

# The Catholic Record.

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

VOLUME 12.

LONDON, ONTARIO, SATURDAY, NOVEMBER 2, 1889.

NO. 576

**The Catholic Record.**  
London, Sat., Nov. 2nd, 1889.

## EDITORIAL NOTES.

**THE Month's Mind** of the late Rev. Father Kelly will be solemnly celebrated on Thursday, the 7th November, in the parish church of Mount Carmel. The neighboring priests and those of the clergy who can attend conveniently are respectfully requested to be present.

THE Catholics of Switzerland have at last succeeded in getting a University, which is to be located at Freiburg. Hitherto they have had none, though there are four universities in the country, all of which the Protestants have secured for themselves, though there are 1,200,000 Catholics to 1,700,000 Protestants. The Catholics are very enthusiastic over the new institution.

THE Baptist ministers in convention at Ottawa on the 21st ult. discussed the question of separate schools. Rev. Mr. Boville condemned their maintenance at the public expense. Mr. Boville seems not to be aware of the fact that they are maintained, in fact, only by the Catholics who make use of them. While he spoke in this style the Rev. Mr. McKee expressed the desire that a Baptist school should be established in Manitoba. He said if this were done they could at once draw one hundred and fifty students to it. It is clear that it is only Catholic schools that are found objectionable by these pretended friends of equal rights.

AT THE meeting of the Ministerial Association held in Toronto on the 21st inst. the Rev. D. J. Macdonnell informed the members that Secretary McCullough, of the Athletic Association, desired to form a Ministerial gymnastic class to meet on Mondays at 5 p. m. He remarked also, with a smile, that except Dr. Parsons all would need it. Dr. Parsons replied that his excellent health was due to early and persistent gymnastic exercise, but he recommended his brother clergymen to be cautious about it, as he had heard that Rev. Brother Macdonnell had nearly brained a young man, a member of his own church, in that same gymnasium, with a pair of amateur Indian clubs. Rev. Mr. Macdonnell said: "That is a Knox Church rumor. It is without foundation."

THE Liverpool Catholic Times describes graphically some of the vagaries of the Anglican clergy when they find themselves on the Continent. It says: "Never did man play such pranks before high heaven as do Anglican clergymen when they go to the continent. They prove their 'Catholicity' by allying themselves with all sorts and conditions of men. Talk of straining principles—why, it might be said of them as has been written of politicians, that merciful Heaven fashioned them hollow that they might all the better their principles swallow. Here is Dr. Wordsworth, the staid Bishop of Salisbury, attending 'High Mass' at the Old Catholic Synod of Warsaw, 'receiving the sacrament,' and giving his blessing in German. If His Lordship went to Persia he should expect to see him strutting in the garb of a fakir."

FILMY FULTON is again lecturing in Toronto, and he is as fitly as ever. On Sunday night the Mail says: "He said he had the misadventure of a young man of Toronto who swears that the late Archbishop Lynch, while endeavoring to induce him to study for the priesthood, sought to remove his objections to the state of bachelorhood in which priests by their vows are compelled to live by telling him that he would enjoy the society of women as much after taking the vows as before."

AND this is the kind of stuff which many Protestants are advised from their pulpits to go and listen to. Rev. Dr. D. G. Sutherland announced Fulton's lectures in his church on the preceding Sunday, and paid a high tribute to the man who had resigned a prosperous Baptist charge in Brooklyn that he might be the means of giving the gospel and free and full salvation to all those who are perishing in darkness."

DR. McCOSH says the Westminster Confession meets the heresies of the seventeenth century, but not those of the nineteenth. He draws the rather strange inference that the creed must be "shorter, simpler and clearer, emphasizing the love of God and the offer of salvation to all men." In other words, which has been distinctive of Calvinism, is to be eliminated. This will certainly make the Confession of Faith less repulsive, but it will be a confession that Presbyterianism has hitherto painted Almighty God in odious colors, and it will be an abandonment of that claim to intrinsic unity of faith which is an essential attribute of the Church of Christ. No patching of creeds can turn a

Church whose teachings are radically wrong into the true Church of ages, always at unity with itself. The making of the creed shorter will be simply the opening of the door to new errors and heresies.

