

# The Catholic Record.

VOL. 7.

FOR THE WEEK ENDING SATURDAY, SEPT. 26, 1885.

NO. 363

## CLERICAL.

We make a specialty of Clerical Suits, and turn out better fitting and better finished garments than any Western House.

**N. Wilson & Co.,**  
136 DUNDAS STREET

## CALENDAR.

Sept. 27—Sunday XVIII after Pentecost. Of the Holy Spirit.  
Sept. 28—Ven. Veneranda, Martyr.  
Sept. 29—Dedication of St. Michael the Archangel.  
Sept. 30—St. Jerome, Confessor and Doctor.  
Oct. 1—St. Gregory of Armenia, Bishop and Martyr.  
Oct. 2—Holy Guardian Angels.  
Oct. 3—Of the Immaculate Conception.

## DEPARTED SOULS.

BY FATHER FABER.  
We know them not, nor hear the sound  
They make in treading all around;  
Their office sweet and mighty prayer  
Fleets without echo through the air;  
Yet sometimes in unworshiped places,  
Soft sorrow's light  
We meet them with uncovered faces  
Outside their golden palaces  
Though dim as they may ever be,  
Like ships far off and out at sea  
With the sun upon their sails.

## DECEASED.

URBIS ET ORBIS.  
Cleveland University.

We subjoin Rev. Dr. Mahar's translation of the Latin text:

Among the many acts of Apostolic vigilance by which Our Most Holy Lord Pope Leo XIII. from his entrance into the Supreme Pontificate has earnestly aimed to provide with the help of God for the restoration of desired tranquillity to the Church and the whole of society, the prominence is clearly seen of the Encyclical *Supremi Apostolatus* of Sept. 1, 1883, regarding the celebration of the most sacred Rosary of Mary the glorious Mother of God during the whole month of October of that year. The devotion of the Rosary was surely instituted by a special providence of God for the main purpose of imploring the potent prompt aid of the Queen of Heaven against the enemies of Christianity, protecting the integrity of Faith in the Flock of Christ, and snatching from the way of eternal perdition souls redeemed at the price of Divine Blood. The most pleasing fruits of Christian piety and of confidence in the celestial patronage of the Virgin Mary that were during that month gathered from that salutary work in every part of the Catholic world, and also still pressing misfortunes led to the issuance, October 30, of the following year, 1884, of the Apostolic Letters *Supervacuo* with the same exhortations and commands for the dedication of the then approaching month of October to the honor of Our Lady of the Rosary by a solemn rite and fervent piety; for the reason that the principal fruit of a good work and pledge of coming victory is perseverance in what is undertaken. Pursuing this course Our Most Holy Lord, since on the one hand many evils are still afflicting us on every side, and on the other hand there still abide and flourish in Christians that Faith which works through charity, and that almost measureless confidence with veneration in the loving Mother of God, wishes we should now all the more studiously and eagerly persevere with one mind in prayer with Mary the Mother of Jesus. For the certain hope rises within him that she who alone has destroyed all heresies in the whole world, shall, with the addition on our part of fruits worthy of penance, cause the punishing wrath of Divine justice to subside, and shall bring to us safety and peace.

Wherefore whatever His Holiness decreed the last two years as to the month during which the solemnities of the Blessed Virgin Mary of the Rosary are celebrated, he commands and decrees this year likewise and the years to follow as long as this most afflictive condition of the Church and of States endures, and it is not given to the Church to give thanks to God for the restoration of full liberty to the Supreme Pontiff. He decrees therefore and commands that every year from the first day of October to the second of the following November in all parochial churches of the Catholic world, and in all public oratories dedicated to the Mother of God, or even others to be chosen by the Ordinary, at least five decades of the Rosary of Mary with the Litany of Loretto be recited daily; and if it be in the morning that Mass be celebrated during the prayers, if in the afternoon the Blessed Sacrament be exposed for adoration and Benediction duly given. He desires also that where civil laws allow it the Sodalties of the Most Sacred Rosary conduct public display of religion.

