

The Catholic Record.

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

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London, Saturday, July 4, 1891.

EDITORIAL NOTES.

REV. DR. DOUGLAS, Methodist, was a few days ago interviewed by a reporter of the Montreal *Witness* on his recent deliverance at the Niagara Conference concerning Sir John Thompson. The Doctor, in the interview, evidently intended to cast oil on the troubled waters set in motion by his un-Christian and ill-tempered speech; but he has succeeded only in making matters infinitely worse than they were before. The rev. gentleman will now, by intelligent men, be ranked amongst that too numerous class of preachers who wear the livery of the Master, while performing work which is not the Master's work.

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MR. JOHN GORDON SWIFT McNEIL, member of Parliament for South Donegal, a Protestant, but a thorough Nationalist, gave recently a forcible answer to those who pretend to fear that the Irish Catholic majority will oppress the Protestant minority in case Home Rule be obtained. He said in a speech recently delivered at an Irish meeting in Liverpool:

"The religious question has been raised by Mr. Parnell. He objects to priestly dictation, and is going to defend the persecuted minority. Well, I am one of the minority, and listen to the record of my persecution: The Catholic constituency of South Donegal returned me—a strong Protestant—by a majority of 4000 over a 'Castle Catholic' and Liberal-Unionist opponent."

The Moderator of the Presbyterian Church of Scotland complains that there are in that country about 400 or 500 mission stations, and about 800 ministers more than are required to supply the spiritual needs of the people, the result being a great waste of energy, and of money to the extent of £200,000 per annum. On the other hand, there are places which are not properly attended to, because of the divisions between different Presbyterian sects. It is impossible to avoid this state of affairs as long as there is no central authority, no organization of forces, no communication between the different churches. Each Church is fighting for its own hand; which is sheer, shocking, shameful waste. What wonder is it that this should be the case, when the very principle on which Presbyterianism is founded is the supremacy of the private individual over all central Church authority? Have we not been told all along that this absence of authority is one of the great beauties of Protestantism? But it is now found not to work so very well in practice. Can we suppose, then, that our Lord intended that His Church should be governed on so disorganizing a basis?

The question of permitting single women who contribute towards the support of the Church to vote at vestry meetings was brought forward at the Anglican synod of Montreal, and by a vote of 29 to 25 the privilege was given. A similar motion was brought forward in the synod of Huron held in this city, but as the Bishop spoke very strongly against so revolutionary a motion it was withdrawn without any vote being taken. Which is the Scriptural doctrine? Should women take part in governing the Church or should they be left in doubt.

A CASE of spiritualistic infatuation similar to that of Lawyer Luther B. Marsh of New York about two years ago, occurred recently in Kansas city, Mo. A wealthy lady named Mrs. Kate Anderson became a member of the spiritualistic congregation which puts faith in the spiritual powers of Mrs. Mary E. Williams, who is a well-known medium, at whose seances many wealthy and aristocratic people of the city are accustomed to assist. Mrs. Anderson was induced by the "advice of the spirits" to transfer a property

valued at \$25,000 to the medium for the nominal consideration of \$1. Mrs. Anderson is a firm believer in the supernatural powers of Mrs. Williams, and she was made to believe that the transfer of the property was necessary for the propagation of the spiritualistic doctrines.

The Indians of the Indian Agency at Fort Benhold have addressed an earnest petition to the Bureau of Catholic Indian Missions, at Washington, requesting the Bureau to send them Catholic teachers for their children. There are one hundred and three signers to the petition, and they state that they are all Catholics, those who are old enough having been baptized by Father de Smet thirty years ago. Their sincerity may be judged from the fact that they spontaneously offer to request the Government to set aside enough of the money due them under the late treaty, for the running expenses of the new school which is to be established. There has been a school in the agency capable of accommodating one hundred pupils; but they express regret that hitherto they have not been able to contribute anything for its support. They will be able to do this in the future, and will accordingly take steps to make the new school a permanent institution. It is gratifying to note the great success of religion in producing so much earnestness among these children of the forest.