NEAR Capetown there is an island called Ruben Island, three miles in diameter, and with almost no vegetation. On this island there are one hundred and thirty lepers, two hundred and thirty lunatics, thirty convicts, and one hundred and sixty policemen and ward-masters with their families. Blackwood's Magazine for September gives a most distressing account of the condition of the poor sufferers, the lepers, and states that their surroundings are exceedingly sad, and that there is no effort made to relieve them. The article in Blackwood's is entitled "Wanted a Father Damien." This shows how honest Protestants appreciated the heroic work which was done at Molokai by the martyr priest, while so called religious papers are endeavoring to blacken his good name.

DR. W. E. REID, of Grand Rapids, Mich., has been put under arrest at the instance of Mr. Wamsmaker, United States Postmaster General, for defrauding his patients by taking money from them in return for cures supposed to be effected by spirits summoned by him from the other world. The case comes under the department of the post office, from the fact that Dr. Reid sends circulars through the mails announcing that he will effect cures in this manner. It is remarkable that while the infidel papers, which profess to be the great enemies of superstition, take sides with Dr. Reid, and declare the prosecution to be a case of persecution for conscience' sake, none denounce more vigorously than they the other superstition equally gross, of Faith Cureism. The difference which they recognize between the two cases is that the Faith Cureists profess to be Christians, whereas the Spiritualists aim at destroying Christianity.

THE Toronto Globe has the following happy hit at the Mail's vaunted letters from correspondents approving of its course in being Jesuitic, and Catholics in general:

"The Mail every day has latterly contained a paragraph from some correspondent approving of the anti-Jesuitic policy of the paper and its enterprise as a newspaper. A peculiar circumstance about the communications is that they are anonymous. This is a case where the newspaper should treat its readers as the former compels its voluntary correspondents to treat it when writing to the editor. Let the name of the correspondent be subscribed to each of these peculiar communications, just as a matter of good faith with the public."

The Globe describes them as "home-made testimonials." It is a remarkable fact that a large percentage of these home-made letters recommend that a fund be opened to indemnify the Mail in case it should be mulcted for slandering the Jesuits. Should it be proved that the Mail told the truth, the correspondents do not propose to reward it. A love for lying must course very strongly in the veins of the family.

ANOTHER instance of the sad results of the Faith Cure superstition has taken place at Cape Vincent, in New York State. Miss Anna McKee, a young girl very much respected, employed as a dress maker at Redpath's in New York, was visiting some friends at Cape Vincent, and stayed at the residence of a Miss Ingalls, where she became ill of gastritis. Miss Ingalls would not allow a physician to see Miss McKee, though the latter desired one, and she was put under care of a professed Christian scientist, Miss McKee was told she would displease God if she so far distrusted Him as to have a physician. A couple of days before her death two neighbors learned that she was dying and went to see her, but were denied admittance. They forced themselves in, however, and sent for a doctor, who declared that it was too late to save the sick girl's life. She died next day. The doctor believes that he could have saved her if he had been in attendance earlier. The people of the town are very indignant against the Faith Cure people.

THESE are days of tribulation for the Irish Pealers. A cable despatch informs us that prominent Englishmen who visit Ireland, either on business or for pleasure, complain that they are constantly annoyed by the police, who persist in dogging their footsteps and keep a close watch upon them during the whole time spent in Ireland. A well-known gentleman residing in London, a prominent Liberal and close friend of Mr. Gladstone, became so exasperated while travelling in Donegal as to be severely treated, that with the assistance of his groom, he soundly thrashed two constables who had kept

at their heels during the greater part of the day. The constables took their thrashing very meekly and made no effort afterwards to arrest their assailants when they might easily have done so. This is believed to be part of a systematic plan to annoy all Englishmen who travel about in Ireland with a view of gathering information about the condition of the tenantry.

A CABLE despatch states that the Pope has been selected by Russia to arbitrate in the dispute between that power and Austria. No better arbitrator could be selected, and the selection gives hope that the danger of war, which has been so long threatening, may be averted. There is no doubt that the success of the Holy Father in settling the difficulty between Germany and Spain has been a prominent factor in inducing the Czar to select him in the difficult crisis which has troubled all Europe regarding the Balkan Provinces.