Renewing every indulgence formerly granted, he bestows an Indulgence of seven years and seven quarantines for each time to those who in the appointed days shall assist at the public recitation of the Rosary and shall pray according to the intention of His Holiness, and the same to those who shall with legitimate hindrance perform the above privately. To those who shall in the aforesaid time, perform the above ten times in the churches or with legitimate hindrance privately, and shall make sacramental confession and communion he grants from the treasure of the Church a Plenary Indulgence. This Plenary Indulgence he likewise bestows on all those who

whether on the feast itself of the Rosary or any of the eight days following shall recite the sacramental edifice to God and His Most Holy Mother according to the intention of His Holiness.

Providing also for those of the faithful who live in the country and are occupied in October especially in work on the land, His Holiness grants that all of what is laid down above, together with the sacred Indulgences, may be deferred to the following months of November or December, according to the prudent judgment of the Ordinary.

On each and every one of these things Our Most Holy Lord has commanded the present decree to be issued through the Sacred Congregation of Rites and transmitted for faithful execution to all Ordinaries of places. The 20th day of August, 1885. D. CARDINAL BARTOLINI, Prefect of the Sacred Congregation of Rites.

LAWRENCE SALVIATI,  
Secretary of the Sacred Congregation of Rites.

## ARCHDIOCESE OF TORONTO.

ARCHBISHOP LENCH ON THE DIFFERENCES BETWEEN THE CATHOLIC RELIGION AND THE PROTESTANT RELIGIONS.

The subject of the lecture is on the difference between the Catholic Religion and the Protestant Religions. We find a serious difficulty at the outset, on account of the denominations having different creeds. It will not be, therefore, an easy task to be very definite in our explanations; however, there are general beliefs pervading all Protestant denominations distinguishing them from the Catholic Church, and to these we shall address ourselves. There are certain points of doctrine, upon which Catholics and Protestants agree, with, however, some exceptions. 1. That there is one God, Creator of heaven and earth, and of all things, who will reward the good and punish the wicked. 2. That there are three persons in one God. That the second person of the Blessed Trinity became man, suffered and died for our redemption; that He arose the third day from the dead; that He ascended into Heaven; that He will come again on the last day to judge the living and the dead, and that the Sacred Scriptures contain the Word of God. Here, on this point, commences the divergence between Catholics and Protestants. It is on the interpretation of the Holy Scriptures. The Catholics say that the Holy Scriptures are to be interpreted by the teaching body of the Catholic Church; that is, by the Pope and Bishops in council. The Protestants say that the Sacred Scriptures may be interpreted by each individual as he pleases, and this is called the Right of Private Judgment. This is one of the chief points on which are based the tenets of what is called the Protestant Reformation. The result of this is multiplicity of sects and denominations, called after their original founders or of some peculiarity of the sects. They all differ from each other in matters of faith and discipline, and yet all claim to have their religion on the Sacred Scriptures, or on the infallible Word of God, but according to their own interpretation. Now this carries absurdity on its face. The Holy Spirit could not inspire one sect of people to believe one thing, and another sect quite the contrary. The result of this is a multitude of sects: the majority of them are in England and in the United States. The result of the Catholic teaching that the Church is the interpreter of God's word, is unity of doctrine. No two Catholics can differ from one another; the same doctrine in Rome, China, Australia, and America. Our Lord as well as His apostles warned his disciples against listening to false teachers, bringing in doctrines of perdition conceived in their own brains, but not expressed in the Word of God properly interpreted. Yet if any member of the various denominations should interpret the Bible in a different sense from that recognized by the whole body, he would be told to retire from the Church. If the words of Christ, "This is my body," be taken in their literal sense by a Protestant, he would be charged with Romanizing or believing Catholic doctrine. The words of Christ have been interpreted in many different ways by Protestant writers. Now Christ came upon earth to teach all truth, and He sent His Holy Spirit upon His apostles to confirm their minds in this truth and guaranteed that the teaching body of His Church should not teach error; hence he did not hesitate to say, "He that hears you hears me, and he that despiseth you despiseth me," and "He that will not hear the Church let him be considered as a heathen and a publican." He said to his apostles, "Go and teach all nations, behold I am with you all days to the consummation of the world." He did not tell his apostles to write out his Gospel and let each and every individual interpret it as he pleases. There are many parts of the Sacred Scriptures hard to understand. St. Peter, in speaking of the Epistles of St. Paul, said "Certain things are hard to be understood which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction." (2d Peter iii. 16.) But some make this objection—"But it is said that there are many men of many minds." Yes, but not in matters of faith revealed by Christ. St. Paul says, "Whereunto we are come that we be of the same mind, let us also be of the same rule." (Phil. iii. 16.) Also, "Be careful to keep the unity of the spirit, in the bond of peace, one body, one spirit, as you are called in

