously in society and in social matters, whether physical or psychological—for instance, in government, trade, finance, sanitary experiments, in the intercourse of nations. As to religion, it is a private luxury which a man may have if he will, but which, of course, he must pay for, and which he must not obtrude upon others or indulge to their annoyance.

THE GREAT APOSTASY.

The general character of this great apostasy is one and the same every where, but in detail and its character it varies in different countries. For myself, I would rather speak of it in my own country, which I know. There, I think, it threatens to have a formidable success, though it is not easy to see what will be its ultimate issue. At first sight it might be thought that Englishmen are too religious for a movement which on the Continent seems to be founded on fidelity; but the misfortune with us is that, though it ends in infidelity, as in other places, it does not necessarily arise out of infidelity. It must be recollected that the religious sects which sprang up in England three centuries ago, and which are so powerful now, have ever been fiercely opposed to the Union of Church and State, and would advocate the unchristianizing monarchy and all that belongs to it, under the notion that such a catastrophe would make Christianity much more pure and much more powerful. Next, the liberal principle is forced on us through the necessity of the case. Consider what follows from the very fact of these many sects. They constitute the religion; it is supposed, of half the population; and recollect, our mode of government is popular. Every dozen men taken at random whom you meet in the streets have a share in political power. When you inquire into their forms of belief perhaps they represent one or other of as many as seven religions. How can they possibly act together in municipal or in national matters if each insists on the recognition of his own religious denomination? All action would be at a deadlock unless the subject of religion were ignored. We cannot help ourselves. And, thirdly, it must be borne in mind that there is much in the liberalistic theory which is good and true; for example, not to say more, the precepts of justice, truthfulness, sobriety, self-command, benevolence, which, as I have already noted, are among its avowed principles. It is not till we find that this array of principles is intended to supersede, to block out, religion that we pronounce it to be evil. There never was a device of the enemy so cleverly framed and with such promise of success.

PROGRESS OF LIBERALISM.

And already it has answered to the expectations which have been formed of it. It is sweeping into its own ranks great numbers of able, earnest, virtuous men—elderly men of approved antecedents, young men with a career before them. Such is the state of things in England, and it is well that it should be realized by all of us; but it must not be supposed for a moment that I am afraid of it. I lament it deeply, because I foresee that it may be the ruin of many souls; but I have no fear at all that it really can do any harm to the Holy Church, to our Almighty King, the Lion of the tribe of Judah, faithful and true, or to His Vicar on earth. Christianity has been too often in what seemed deadly peril that we should fear for it any new trial now. So far is certain, and on the other hand, what is uncertain, and in these great contests commonly is uncertain, and what is commonly a great surprise when it is witnessed, is the particular mode in the event by which Providence rescues and saves his elect inheritance. Sometimes our enemy is turned into a friend; sometimes he is despoiled of that virulence of evil which was so threatening; sometimes he falls to pieces of himself; sometimes he does just so much as is beneficial, and then is removed. Commonly the Church has nothing more to do than to go on in her own proper duties in confidence and peace, to stand still and to see the salvation of God. *Mansueti heriditabant terram et delectabantur in multitudinis pacis.*

PROMINENT PERSONS PRESENT.

His Eminence spoke in a strong, clear voice, and although he stood the whole time he showed no signs of fatigue. After taking his seat those present went up in turn to compliment him. Mr. Stonor, at the request of Mr. Cattell, master of the ceremonies to His Holiness, presenting those with whom His Eminence was unacquainted.

The Visit of the 69th.