A CORRESPONDENT, writing in the columns of the Christian Equivoc, of New York, complains bitterly of the custom now established among several of the Protestant sects, of closing their churches during the summer. Being a Baptist, he complains especially of the Baptists doing this, and for once he finds something good in the Catholic Church, which constantly keeps the law strictly to sanctify the Sunday. He might find many other commendable features about the Catholic Church if he would examine honestly her claims. He says:

"In my wanderings for a Baptist church, I passed Presbyterian, Lutheran, Methodist and Catholic churches, all of whose doors were open. It is a shame, it seems to me, for churches of our denomination to close up for services in the summer season. Are the Baptists asleep? I think we might well imitate, and with great advantage to our denomination, our Catholic brethren, and keep our churches open at all reasonable hours. Neither heat of summer, nor cold of winter, should be an excuse for discontinuing a good work. Certainly, if the work of saving souls is as urgent as our preachers endeavor to make out, 'tis hard to see how their churches can remain closed from July to September, and their congregations, at least such part as remain in the city and the neighborhood, can be left wholly uncared for."

THE following notice from the Ogdensburg Courier shows how the Mail's effort to change the issue in the libel suit of the Jesuits vs. the Mail is viewed by disinterested and fair-minded Protestants. It will be remembered that the prosecution was founded upon the Mail's publication of a vile compound called the Jesuits' oath, but it now professes to know nothing of the oath, and founds its attacks on the supposed outlawed status of the Jesuits in this, that the laws of the Dominion do not protect them against slander. The Courier says:

"The Toronto Mail, sued by the Jesuits for libel against their society, is endeavoring to frame a very dishonest and cowardly defence. To escape the consequences of its shameful attack, the Mail is trying to show that the members of the Society of Jesus are, on account of their solemn, religious vows, civilly dead, and consequently unqualified to defend their reputation in a civil action. The society has been regularly incorporated in the province of Quebec, but the desperate newspaper declares that the legislature had no business and no power to grant the privilege of incorporation. If the Court of Appeal decides against the Mail, we shall be informed that the court was an ignorant, vile, venal set in league with the Jesuits. The Toronto sheet lives by litigation. If men could be proven civilly dead, then reputations would be quickly and remorselessly slaughtered. It is only a contemptible cur that would attack a dead man, yet the Mail seeks to escape punishment on the ground that it assailed a devil corpse. We trust the bigoted contemporary will be severely taught to adopt in future the old Latin motto: 'De mortuis nil nisi bonum.'"

AT THE Protestant Episcopal Conference held recently in New York it was proposed to adopt a rubric in the Communion Service that "there shall be no celebration of the Lord's Supper except there be some to commune with the priest." On behalf of the Low Church party Dr. Huntington strongly opposed the rubric. He said: "The proposed rubric is thoroughly pernicious. It brings in under the cloak of liturgical revision matters which should not come up before the House. It is precisely in line with the doctrine of the Church of Rome, and is proposed by those who are seeking to introduce the doctrine of the Eucharist." The Reverend Doctor is evidently laboring under a grave misconception in regard to the position of the Catholic Church. It is of every day occurrence that the Holy Sacrament is offered up by priests when the priests alone communiate. The proposed rubric was, however, voted down, the majority seeming to be of opinion that its passage would assimilate the practice of

Episcopalians with that of Catholics. The doctor acknowledged, however, that he does not "charge devout Romanists with idolatry," but he added that many of the proposals which the Ritualists were endeavoring to introduce into the Convention "are the very essence of idolatry." As the rejected rubric is found in the Common Prayer Book of the Church of England, this is equivalent to saying that the Church of England is idolatrous.

THE Montreal Witness and the Presbyterian Review, of Toronto, condemn in most decisive terms the acceptance of the \$60,000 by the Protestant Committee of the Council of Education for Quebec. The Presbyteries of Quebec and Montreal have also passed resolutions protesting against the acceptance of the money. The Protestant Church organs, however, are not all agreed that the Committee of the Council ought to reject the money. The Christian Guardian quotes, apparently with approbation, the Rev. Dr. Shaw's answer to a Mail correspondent who interviewed him respecting the morality of acceptance. Rev. Dr. Shaw said: "I have only to say it is on the same ethical plane as the taking of any grant from the Quebec Legislature for any Protestant institution. The same budget that proposes a grant, say to our general hospitals, has side by side with this dozens of grants really, though not ostensibly for Roman Catholic propaganda, of which, as Protestants, we may strongly disapprove. We think we are good Protestants and we have no higher opinion of Jesuitism than many of its Gallican opponents I could quote. At the same time the sum of \$60,000 is certainly ours, and I see no reason for refusing it, and we have no power to refuse it." Dr. Shaw speaks as a reasonable man as far as the acceptance of the money is concerned, though his insinuation against the Jesuits is as uncalled for as it is unjust. The opposition which is made by the Presbyteries has evidently no other purpose than to raise a religious feud. It tells well for the Protestant Committee of the Council that they have not allowed themselves to be intimidated.

