

The Catholic Record.

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

LONDON, ONTARIO, SATURDAY, DECEMBER 15, 1894.

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VOLUME XVI.

DR. BATAILLE.

The Devil in the 19th Century.

(CONTINUED.)

III.
"The second temple, that of Phoenix, so called from the statue of a phoenix rising from the flames on the altar, was brilliantly lighted with candles, grouped by thirty-three and decorated in real Indian fashion by gold, silver, precious stone, mirrors, etc., of untold value.

The Grand Master, sumptuously clad in pontifical robes, was assisted by Walder and Cresponi. Hobbs took the speaker's chair.

"Illustrious Brothers," said the Grand Master, "we have just conquered death: now we will celebrate life." Two monkeys, a male and a female, were brought in to be married according to the Catholic rite, while the Grand Master parodied the Holy Sacrifice of Mass from the "Confiteor" to the "Ita missa est," all in honor of Lucifer and in derision of Adonai. The particulars are too revolting to be given. It was a sacrilegious, blasphemous performance from beginning to end. At the pretended communion a lamb, the symbol of our Saviour, was killed and offered to Lucifer with horrible blasphemies.

In the third temple, consecrated to Eve or Beauty, the Indian Vestal and the Grand Master held a mimic dialogue, obscene in the highest degree.

In the fourth temple, the sanctuary of the Rose Cross, two interesting performances were given. The first was a dance by the Indian Vestal, surrounded by six girls. The dance was performed to the clapping of hands in one, two and three times, on an immense circular platform of one granite block resting on five granite feet about three feet high. The time was gradually accelerated until the dancers seemed to turn like a top without touching the granite floor. All at once the Chief Vestal in the centre uttered a loud shriek and instantly disappeared as if by magic. The Grand Master explained: "Our sister is gone to him whom we adore: your glory to him."

Then at a signal a fakir came in to be buried alive for three years in the walls of the temple, at the end of which time he was to rise again as if from the dead. During long prayers and ceremonies he seemed to fall into a trance until he was as rigid as a corpse, and then he was deposited like a mummy in the tomb, and the opening closed with stones and mortar. I do not know whether he came back to life after the three years, but there are no contestable cases on record where fakirs were similarly buried and brought back to life after a fixed term of six or nine months or more.

Afterwards visited the temple of the Pelican, so called from the statue on the altar: then the Temple of the Future, reserved exclusively for meetings in which magic divinations are carried on.

A young Indian Vestal was hypnotized by Walder, and promptly answered any questions given by those present, many of which were very accurate, although about persons and things in her past. An Englishman standing near to say what Leo XIII. was doing at 4 o'clock p. m. that day. She tried hard to find the answer, but finally replied that she could not. Walder then exclaimed: "Damn it. The priests of Adonai are always protected against us. I have tried this very experiment a hundred times in vain."

The seventh and last temple was that of *The Fire*, with the customary Bahomet on the altar. A big fire was burning on the altar, making the altar and the statue of Bahomet glow. An ugly black cat was thrown into this fire in order to free a soul incarnated in the cat, of course, with the usual blasphemies and adorations of Lucifer. This ended our visits to the celebrated seven temples of Duppap.

The next day I met Walder, who, as a member of the Supreme Directory of Charleston, offered to admit me at once to the second degree of Hierarch of Palladium for \$50.00. In the regular course of initiation at Calcutta I would have had to go through all the formalities, oaths, etc., and to pay \$200.00 for the first degree and as much for the second. Thus I had my diploma and the secrets of the Palladium without much trouble and at a very low rate.

A Friend of the Holy Souls.

Blessed Margaret Limbo used to say that, if the souls in Limbo rejoiced when our Lord descended into Limbo, they again would the holy souls exult in a devotion which opens anew to them every treasure of His mercy. She was so well known to have dealings with the souls in Purgatory that she was often consulted by relatives or friends whose piety toward these poor souls she directed in many instances. It may be said that by God's help she did what the spiritualist medium presupposes to do. I was once consulted by a young man who had been told by a friend that he had given me to do whatever good I could.

Since then they are often with me and I call them my suffering friends." "She knew their pains so well that her compassion came to be in some measure a very purgatory for her. Her generosity was not unwarded even in this life: her suffering friends when liberated, would always hasten to bid her rejoice at their deliverance and impart to her, so far as they could, some foretaste of the joys of heaven along with the assurance of their intercession in her behalf.

CARDINAL GIBBONS AND CHRISTIAN UNION.

The Interest His Eminence Takes in This Much Discussed Question.