At a meeting of the representatives of the various Irish Catholic societies of Montreal, held Monday evening in St. Patrick's hall, the following preamble and resolutions were carried unanimously:

WHEREAS, We cheerfully accord to the press that freedom of opinion happily prevailing in this free land, and so essential to the just and fair criticism of wrong-doing and the well-being of the community, be it

Resolved, That the malicious attack on the president and members of the St. Patrick's society of this city by the *Evening Star* is unjustifiable, slanderous, and altogether unbecoming; that the representatives of the various Irish Catholic societies do heartily approve of the action of the St. Patrick's society in inviting the 69th regiment of New York to this city on Dominion day, and we will do all in our power to make their visit worthy of the great country they will represent on that occasion, as well as doing honor to the birthday of our Dominion; and be it further

Resolved—That we declare our belief that no Irish Catholic of any standing in our midst would lend himself for the purpose of vilifying his countrymen by such means as the paper in question resorts to, and which can have no other object than to destroy the good feeling that exists amongst the citizens generally and be it further

Resolved—That the foregoing resolutions be published in the city papers.

DENIS MURPHY, St. Patrick's T. A. & B. Society. P. O'DONOHUE, President of St. Patrick's B. Society. M. McNAMARA, C. Y. M. Society. J. D. QUINN, St. Ann's T. A. & B. Society. W. P. McNALLY, Y. I. L. & B. Society. M. KELLY, St. Bridget's T. A. & B. Society. JOHN LYNN, St. Gabriel's T. A. & B. Society. L. QUINN, St. Gabriel Y. I. L. & B. Society.

Canadian Grain Exports to Belgium.

The *New York Bulletin*, of the 10th inst., says:

A Montreal firm recently chartered the steamer *Emmore* to take a cargo of 700,000 bushels of wheat to Antwerp, Belgium; the rate of carriage paid between the two cities being 40¢ per quarter, and the cost of the voyage being about 50¢ per bushel. Most of the Canadian grain goes to the States for distilling, and some is shipped thence to Belgium. Canada used in former years to send this grain direct to Belgium, and if rates charged for freight can be reduced thus from 90¢ charged by our regular lines of steamers, there is some likelihood of increasing their importance.

A New Enterprise.

The steamer *Hart* sailed from New York on Saturday for Port Natal, South Africa, being the first trading steamer which ever engaged in this enterprise. Her cargo was as follows: 2517 bbls of sugar, 3000 cases of flour, 1877 bushels of wheat, 1532 bushels of flour, 648 pkgs of wool, 28,000 lbs of manufactures, 1000 cases of hardware, 1000 cases of iron, 1000 cases of tin, 1000 cases of glass, 1000 cases of soap, 1000 cases of oil, 1000 cases of wine, 1000 cases of spirits, 1000 cases of fruit, 1000 cases of vegetables, 1000 cases of other goods.

How the News was Received in Toronto.

Toronto, June 16.—The absorbing topic of conversation is Hanlan's victory. The interest shown in the race was very great. The difference between the newspaper and telegraph officers was being early in the morning by excited crowds,

THE BOAT RACE.

EDWARD HANLAN WINS!