## DAVID BEFORE THE PARNELL COMMISSION.

THE Parnell Commission has opened its business at the old stand. Michael Davitt read his speech before the Commission on the 25th. He said by addressing the Commission he was running counter to the opinion of the people of Ireland, who endorsed the withdrawal from the case of Mr. Parnell and the course he had adopted by the two cardinal principles of his life—religious adherence to truth and justice and the defence of the character and cause of the Irish peasantry. He declared that although he was no longer a Fenian, if the condition of Ireland was the same as it was twenty-five years ago, he would be a Fenian again. Some of the aims of the Fenians had been fulfilled already. The Land League, based on the same patriotic spirit, was fast removing the barriers which prevented Great Britain from giving justice to Ireland. The day was fast approaching when Dublin Castle would quietly submit to the fate of the Fenian outlaws. At the very time the Fenian outrages were being committed the Manchester Trade Commission was in session, and evidence was given before it showing the worst kind of outrages there, for which outrages no one was ever brought to justice. He denied the statement of Patrick Delaney, the convicted dynamiter, who was brought from Ireland to London to testify for the Times, that the amnesty movement was under Fenian control, and accused Delaney of wilful and deliberate perjury. No agent, he declared, had done more to keep alive the national antipathy of the Irish to America than the brutal language made use of by the Times with regard to the extermination of the people of Ireland resulting from the great famine. Mr. Davitt said he had not endorsed Ford's dynamite views, and he believed he had converted Ford to constitutional methods. Lord Carson's assertion that three hundred thousand men would invade Canada was an understatement, as the Fenians numbered nearly one million. He denied the Times' allegation that he had started the League with money subscribed in America for purposes of crime and outrage. He quoted from the Irish World to show that it had obtained large sums by constitutional advocacy of the policy of the League. The funds that had been received from all parts of the world had come from members of the revolution's enemies. He read letters from Germany, France, America, and England, enclosing funds, and urging him to fight on the land question. The Commission here adjourned.

## Honors for an Institute of Art.

Rome, Oct. 18.  
The Holy Father has conferred on the "Ritornale" of Innsbruck, Austria, the honorary title of "Istituto Premiato della Santa sede." (The firm of Fr. Pustet & Co. of New York are the sole representatives of the Institute in the United States.)

## ARCHDIOCESE OF KINGSTON. EPISCOPAL VISITATION IN WEST-PONTIAC.

Special to the CATHOLIC RECORD.  
On Wednesday, 23rd inst., His Grace the Archbishop of Kingston, having dedicated the church of St. Vincent de Paul in Bathurst, Lanark Co., proceeded straightway over the mountain to Westport, accompanied by Rev. P. A. Twomey, Pastor of Westport, and Rev. Charles B. Murray, and Rev. T. P. Connor, Pastor of Burgess and Bathurst. Large numbers of Westport people in carriages met the Archbishop as he approached within four or five miles of their village and escorted him in procession to St. Edward's church. Here they presented an address of welcome to His Grace on behalf of the congregation, as follows:

To His Grace the Most Reverend James Edward Sheehan, S. P. A., First Archbishop of Kingston:  
MAY IT PLEASE YOUR GRACE—We your faithful people of Westport and Bedford joyfully assembled here to-day to extend to you a warm and hearty welcome on this first visit amongst us as our beloved Archbishop. Our hearts are to-day united with those of your devoted and loving children throughout your whole Archdiocese in rejoicing at the great dignity conferred upon you by the august head of our Holy Church, Pope Leo XIII., thus showing his high appreciation of your Grace's piety, zeal and learning, and consequently of your great merit and worth.