prove all our positions. Another difference: Catholics retain 9 books of Scripture which the Protestants reject. Catholics believe that there are seven sacraments instituted by Christ, and that they convey sanctifying grace to the soul. These are Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony. The Protestants profess to have only two sacraments, Baptism and the Lord's Supper. Some Protestants do not look upon these sacraments as conferring grace on the soul and think that there is no regenerating grace in the Sacrament of Baptism, though Christ has said, except a man be regenerated in water and the Holy Ghost he cannot enter into the kingdom of God, (John, 3rd chap. 3rd verse), and St. Peter says, "Do penance, and be baptized every one of you for the remission of your sins, (Acts ii. 38th verse). So baptism remits sins. The next difference to which we will allude is the headship of the Church, which Catholics and Protestants believe is Christ reigning in Heaven, the founder and invisible head of His Church. But there must be a visible head and chief director, some man on earth, to be the head ruler and director of His Church. The Catholics say that Christ Himself provided for this before His ascension into Heaven, and rely upon this for its truth when he said to Peter, "Thou art Peter, and upon this rock I will build my Church, and I will give unto thee the keys of the kingdom of Heaven, feed my lambs, feed my sheep." Whatever power was given to Peter was given to his successors, viz., the Bishops of Rome. The Protestants hold that the ruler of a State may be head of the Church; they accordingly constitute themselves heads of their churches in their own countries, not only rulers in temporal things but also in spiritual, the appointment of Bishops deciding controversies and the like. The Queen of England is considered the head of the church in England; the Czar of Russia, in Russia, and even the Grand Turk of Constantinople, head of Islam. Then come the temporary heads of conferences or even pastors of each congregation. The Catholics believe that the visible head of the Church of Christ on earth is the Pope, the Bishop of Rome, the legitimate successor of St. Peter, who was appointed by Christ as visible head of the Church. Christ did not appoint Kings, or Emperors, or even heads of conferences, or heads of each congregation, to be heads of His universal Church on earth. There is another difference called by some Protestants sacerdotalism: they believe that Christ did not institute a priesthood in His Church, and that the power given by Christ to His apostles was not to be transmitted to their successors for the religious benefit of Christians. The Catholics hold the contrary: that all the powers conferred on the apostles were conferred on them, not as individuals, but as heads of a corporate body called the Church to last to the end of time in their lawfully appointed successors. Christ brought a copious redemption not only for the people of Judea that lived in His time, but for the people of all times and of all countries, for America as well as for Asia. Christ was the common Redeemer of all, and it would be matter of envy if Christ's magnificent promises and grace were for the people of His own time and the time of his apostles only. We may return to this subject on another occasion when we shall prove that Christ ordained His apostles priests of the New Law, giving them power to transmit the priesthood through the administration of ordination to their successors by the work of their ministry by the imposition of hands. This is called apostolic succession; that is, the last bishop or priest legitimately consecrated in the Church enjoys the powers committed by Christ to His apostles, except, indeed, the headship of the Church, an office conferred upon St. Peter and his successors the Popes of Rome.