The Rev. George W. King, pastor of the Methodist Episcopal Church in Taunton, Mass., has been conducting a very interesting correspondence with Cardinal Gibbons concerning the re-union of Christendom. We have been permitted to read the letters which have passed between Mr. King and the Cardinal, and feel sure that they would interest the readers of *Christian Literature*. We have therefore asked the privilege of their publication. The letters speak for themselves. On both sides they are significant. Mr. King indicates his desire for a more centralized government in the Church. It may be questioned how many are ready to go with him, but doubtless the number is not small. The liberal spirit of Cardinal Gibbons has always been recognized, and his courteous tone in this correspondence was to be expected. The publication of these letters is not offered as a contribution to the cause of Christian Union, for they will probably affect it very little, but they are offered as illustrations of a sentiment in the Church much more widespread than the Cardinal, no doubt if pressed, would insist that union is possible only on the basis of the Roman Church, there can be as little doubt but what he, or if not he, at least many Catholics are realizing that there ought to be found some common ground for union between the Romans and the Protestants. While we do not expect to find that union consummated in any narrow lines we do believe that the union in the spirit which is surely approaching, will sooner or later find some way to manifest itself in external and visible form. In the meantime we commend these letters to the perusal of the readers of this magazine.

AMORY H. BRADFORD.
203 Weir Street, Mass., July 26, '94.

Dear Cardinal: You are, without doubt, familiar with and interested in the fact that there is a movement among the Protestant Churches toward re-union. If such a re-union is to take place, why may it not include the Roman Catholic Church? Has not the Roman Church some foundation to propose upon which we may all stand? Cannot she meet us with concessions which may be temporary, if she believes us wrong, until we learn of Christ and His plans more perfectly? Of one thing I feel sure, that personally I have a growing tendency to look more and more carefully for the good in all branches of the Christian Church and I apprehend that I am not alone in this. Sincerely yours,
Geo. W. King, First M. E. Church

(Cardinal Gibbons' Reply.)
Cardinal's Residence,
408 N. Charles St., Baltimore,
July 28, '94.

Rev. Dear Sir: In reply to your favor I beg to say that your aspirations for the re-union of Christendom are worthy of all praise. This re-union would be only fragmentary if the Catholic Church were excluded. It would also be impossible; for there can be no union possible without a solid scriptural basis, and that is found in the recognition of Peter and his successor as the visible head of the Church. There can be no stable government without a head, either in civil, military or ecclesiastical life. Every State must have its governor, and every town must have its mayor or municipal chief with some title.

If the Churches of the world look for a head, where will they find one with the standard of authority or prescription except the Bishop of Rome?—not in Canterbury or Constantinople.

As for the terms of re-union, they would be easier than is commonly imagined. The Catholic Church holds to all the positive doctrines of all the Protestant Churches, and the acknowledgment of the Pope's jurisdiction would make the way easy for accepting her other doctrines. You are nearer to us than you imagine. Many doctrines are ascribed to the Church which she repudiates. Faithfully yours in Christ,
J. CARD. GIBBONS.

(Second Letter.)
203 Weir Street,
Taunton, Mass., July 31, '94.

Dear Cardinal—Your reply has been read with much interest. May I not now inquire if it would not be a wise and valuable thing for the Catholic Church to set forth to the Protestant Churches a possible basis of union (describing the matter in sufficient detail) somewhat after the order of

the Chicago Lambeth propositions of the Episcopal Church? I know how much the Methodist Church, and indeed the entire Christian Church, is misunderstood by many, and I conceive it more than possible, inevitably, that the Catholic Church should like-wise be misunderstood and misjudged in many things. Cannot the Catholic Church correct this misunderstanding on the part of Protestants to a large degree at least, and would not this hasten the desired re-union?

I believe the present divided condition of Christendom to be full of folly, shame and disgrace, and have no objection to a central authority under certain conditions of limitation or restraint. Sincerely yours,
Geo. W. King.

The publishers, thinking it best to secure the consent of Cardinal Gibbons before the publication of the above, the following correspondence took place, which shows additional points of interest.

203 Weir street,
Taunton, Mass., Oct. 2, '94.
Dear Cardinal—Presumably there was no occasion for a reply to my last letter on the subject of re-union. I now ask if you have any objection to the publication of the letters? I am sincerely desirous to do any little that I can from my standpoint as a Methodist preacher to bring about the all-desired re-union, and believe the publication of your letter would be to many Protestants what it was to me—a help in the right direction. A reliable magazine, published chiefly in the interest of re-union, is desirous to publish the letters if your consent can be given. Will you kindly inform me if you will grant this?

Awaiting your reply, and hoping that it may be favorable, I am,
Very sincerely yours,
Geo. W. King.
203 Weir street,
Taunton, Mass., Oct. 11, '94.