THERE is no doubt that Henry Ward Beecher was a man of great ability, and we may add liberality also, for he never sympathized with that style of parsons who spend their Sunday in abusing Popery. Yet neither his morals nor the levity with which he spoke of sacred things were such as to justify him to be regarded as a model for future generations. Catholics accord honor to the saints, and erect statues in memory of them because their lives are models of what our lives should be, and by paying attention to the lessons which they inculcated we become better and wiser in the things that relate to God; but this is certainly not the case in regard to Henry Ward Beecher. It strikes us, therefore, as a remarkable thing that the Protestants of New York erected last week, at the City Hall Park, a handsome bronze statue to Mr. Beecher, notwithstanding that they persist in asserting that Catholics are guilty of idolatry and superstition in honoring the saints of God in a similar manner. If this accusation has any force, what are we to think of those who erect a statue to Mr. Beecher? This must be doubly an idolatrous and superstitious act. It is an apotheosis of evil.

DR. RAINSFORD, of the New York Protestant Episcopal Church, assisted recently at a Unitarian Convention at which one of the speakers ridiculed the "fable that God died on a cross." The Dr. did not say positively that he approved of such teaching, but in his address he gave directions how Unitarians would successfully propagate their opinions, which is certainly equivalent to approval. Yet Mr. Rainsford's Church professes to believe in the divinity of Christ, and Mr. Rainsford himself proclaims it as often as he reads the Church service. It is a question now whether the Protestant Episcopal Church will permit its ministers to approve of teachings which make Christianity a fable. But this act of Dr. Rainsford is quite in harmony with his previous action in inviting a Unitarian minister to preach in his church on Good Friday on the doctrine of Man's Redemption, which, we believe, was the theme.

The Toronto *Mail* still takes great delight in abusing and ridiculing the Hon. Mr. Mercier, the Premier of Quebec, especially in reference to the honors which have been accorded to him in France and Rome. It appears that Mr. Mercier has ordered, from an artist at Chartres, a stained glass window for the decoration of the church in the town of his ancestors in Normandy; and as it is intended as a memorial window to his ancestors, the departure of his forefather, Julien Mercier, in 1650, and his own visit in 1891 are depicted upon it. It is neither our duty nor our intention to be Hon. Mr. Mercier's apologist, but we cannot refrain from pointing out the narrow-mindedness of the journal which

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A TRIUMPH FOR SISTERS OF CHARITY.

A most interesting article in the *Journal des Debats* describes a remarkable scene which recently took place in Jerusalem, and which might be very well recommended to the serious study of the "laicisers" of the Paris hospitals. It is to the following effect: The need of a municipal hospital for the reception of all the sick of the city had long been felt in Jerusalem. The Pasha, an excellent man, has just carried out this important work, which had already been begun by his predecessor, Rahouf Pasha. But when to put in care of the sick? Jewish nurses?—for half the population is Jewish;—or 15,000 more Jews from Russia are daily expected. Or Mussulmans? Or Greek Schismatics, or Armenians, Copts, or Catholics? The question long remained without a solution. Finally, a few months ago, the President of the Municipal Council, accompanied by Sister Sion, Superior of the Daughters of Charity, and asked her to give some of her nuns for the service of the hospital. She at once consented, and a few days later the Municipal Council came to thank the Sisters for their consent, and beg them to at once arrange the household reception of the sick. There was no time to lose. In early May they received their notice, and on Sunday, May 10, the opening was to take place in the presence of Ibrahim Pasha and the Seraglio, that is to say, the Council composed of a member of each nationality, the heads of all the religions, and the municipal council. For three days and three nights the nuns had no rest. At midday on Sunday the nuns were all summoned to the order to meet at 1 o'clock in the large reception room. They had barely time to return to their convent and change their *coiffe*. At one o'clock the Pasha arrived in state and all the dignitaries took their places. But where are they? A carriage is heard approaching. "Here they come!" At once a serenade began and a thousand voices cried aloud: "Long live the Sisters of Charity!" The soldiers presented arms; the crowd pressed forward, so that the dragons had difficulty in making a way for the Sisters. But at length they ascended the main steps, preceded by the dragons.