We here recall with special thanksgiving the last visit you made amongst us, when your Grace conferred on us the great boon of Canon Law, by causing a convenient in our midst, successfully conducted by the devoted Sisters of the Congregation of St. Ann, to be happy experience we have learned to prize more than ever the precious advantages of a sound Catholic education for the Catholic children of this Province.

We warmly thank Your Grace for your kind remembrance of our spiritual wants. In the midst of your arduous labors in other portions of your extensive Archdiocese, you thought on us, and now come to administer the holy sacrament of Confirmation to the children, whose hearts are longing to receive it with all the plenitude of grace which it bestows.

We also thank Your Grace for the honor you do us by conferring, in our humble church, on next Sunday, the order of beatification on one of our young ecclesiastics, who is well and favorably known in this part of the Province by the name of Fr. Patrick Murray, Henry Bennett, John Murray, John Patrick, John Sheehan, James McGee, W. Fitzgerald, Terence Nesbitt, Simon McAllister.

The Archbishop in reply thanked them for their kind words and warm welcome, which he accepted as an expression of their faith in the sacred office held by him and the graces and spiritual gifts which he comes to bestow upon the parents and children of the parish, in virtue of the Apostolic Commission given him by our Lord Jesus Christ, the Divine Head of the Catholic Church, and the source of all good things that help us to Heaven. He was fully confident of finding the condition of affairs in this parish satisfactory, knowing the zeal and ability of its Pastor, Rev. P. A. Twomey, and the incalculable advantages Westport enjoys in the recent establishment amongst them of the Convent and schools where the Holy Sisters of Notre Dame devote their lives and labors to the instruction of the little ones and the formation of their minds and manners on the model of the Child Jesus and His Virgin Mother. He then announced the order of proceedings for the following three days, and dismissed the congregation with his blessing.

On Friday he devoted the chief part of the day to the examination and in person of the children in the several forms of prayer prescribed by him to be recited from memory by all candidates for Confirmation and in the catechism of Christian Doctrine, at the conclusion of which he expressed himself highly pleased with the exactness and intelligent readiness with which they had answered from memory, and each two pledges, the same as he alluded to on the candidates for confirmation everywhere, viz. that every Sunday for the next twelve months they will assist at the catechetical instruction of their Pastor in the church, and will abstain from the use of alcoholic drink of any kind whatever and by whatever name it may be called, until the completion of their twenty-first year of age.

On Saturday, 26th of Oct., all the candidates having received the sacraments of Penance and the Blessed Eucharist, assembled in the church at 10:30 o'clock, and Mass, coram Pontifice, was celebrated by Rev. P. A. Twomey, after which the Archbishop confirmed sixty-one males and sixty-three females; total, one hundred and twenty-four. He then addressed the full congregation, among whom were many Protestants, and explained the great importance of the two pledges he had exacted from the children on the previous day, and which at his bidding they now renewed, each one holding up both hands in token of their full assent in presence of the Archbishop and upon the children's instruction by the assent of parents and friends. The solemn delivery became instantly visible in various forms of emotion. Every countenance seemed awe-stricken. The events of this day shall never be forgotten in Westport.

Next morning, Sunday, 27th Oct., the Archbishop conferred the order of Diaconate on the Reverend Charles Killen, in St. Edward's church. It was a sacramental rite which the people of this district had never before witnessed, and hence the church was crowded to its utmost capacity, not a few amongst the people being Protestants of various denominations. This afternoon, His Grace, accompanied by Rev. C. B. Murray, Rev. P. A. Twomey and Rev. M. Killen, traversed the mountains to Perth under a cloudy and threatening sky for ordination of Rev. Charles Killen to the Priesthood in the church of that town to-morrow. It is understood that the Archbishop intends to constitute the districts of Sharnot Lake and Palmerston a separate mission to be given over to Rev. Mr. Killen's pastoral charge.

ness of the Child Jesus who presents Himself to us as the pattern on which all should form their lives, whether in childhood or full age, in order to attain their eternal destiny.