prove all our positions. Another difference: Catholics retain 9 books of Scripture which the Protestants reject. Catholics believe that there are seven sacraments instituted by Christ, and that they convey sanctifying grace to the soul. These are Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony. The Protestants profess to have only two sacraments, Baptism and the Lord's Supper. Some Protestants do not look upon these sacraments as conferring grace on the soul and think that there is no regenerating grace in the Sacrament of Baptism, though Christ has said, except a man be regenerated in water and the Holy Ghost he cannot enter into the kingdom of God, (John, 3rd chap. 3rd verse), and St. Peter says, "Do penance, and be baptized every one of you for the remission of your sins, (Acts ii. 38th verse). So baptism remits sins. The next difference to which we will allude is the headship of the Church, which Catholics and Protestants believe is Christ reigning in Heaven, the founder and invisible head of His Church. But there must be a visible head and chief director, some man on earth, to be the head ruler and director of His Church. The Catholics say that Christ Himself provided for this before His ascension into Heaven, and rely upon this for its truth when he said to Peter, "Thou art Peter, and upon this rock I will build my Church, and I will give unto thee the keys of the kingdom of Heaven, feed my lambs, feed my sheep." Whatever power was given to Peter was given to his successors, viz., the Bishops of Rome. The Protestants hold that the ruler of a State may be head of the Church; they accordingly constitute themselves heads of their churches in their own countries, not only rulers in temporal things but also in spiritual, the appointment of Bishops deciding controversies and the like. The Queen of England is considered the head of the church in England; the Czar of Russia, in Russia, and even the Grand Turk of Constantinople, head of Islam. Then come the temporary heads of conferences or even pastors of each congregation. The Catholics believe that the visible head of the Church of Christ on earth is the Pope, the Bishop of Rome, the legitimate successor of St. Peter, who was appointed by Christ as visible head of the Church. Christ did not appoint Kings, or Emperors, or even heads of conferences, or heads of each congregation, to be heads of His universal Church on earth. There is another difference called by some Protestants sacerdotalism: they believe that Christ did not institute a priesthood in His Church, and that the power given by Christ to His apostles was not to be transmitted to their successors for the religious benefit of Christians. The Catholics hold the contrary: that all the powers conferred on the apostles were conferred on them, not as individuals, but as heads of a corporate body called the Church to last to the end of time in their lawfully appointed successors. Christ brought a copious redemption not only for the people of Judea that lived in His time, but for the people of all times and of all countries, for America as well as for Asia. Christ was the common Redeemer of all, and it would be matter of envy if Christ's magnificent promises and grace were for the people of His own time and the time of his apostles only. We may return to this subject on another occasion when we shall prove that Christ ordained His apostles priests of the New Law, giving them power to transmit the priesthood through the administration of ordination to their successors by the work of their ministry by the imposition of hands. This is called apostolic succession; that is, the last bishop or priest legitimately consecrated in the Church enjoys the powers committed by Christ to His apostles, except, indeed, the headship of the Church, an office conferred upon St. Peter and his successors the Popes of Rome.

## The Crucifix in Court.

In the English House of Commons, recently, Mr. Broadhurst asked the Secretary of State for the Colonies whether he was aware of the introduction in the Quebec, Canada, Legislature of a bill respecting the administration of oaths which required that a Crucifix should be placed in all Courts of Justice and Court Houses in the province, and that all persons administering oaths to witnesses should call upon them to lift their right hand in front of such Crucifix and to swear before the same; and whether the Legislature was competent to pass such an act without the approval of Her Majesty; and, if not, whether Her Majesty would be advised to withhold such approval.

Mr. Healy, before that offensive question was answered, wished to ask the right honorable gentleman whether it was not the fact that all through France that method of taking oaths had been pursued, and that in a colony settled by French people they were only in this case carrying out a usual practice.

Colonel Stanley said it was the fact that a bill to that effect had been introduced into the Quebec Legislature. He was not, however, able to say whether it had gone beyond the first reading. The Canadian Legislature was competent to pass such a measure without the approval of the Home Government, and therefore he need not answer the last part of the question. In answer to the honorable member for Monaghan's question, he believed that throughout a great part of France, if not in the whole of France, the custom was that which the honorable member had stated.

## CARDINAL MANNING ON THE PROTECTION OF CHILDREN.

London Universe, Aug. 1st.