On their entry all arose. "You are welcome, Sister," said the Pasha in excellent French. "I am too much astonished at the appearance you have given to this house, in which you have been working for only three days, to be able to congratulate you as I ought." "Your Excellency, we have done our duty," said Sister Sion. "I am delighted," replied the Pasha, "and we can only congratulate ourselves on our choice." The whole meeting testified to their profound sympathy and agreement. "Do you find anything wanting, gentlemen, or is everything as you wish?" said the Pasha turning to the authorities. "For my part," said the Grand Rabbi, "the most beautiful thing I see in the hospital is the Sisters of Charity." For five years we have watched them at work, and they have never fallen short of their professions. They have been mothers and sisters to all, whoever they might be. "Long live the Sisters of Charity!" cried on all sides, in the wards, the corridors, etc.; all were full of emotion. After the presentation, the Pasha returned to the Divan to take part in a Turkish religious service. "Allah! Allah!" cried out the assistants, opening wide their arms, and invoking blessings on the Sisters and the sick. The military doctor, on being presented to Sister Sion, said: "Sister, I beg you to employ all your influence with the Pasha to obtain me eight beds, so that my poor sick soldiers may be properly nursed." Sixteen doctors of the city, who had been invited to the opening, were presented by the physician of the hospital to the Pasha and the Sisters. The Robbis, the Musul-

man, and Schismatic Chief came also to address their congratulations to them. Finally, the President of the Municipal Council assembled all the *personnel* of the establishment before the Sisters. A moving scene then took place. He caused all to swear respect to the Sisters, first of all the medical staff, then the pharmacists, the nurse, cooks, gardeners, and portiers. Each came up according to his rank and swore in own language and manner what was asked. When the last had retired, the President said: "Sister, I confide this house to you; you are at home. I need not beg you to act as mothers among your children." This long ceremony, which began at 1 o'clock, did not terminate till 6 p.m.

DIocese of ALEXANDRIA.

On Sunday, the 21st inst., feast of St. Aloysius de Gonzaga, a solemn *Te Deum*, in thanksgiving, was sung in St. Mary's church, Williamstown, it being the thirty-third anniversary of the Rev. Father MacCarthy's first Mass. How many and what changes in those eventful years! Not a priest remains of all those who assisted at the ordination on that bright morning of June, 1858! May they rest in peace!

The closing exercises of the CONVENT of the Congregation de Notre Dame, Williamstown, came off on the evening of the 25th inst., with a grand concert and distribution of gold medals, premiums and wreaths of honor. The large hall—superbly decorated—was filled with the parents and friends of the pupils and the *elite* of Glangarry and its neighborhood. The music—vocal and instrumental—was of the highest order, there being many fine voices and pianists among the ninety-one pupils in the musical department. The elocution was much admired, the selections affording genuine pleasure to the large and distinguished audience. The display of needlework, useful and ornamental, the exquisite paintings in oil, drawings in pencil and crayon, etc., filled one room, and spoke volumes for the talent and industry of the young ladies, who, while effecting so much in the fine arts, had not neglected other and important studies, as the very strict examination held the week previous, and occupying two days, fully proved.

Two young ladies graduated, receiving the gold medals for the full course of seven years. By vote of her companions, the gold medal for excellence was awarded to Miss Cecilia MacGillis, Williamstown. This commencement closed the twenty-sixth year of this far-famed institution.

His Lordship Bishop Macdonell was to have presided, but unfortunately was prevented by illness. This was the only drawback to the magnificent entertainment of Thursday night.—Com.

ST. MICHAEL'S COLLEGE, TORONTO.

The thirty-ninth annual commencement and distribution of prizes took place at St. Michael's College, last Tuesday, in the presence of His Grace the Archbishop, Hon. G. W. Ross, Minister of Education, Bishop McMahon, and a large number of the clergy, and a large audience of the friends and relations of the students attending this institution. The college string band played in a most artistic fashion during the intervals in the programme. Mr. A. P. Small delivered the primary address, in a manner which did credit to himself and the college.

The musical part of the programme was rendered by Messrs. E. S. Bettle, M. Cawley, M. McDermott, J. McMahon and R. Christopher, and a quartet of Misses W. J. Casey, P. H. McLaughlin and C. Thomas, representing the elocution class, recited such a classical number, and thoroughly sustained the high reputation already earned by the college in this branch.

Mr. C. J. Twomey delivered an eloquent speech on Christian civilization and won golden opinions. Hon. G. W. Ross, the Minister of Education, delivered a short address. He congratulated the faculty and students upon the great success of the exercises, and stated that he had been surprised at the extent of work accomplished within the year. He was glad to see that there were so many American students attending the college, and stated that he had returned to their own country and remember that many of their happiest days had been spent in Canada within the walls of old St. Michael's College. Canadian associations of all kinds and all ages that good will which should and does exist between the two great peoples.