In this connection he enlarged upon the blessed privilege now enjoyed by the people of Westport in having the Sisters of Notre Dame resident amongst them and laboring assiduously by word and example, by direct teaching and opportune correction for the Catholic formation of the children's minds and the elegant fashioning of their outward manners according to the approved types of Christian grace and loveliness. From what they had already witnessed, they could easily judge how beneficial to families and to society generally in this district the good Sisters will prove to be. Wherefore he exhorted all to appreciate their services and to hold them in the highest respect and to do everything in their power to aid and encourage them in fulfilling their blessed mission in Westport.

His Grace said he should now turn with great pain of mind to quite a different subject. A grievous public scandal existed in their midst. A married woman, baptized and confirmed in the Catholic Faith, has been notoriously defying the laws of God and Holy Church by living in adultery with a man who is not her husband. The Archbishop sympathized with this woman's father because of the disgrace thus brought upon his family without any fault on his part and in despite of his repeated expostulation. He had seen this respectable man an hour ago, and he held him altogether blameless in this unhappy case.

Four several times has the Archbishop formally admonished the unfortunate adulteress; but all to no purpose. She pertinaciously co-habits with her paramour, regardless of the anger of God and the censure of the Church. She has had the audacity to offer, as a pretext for justification, a bill of divorce from her husband, procured in some court of the United States, and, what is still more shocking to Christian ears, because it supersedes the original of adultery, she has produced a certificate of a ceremony of pretended marriage, or cloak for adultery, undergone by herself and the partner of her guilt at the hands of a Protestant minister in a far-off town. This but adds religious insult to her immorality; for there is no such thing as divorce under the Christian law. The Eternal Son of God, our supreme Lawgiver and Founder of Christian society, has peremptorily laid it down that Christian marriage can exist only between "one man and one woman." And He excludes all right and power of any State or Government on this earth to dissolve the matrimonial bond on any pretext whatsoever.

"What God has put together," said He, "let no man put asunder." This unchangeable law, which is the very foundation of Christian society, has been accordingly trumpeted to the nations from the high places of Rome and of Corinth in the clear, distinct tones of St. Paul's inspired message: "The woman that hath an husband, whilst her husband liveth is bound to the law; but if her husband be dead, she is loosed from the law of her husband. Therefore, whilst her husband liveth, she shall be called an adulteress if she be with another man; but if her husband be dead, she is delivered from the law of her husband; so that she is not an adulteress if she be with another man." Hence it follows that not all the judges and jurists in the United States, nor all the senates and courts and Parliaments and Governments and crowned Monarchs in the universal world, were they all to combine together, have the power to sever the bond of wedlock between this woman and her husband, any more than they have the power to pull down the Sun, Moon, and Stars from the firmament. No, nor all the Angels and Archangels in Heaven, nor the Pope, the Vicar of Christ on earth, although he holds the Keys of the Kingdom, could separate this unfortunate woman from her lawful husband with liberty to live with another man.

His Grace then proceeded with awful solemnity, in defence of the law and authority of Jesus Christ committed to his custody in this Diocese, and for protection of the sanctity of marriage and the Christian household, in the name of the Holy Catholic Church and by the power of the Incarnate God, to publish and declare the judgment of excommunication against this unfortunate woman, explaining the force and effect of the judgment by reference to the language of the Apostle St. Paul in his communication of the adulterous Corinthian, whereby he cut off that guilty man from membership of the Catholic Church, wherein alone is grace and salvation, and in the name of Our Lord Jesus Christ, with the power of Our Lord Jesus, delivered him to Satan for the destruction of the flesh, that the spirit may be saved in the day of Our Lord Jesus Christ. The effect produced upon the whole congregation by this solemn delivery became instantly visible in various forms of emotion. Every countenance seemed awe-stricken. The events of this day shall never be forgotten in Westport.

Next morning, Sunday, 27th Oct., the Archbishop conferred the order of Diaconate on the Reverend Charles Killen, in St. Edward's church. It was a sacramental rite which the people of this district had never before witnessed, and hence the church was crowded to its utmost capacity, not a few amongst the people being Protestants of various denominations. This afternoon, His Grace, accompanied by Rev. C. B. Murray, Rev. P. A. Twomey and Rev. M. Killen, traversed the mountains to Perth under a cloudy and threatening sky for ordination of Rev. Charles Killen to the Priesthood in the church of that town to-morrow. It is understood that the Archbishop intends to constitute the districts of Sharnot Lake and Palmerston a separate mission to be given over to Rev. Mr. Killen's pastoral charge.