Special solemnity and devotion marked the celebration of the patronal feast of the Church of St. Anne, Spicer Street, on Sunday. His Lordship the Bishop of Emmaus preached at the High Mass, which was sung by the Rev. Father McCampbell. The deacon was the Rev. Father Hill, the Rev. Father Buckley being subdeacon. His Eminence the Cardinal Archbishop of Westminster assisted at the evening service, and also preached from the words, "A gracious woman shall find glory." His Eminence dwelt at great length on the duties of parents to their children, pointing out the great carelessness with which they should watch over them. Their children were in great danger. First of all, as they grew up, all the sin that was in us by nature—the sinful temptations, the sinful thoughts, the sinful imaginations, the sinful inclinations—they were like seeds in the mind and the soul of a little child, and as the child grew up all these seeds would grow up, too, and would be the cause of danger, temptation, and peril. Well, there was another great danger. They had not only to fight against the sin that was in them, but against the sin that was round about them. Their children were in the world; the world was on every side of them. The world was like the air they breathed, and the air they breathed was often tainted, and so they drank in fever and all manner of sickness. Their little ones would grow up in that atmosphere and drink in the fever and temptations of the world. Every little child that went over the threshold of its home went out into the streets where the air was tainted, where everything that struck the eye and the ear was tainted by some evil. And who would tell how soon these little ones might begin to learn what they saw and heard, and so become tainted and poisoned! Again, there was the danger of bad companions, and how great a danger that was, God only knew. Again, it sometimes happened that which ought to be the greatest shelter and safety to a child was its greatest danger, and the cause of all ruin. What was that? It was the home of St. Anne, was a holy home. If their homes were like that holy home, then their children would grow up in the fear and love of God. He trusted they had homes of that kind. They knew

## WHAT MISERABLE HOMES WERE TO BE FOUND

in the city where they dwelt. Let them look at the home of the drunkard. What was the condition of the children of the drunkard? He knew it, and he would tell them why. It was because these poor miserable little ones were to be found in the Protestant schools of the poor law, where they were brought up without the knowledge of their faith. There was another reason why they should be careful of their little ones. It was this. The offspring of all the lower animals as soon as they came into the world could take care of themselves, but the offspring of man came into the world helpless and unable to do anything for themselves. From the beginning of the life of the child parents had to watch over it, to teach it to walk, to speak, to teach it to know what was true and what was false, and to instruct it in what was right and what was wrong. In conclusion, his Eminence exhorted his hearers to take care to make their homes what he had been describing—the shelter and safety of their children. Let them allow no evil to come over their threshold. Let them lead the life of good Christians and Catholics, so that their children might learn of them all the day long. Let there never be heard under their roof an angry or unholy word. Let their homes be the best school in which their children could learn, and let them be careful as to whom they admitted into their homes. He had reason to know that there were in this great city dwelling places not worthy of the name of homes—hovels that were not fit for men to dwell in. He was aware of the existence of these things, but he wanted them to bear in mind that a home did not consist in a good house. There was MANY A GOOD HOUSE IN WHICH THERE WAS NO HOME

to be found. By a good home he meant a home like that of the Holy Family. Let them see that children attended Mass on Sundays and days of obligation. Let them see that they attended the catechetical instruction on Sunday afternoon. Let them see that they attended school, and let them teach them to be dutiful to their teachers and loving and kind to their companions. Let them teach them to be industrious in learning their lessons, for next to their religion their learning at school was the most important part of their education. He wished too, that they were all enrolled in the League of the Cross, and he did not think that that wish would be in vain. He had one last word to say, and now he was speaking to all, but especially to the young men and young women. He would ask them to avoid all occasions of sin. Let them avoid all places of dangerous amusement. There were places in which he hoped not one of them would ever set foot. He would not say that it was unlawful for them to set their feet in a theatre or playhouse. There might be theatres and playhouses where what they would hear might not be contrary to the law of God. Nobody was bound to set a foot in a theatre or playhouse, and if they took his advice they would enter neither one nor the other. There were also music halls and dancing halls in which they should never put a foot. He earnestly asked fathers and mothers to keep their children from all such places. Let them be also careful in the companions they allowed their children to have. He would also ask parents to warn their chil-

dren against speaking to any one in the streets whom they did not know. Let them warn their children against taking any gift from any one in the street, and let them also caution them against going to any place of amusement with any one whom they did not know. Might their great patroness, St. Anne, and the Blessed and Immaculate Mother of God offer up their prayers for them, and might they at the last day stand on the side of the just to be united with their children forever in the kingdom of God.