His Grace then briefly addressed the students, and said that the main object of an institution such as St. Michael's college was not only to train the intellect in literature and science, but to educate the will by discipline and the heart by virtue and religion. He urged the students to continue in their work, and congratulated them upon the successful termination of the year. He wished them a pleasant vacation, and trusted that they might return to their studies with renewed strength of body and invigorated energy of mind.

The following is the complete prize list: Campbell medal: classics, the gift of Archdeacon Campbell, F. A. P. Small, Honors, J. A. Powers, Roche, C. Thomas, V. Donnelly. Honor medal: mathematics, the gift of His Lordship the Bishop of Peterborough, J. J. O'Sullivan. Devotion medal: literary association, the gift of His Lordship the Bishop of Hamilton, F. J. O'Sullivan. Honor, F. A. Fitzgerald. Scholarship: natural philosophy, the gift of His Grace the Archbishop, P. O'Leary, 2 T. Twomey, J. J. Reynolds. Mental philosophy: the gift of His Lordship Bishop O'Mahoney, C. J. Twomey, Honors, J. T. Reynolds and A. P. Small, equal. Christian doctrine: the gift of Very Rev. Father Rooney, V. G. C. J. Twomey, Honors, J. W. Fogarty, Z. W. Casey, J. V. Donnelly. The Eusebius Bursary: Fourth Latin class, the gift of R. Emsley, J. R. Coty, Honors, A. E. Lavelle. The Harris Bursary: Third Latin class, the gift of Very Rev. Father Harris, J. McKee, Honors, J. J. O'Sullivan, F. Kennedy. The Maguire Bursary: Second Latin class, the gift of G. E. Maguire, F. J. McLaughlin, T. G. Barry, J. T. Bovlan. A large number of other prizes were given, and were presented by the professors and friends of the college.

In Japan ten Catholics represent large Christian districts in the native Parliament.

The commencement exercises of Loretto Academy took place in the lecture hall of the Church of Our Lady on Monday afternoon, June 22, at which were present a very large number of invited guests. As in former years, the aim proved to be a very brilliant one, all the elements being present to make it a success—strong classes, beautiful costumes, and an excellent programme. His Lordship Bishop Dowling presided, and there were seated beside him Rev. Fathers Devlin of Montreal, Hinchey of Hamilton, O'Reilly of Caledonia, O'Leary of Brantford, Burke of Markham, and Flanagan, Plouffe, and O'Loone of Guelph.

LORETTO ACADEMY, GUELPH.

The following programme was capitally rendered: Instrumental duet—"Marche d'Entrée," (Pianos) The Misses M. Lamb, M. Hewitt, A. Guy, J. McNeven, E. Campbell, R. Callaghan, F. Campbell, K. Ryan. (Violin) Miss Ursula Doran. (Harp) Miss M. McNeven. (Soprano) "The Magnificat," (Soprano) Solo Miss O'Sullivan. (Chorus Vocal Class). Recitation—"Daisy's Faith," Miss Laura Tracy. Instrumental duet—"Fest Op. 35," (Lauten) (Pianos) The Misses M. Lowell, T. Cotter, E. Wall, B. Cummings, M. Chertier, F. Lee. Operetta—"The Voices of Nature," (Soprano) Flowers' Senior Department. (Soprano) Junior Department. (Soprano) Little children. (Pianos) The Senior Class. Instrumental solo—"Scherzo Op. 31," (Chopin) Miss E. Wall. Single song—"The Rose Tree," (Soprano) The Misses M. Wagner, L. Tracy, E. Reinhardt. Instrumental duet—"Daisy's Faith," (Pianos) The Misses B. Cummings, E. Wall, A. Keboe, A. Guy, F. Cox, J. McNeven, M. McNeven, K. Ryan. (Harp) Miss T. Cotter. (Violin) Miss Ursula Doran. Chorus—"The Meeting of the Waters," (Vocal Class). (Harp accompaniment) Miss M. McNeven. Instrumental duet—"Scherzo Op. 35," (Pianos) The Misses E. Wall, M. Chertier, T. Cotter, B. Cummings, E. Lee, K. Ryan.