Toronto, June 16.—The following is a special cable to the *Globe*, dated Newcastle-on-Tyne, June 16th.—The Canadian's greatest event of the season has come off and Canada is again victorious, her champion having once more won pretty much as he pleased, not a little to the astonishment of Tyresiders, many of whom, perhaps, expected to see their man beaten, but thought that the race would, at all events, be a close one. Great was the excitement over the match in which Hanlan sank into insignificance, when compared with that manifested to-day, from midnight immense parties of people had already taken their positions on the banks, where they were speedily joined by a large contingent from the country. On the high level bridge even the railway track was repeatedly so thronged as to endanger the safety of those who filled it and to impede the passage of the trains. To the last this state of things continued, the special trains having repeatedly to be stopped along the carriage-way below, as soon as daylight appeared, all foot traffic was speedily put a stop to, and a thickly-wedged mass of all sorts and conditions of men, women, and even children, filled it from end to end. Boys and men swarmed upon the ties and supports, and to the spectator looking up from the river below, the bridge presented the appearance of a huge beehive at swarming time, the great height of the structure greatly favoring the illusion. All down the coast banks the surging crowd took up its post, and as each special train from Durham, York, Birmingham, Sheffield, Nottingham and London itself, poured in by the North Eastern from Manchester, the west riding of Yorkshire and Carlisle by the Newcastle and Carlisle line, and from branny Northumberland and the south and west of Scotland by that portion of the North Eastern road, the added numbers swelled the multitude to gigantic proportions. The morning broke dull but with every promise of dry and fine weather. As the hours advanced the excitement waxed greater and greater, and increased to fever heat when the vastest assemblage ever seen on the Tyne, if not on the Thames, had reached its fullest. The river was alive with craft of every sort. Here forged slowly along the ponderous steam collier chartered for the occasion, her decks comparatively less filthy than usual, her masts decked with huge flags and every part of her crammed with expectant sight-seers. There darted amid the larger vessels the lively steam launch with its load of gaily dressed ladies and butterfly-attired gentlemen. On this side an adventurous rower in a fragile single-scuttled outrigger deftly threaded his perilous way amongst craft, a collision with which would have crushed his boat like a nutshell. Fear-denying boys tampered their fate on rafts, while many a gay barge was extemporized for the nonce into a floating platform, admission to which was gladly purchased for five or ten shillings. Along the banks dozens of looking stands had also been reared, the prices for a seat on which were in some cases paid by many to whom money was a little object as the safety of their own limbs. Betting and beer were freely indulged in all around, but it was difficult to get any takers against Hanlan of five to two. The result of the race seemed a foregone conclusion, the chief bets being laid as to the distance by which Elliott would be beaten, the majority being of the opinion that it would be a very near thing. During the morning both Elliott and Hanlan were out early for a short practice. Their attention being principally given to starts. Hanlan was the observed of all observers, and the grace with which he sat in his boat, and the power, without any apparent effort, which he infused into his stroke, whose length was seemingly greater than usual, excited the astonishment of all who had not before seen him, and inspired fresh dismay in the minds of Elliott's backers. The Toronto men were confident of a victory as complete as that over Hawdon. After his practice Hanlan took a short rest, while Elliott busied himself looking after his boat and her appointments, scrupulously examining every nut, screw and rivet, and satisfying himself as to her soundness in every part. Each man was fully determined to win if possible, though Elliott looked, perhaps, a trifle nervous when compared by the coolness exhibited by his rival. As 10 o'clock struck the river police began to clear the course so that there should be no delay. The work was not easy, as some of the inevitable and irrepressible small boys would get in the way in their rickety crafts, one of which—a cross between a barge and a raft, propelled by a scarecrow, Cork-accented Celt, with a broken plank for an ear, and laden with some twenty others similarly unclad—was upset, its occupants escaping with a hearty fright and a ducking, not unmingled with a few cuffs from the police and boatmen, who had hurried to their rescue; by 11:30 the task had been accomplished, and all were on tip-toe of expectation. The start was effected shortly after 11:45 a.m. Hanlan got well away from the first, and was soon two hundred yards ahead, maintaining his lead the whole way; from the first there was no doubt as to the hollowness of the defeat Elliott was about to sustain. Keeping easily ahead to the finish, Hanlan won by about ten lengths amid great cheering from both sides of the river, and from all in the boats. There is no question as to the fact that Elliott rowed all he could. His used up condition at the finish showed how thoroughly it had been taken out of him. Hanlan, on the contrary, as an old pitman remarked, "looked as fresh as paint."

Thousands of spectators were present; the scene was an extraordinary one. The water was smooth, with a slow ebb tide, and wind which favored fast time. A good start was made, Hanlan immediately taking a slight lead. Hanlan led by half a length for the first 50 and 100 yards, Elliott pulling a mere drag. Hanlan maintained the lead from the start to the finish, resting occasionally on his oars, awaiting Elliott, who kept a few lengths behind. Hanlan, had he desired, could have left the Englishman a quarter of a mile in the rear.

[LATEST DISPATCH.]

Hanlan won the race by six lengths without even exerting himself. A few yards from the finish Hanlan stopped and threw a kiss to the cheering multitude. Elliott, who was completely done up, slowly followed Hanlan across the finishing line. The time was 21 minutes 30 seconds. The defeat was undisputed; the Tyresiders, but was not unexpected.