## DIFFERS WITH MISS CLEVELAND.

My home was in Chicago years ago, when its condition was most unsanitary. Cholera, slowly tracing its way westward from the seaboard like a sleuth-hound, appeared in the city. The death rate ran up rapidly day after day, and panic seized the people. All who could fled the country. Panic-stricken with the rest I besought my husband, with weak, cowardly tears, to seek for our little children and ourselves a refuge from the pestilence. He was a clergyman and duty compelled him to remain; nor could I change his purpose. He would seek a place of safety for his family but they must go without him. That was not to be thought of. Oppressed with vague, indefinite terror, with which it is impossible to reason, I decided to remain also, but to acquaint myself with the dreaded plague—to know what were its manifestations, what its preventives and what its remedies.

Early next morning I found my way to that part of the city where, amid poverty, ignorance and filth, death was reaping a mighty harvest. Dead carts were clattering through the streets. From one house they gathered two; from another three; from yet another the entire family. Amid the squalor, the terror, the despair, the sickness and death of the ignorant people, mainly of foreign birth, the Sisters of Charity and Mercy moved like angels of healing. To some they administered remedies, to others they spoke in calm and assured tones, soothing their fright. They took in charge the orphaned children, rebuked the cowardly selfishness that stood aloof from the sufferers, and encouraged with divine hope the dying.

"Have you no fear of cholera?" I inquired of one who was endeavoring to arouse courage in a man, whose wife and child had just been taken from him. "Do you not regard it contagious?"

"Until the hour comes appointed for me to die, I am immortal," was her answer; "and if I must die, is there a nobler place than the post of duty?"

I felt the tonic of her reply immediately, and gladly listened to her directions; and as it became apparent to me that the pestilence was largely preventable, and that it had a manageable stage, as I witnessed her fearlessness in its presence, and her skillful administration of remedies, the burden rolled from my heart, and my fear was gone forever. Dismissing me with a small package of the remedies she employed, and with written prescriptions for others, she said: "Whatever else you do, do not yield to fear; for we could soon banish the cholera from this quarter if we could halt the panic of these poor people." These Sisters of Charity answer the call of any, no matter what their need. With such memories I should be a narrow bigot indeed if, because their religious belief is other than mine, I failed to do homage to this noble order of women, who have glorified the last fifteen centuries. These women, by the non-mercenary of social science, are "superlative women," because they are unmarried. Shall we talk such nonsense?

MARY A. LIVERMORE

## Correspondence of Catholic Record.

### LETTER FROM PEMBROKE.

His Lordship Bishop Lorrain has been away during the past few weeks administering the Sacrament of Confirmation in various Parishes of the Vicariate. He is accompanied by Father Dowdall.

The Convent and Separate Schools are in full scholastic blast again, and give excellent promise for the coming year. At the midsummer high school entrance examination seven pupils from the separate schools successfully passed—Charles Talbot winning the special prize offered by Thomas O'Hagan, M. A., for excellence at the examination. The girls of the separate school are under the able tuition of the Grey Nuns, a religious community well known in the educational works of the Province; while the boys are taught by Mr. Long, a zealous and devoted teacher, who is assisted in his work by Mr. McDonald and Miss Dowdall—both painstaking and earnest teachers. As an evidence of the thorough work which is being done by Mr. Long in the school, it may be recorded that Charles Talbot took 91 marks in arithmetic out of a possible 105.

At the July examination for teachers' certificates, Miss Wallace, a pupil of the Convent, obtained a third class certificate.

Mr. P. Ryan, B. A., a graduate of Ottawa University, and during the past year an ecclesiastic in the Montreal Seminary, is spending his holidays with his parents in Pembroke.

Two of the most enthusiastic members of the Ottawa College Alumni Association are Pembrokeites—M. J. Gorman, L.L.B., a rising barrister of the town, and T. O'Hagan, M. A., the modern language master in the high school.

Catholics number more than 8,000,000 American citizens, who have over 7,000 churches, 3,000 schools, 700 colleges and academies, and 400 hospitals, asylums, and other institutions. We are the largest religious denomination in America.