The music throughout was of a very high order and was rendered with a taste and precision which led to the careful training of the pupils of Loretto receive in this branch. On all sides were heard expressions of most unqualified praise of the music rendered, the young ladies, the "sweet girl graduates," especially eliciting much admiration for the charming manner in which they acquitted themselves on this one of the most auspicious days of their bright young lives.

At the conclusion of the programme many of the guests repaired to the studio of the academy, where the work of the pupils during the year was displayed. As in former years the display of oil paintings, crayons, water colors, pastel drawings, painting on pottery, etc., was most beautiful, proving that every possible advantage is afforded for the highest attainments in this department.

Among many people the idea prevails that the education received in convent schools is not practical, that the fine arts are cultivated to the neglect of the more useful branches, but this idea is erroneous, special attention being given in this school to book-keeping, arithmetic, shorthand, typewriting, and all the other branches required in the practical walks of life, as evidenced by the large number of graduates who have been successful as teachers and in all other callings. And another feature, which is most commendable of all, is the care taken by the devoted and accomplished Ladies of Loretto in the inculcation of charity and the other Christian virtues which are the essentials of the true womanhood. Nor is the department of the young ladies entrusted to their care neglected. The grace and modesty displayed by the pupils is sufficient proof that the careful training which they have received in their convent home has not been vain.

It may be said that those who are so fortunate as to be able to claim Loretto as their alma mater are happy indeed. The following gold medals were conferred in the academic department: Miss Cecilia MacGillis, Williamstown, Ont.; Miss Annie Kehoe, Guelph, Ont.; Miss Ursula Doran, Guelph, Ont.; Miss Minnie Lamb, Toronto, Ont.; Miss Emma Wall, Guelph, Ont.; Miss Annie Kehoe, Guelph, Ont.

Graduating gold medal for oil painting awarded to Mrs. Glavin, Guelph, Ont. Graduating gold medal for oil painting awarded to Miss Mary Sailer, Guelph, Ont. Prize medals and tokens.

Gold medal for charity in conversation, presented by Rev. R. J. Burke, Markham, Ont., awarded to Miss Lamb. Gold medal for amiability, presented by the Rev. P. O'Reilly, Caledonia, Ont., awarded to Miss Maggie Hewitt, Baltimore, Md. Gold medal for English literature, presented by a friend, awarded to Miss Nolan, Bayville. Gold medal for personal neatness, presented by a friend, awarded to Miss Mary Lowell, Brantford, Ont.

DEPARTURE OF REV. FATHER FINIGAN. It was with deep regret that the congregation of the Church of Our Lady, learned of the departure on Saturday last, of Rev. Father Finigan, S. J., who has been appointed to the charge of the parish of Saint-St. Marie, Ont. Father Finigan has, by his kindness of heart and gentleness of disposition, made hosts of friends during the comparatively short time he has been a resident of this city, and the Catholics of Guelph, as well as of the outstanding missions of Georgetown, W. A. C. Rockwood and Oustie, of which he has had charge since coming here, will feel his loss very keenly. He will be missed by Rev. Father Devlin, S. J., of Saint-St. Marie.

A Cardinal's Funny Story.

"Do you remember," said Cardinal Gibbons to a reporter, "that there used to be a marble yard at the corner of Thirtieth and Fourteenth street? Well, among other pieces of statuary there was a beautiful one of the Immaculate Conception. This, as you know, is a representation of the Virgin Mary treading the serpent under foot. The latter is founded upon the allusion in the first part of the Bible to the woman's heel bruising the serpent's head.

"The man who had the piece had no earthly idea of what it meant, but he knew just enough about it to know that it was the Holy Virgin. One day it was around the yard looking at it, when he came up to me and said: 'Let me sell you this. It would look beautiful in your church. I suppose I could have sold it a hundred times if it had not been for that damned snake.'"

The Boston *Herald* says: "It is rather difficult to handle the labor question in such a manner as to command the approval of both employers and the employed. The Pope's latest encyclical, however, appears to have accomplished that task." Pope Leo XIII., when he undertakes to discuss a social or religious problem, has the richest stores of sound philosophy and theology to draw against. That is why he succeeds so admirably in laying down correct principles for the guidance of mankind.

We regret to learn that the illness of His Grace Archbishop Taché, of St. Boniface, Manitoba, has become very serious, and that fears are entertained by the people that he may not recover.

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