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who anxiously awaited news of the result. The crowds cheered when the announcement was made that Hanlan had won. Preparations are already being made to give the champion a grand reception on his return.

St. Bridget's T. A. & B. Society.

At the regular weekly meeting of the above society, held at their rooms on Sunday, the 15th June, instant, 1879, the Reverend Father James Lonergan, P. P. St. Bridget's, reverend director, presiding, the following resolution was carried unanimously:—

Whereas, an invitation was extended to the different Irish sister societies of the city to attend the ceremony of the blessing of the corner stone of the new St. Bridget's church, which ceremony was performed on Thursday, the 12th day of June, instant, by His Lordship the Bishop of Montreal, assisted by His Lordship Bishop McNeirney, of Albany, N. Y.

Resolved—That the thanks of the St. Bridget's T. A. & B. Society are due and hereby tendered to the various Irish Catholic societies for the kindly manner in which they responded to our invitation on that occasion.

It was moved by Mr. John Hoolahan, and seconded by Mr. John P. O'Hara, that a copy of the above be forwarded by the secretary to the various Irish Catholic societies represented at the above ceremony.

And that the same be published in the *Evening Post*, of Montreal, and the *Irish Canadian*, of Toronto.

JOHN P. O'HARA, Secretary.

CORPUS CHRISTI.

The Corpus Christi procession on Sunday and the religious ceremonies connected with it were unusually grand and solemn. The weather looked rather gloomy and threatening all the morning, but notwithstanding the turn out was larger than perhaps was ever observed in this city before. The rain did come ultimately, but it was when the procession was over, and the societies composing it had dispersed. Montreal was not alone in its unusually grand celebration of the great Catholic festival, for such of the suburbs as did not take part in it had processions and ceremonies of their own, Coteau St. Louis, for instance, where they erected a temporary resting place for the canopy; on Mount Royal street, at St. Jean Baptiste village, where they had a finer turn out than even in Montreal, in proportion to the size of each. Low Mass was celebrated early in the churches, shortly after 8 o'clock. After half-past 9 o'clock the head of the procession commenced moving, and it took three hours all but two or three minutes before the end of it arrived at the same point. This, of course, does not give an idea of the numbers in the line, as the marching was necessarily slow. There were present, however, considerably over 10,000. The most perfect order and regularity were observable all through, even the little children showing an amount of discipline that is truly wonderful.

The Address Presented to His Lordship Bishop Fabre Last Night.

The following address was read and presented to his lordship E. C. Fabre, Bishop of Montreal, on Thursday evening, 12th instant, after the ceremony of blessing the corner stone of the new St. Bridget's church, by M. P. Riordan, church warden, on behalf of the Irish congregation of St. Bridget's:—

My Lord,—Your small but devoted Irish flock of St. Bridget's hall with love-aye, a love mingled with pride—the presence of your lordship in their midst on this auspicious and solemn occasion is an event of no little interest for them; nor can they view it in any other light than as a most important one in their parochial life most intimately connected with their temporal and spiritual welfare.

By blessing the corner-stone of their new church, your lordship consecrates our existence as a parish. You secure for our poor population the blessing of the most holy sacrament, with all its graces, and the worship of the God we adore.

We highly appreciate the great boon conferred upon us by the presence of your lordship on this occasion, and we are very happy to testify to you our warmest thanks, and to assure you that we will ever be ready to do our utmost to give you every assistance in our power.

The God of the holy Eucharist, whose feast we today celebrate, is unto us a favorable omen. As children, they are very happy to spring from nothingness will bless the foundation of this new temple erected to His glory. Long enough has the miserable garret, unworthy of the sacred mysteries, served as a shelter and abode to His annihilated grandeur and unspeakable majesty.

We feel now and have long felt the want of a temple and a church of the blessed Eucharist now before our humble but earnest endeavors and the good-will manifested by all our friends and the good-will shown by the shelter and abode to His annihilated grandeur and unspeakable majesty.

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