Dear Cardinal—It occurs to me to say, while awaiting for your consent to the publication of the letters, that I have already become dissatisfied with the Protestant interpretation of Matthew xvi. 18-20. It is in this feeling that I can say, as I have said in my second letter to you, that I have no objection to a central authority in the Church under certain conditions of limitation or restraint. I think you will realize that I have gone a long way in this matter as a Protestant and Methodist minister. It may be that growth will not stop even here. The more I reflect upon the infidel tendencies of the times the more constrained I am to consider if there is not something radically wrong in the present constitution of the Christian Church, which is responsible for the state of things. Meditation upon John xvii. 21, "That the world may believe that thou didst send me," but confirms this restraint.

I am,
Very sincerely yours,
Geo. W. King.
First M. E. Church.

(Cardinal's Reply.)
Cardinal's Residence,
Baltimore, Md., October 13, 1894.
Rev. Geo. W. King: Rev. and Dear Sir: Your letters of the 6th and 11th were received to day and read with pleasure. I readily give my consent to your courteous request that my letter to you on the subject of Christian Union be sent to the public. The letter which you sent me a copy, is a brief summary of the ideas of Pope Leo XIII. expressed in his late Encyclical on the subject of Christian Unity.

It gives me joy to see from your letter, which expresses perhaps the aspirations of many others like you, dear Sir, sincerely desire real Christian unity, that you are, as I said in a former letter, nearer to us than you imagine. God grant that this disposition to bring about Christian unity, which is so prevalent to day, may continue until "we all meet into the unity of faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the fullness of Christ," that "we be no more as children tossed to and fro, and carried about by every wind of doctrine," but as brethren in one body and one spirit, one Lord and one Father of all."

As for the terms of re-union, they would be easier than is commonly imagined. The Catholic Church holds to all the positive doctrines of all the Protestant Churches, and the acknowledgment of the Pope's jurisdiction would make the way easy for accepting her other doctrines. You are nearer to us than you imagine. Many doctrines are ascribed to the Church which she repudiates. Faithfully yours in Christ,
J. CARD. GIBBONS.

A Protestant Minister's Tribute to The Blessed Virgin.

Rev. Ralph J. Smith, pastor of the York street Congregational Church Newport, Ky., paid a glowing tribute to the Blessed Virgin and the Church that honors her, in his sermon on the Mother of Jesus, which was delivered before a large audience, Sunday. The speaker started out saying that if any one had attended the service anything that would detract from the dignity due to Mary, or if they expected an attack upon the Church that taught intercession to the Mother of God, they would be greatly disappointed. In his discourse he quoted often from the writings of Cardinal Gibbons on the sanctity of Mary, showing the position of the Catholic Church toward the Mother of Jesus.

Nothing in a long course of clerical work had so impressed him, he said, as the pleadings of a woman, bereft of reason, who was constantly uttering the prayer, "Holy Mary, Mother of Jesus, have mercy on me."

Mary, Mother, Jesus, how beautiful are the words! Thou art highly favored and blessed among women and worthy of all praise. If ever a woman had sorrow it was Mary. She was the world's greatest heroine.

He pictured her joy at Bethlehem, her grief as she stood under the Cross on Mount Calvary; and, in conclusion, prayed that his hearers never detract from the honor due to Mary, the Mother of Jesus. It was a remarkably eloquent and touching sermon, words to find an echo in every Catholic heart.

WHY OUR CHURCHES HAVE IMAGES.

A Priest Explains the Object for Which They are Placed There.

The Rev. James M. Cleary, in a lecture recently delivered at Minneapolis, Minn., in which he discussed the subject of "Image Worship," erroneously imputed to Catholics by the uninformed, explained the true intent and meaning of the use of images in churches and households. He said: "Catholics adorn their churches with statues and paintings as their means may permit. Pictures and ornaments are not absolute essentials to religious worship any more than ornamentation is an imperative need of human substance. But the presence of artistic ornamentation is an evidence of cultured intelligence. So, also, in our churches, the presence of artistic representations of inspiring scenes is an evidence of religion's effort to turn in wholesome purpose the artistic sense in man, a proof that it understands the needs of the soul, and is ever ready to respond to its most noble and refined aspirations. The presence of the form and outline of those whose memory we hold dear, is a constant inspiration to the soul."

"We read in Exodus that the Lord commanded Moses to 'make two cherubim of beaten gold' on the two sides of the ark. In the books of Kings we find graphic descriptions of the carved figures of palm tree and cherubim that adorned Solomon's temple. An irresistible impulse is instilled in the human heart, to produce representations and enduring symbols of everything the heart of man holds dear. Why should religion not turn to the noble impulse to good purpose and convey its sacred truths impressively to the imagination and the soul? Spoken words are pictures presented not to the eye, but to the ear of man, communicating to the mind the lessons we wish to impart. Much of what we hear is soon forgotten; memory cherishes no longer the lessons that enter through the windows of the soul. The pictures on the printed page, wrought by the type-setter's art, eloquently appeal, it is true, to the imagination and sense, but they are meaningless symbols to him who can not read, or who is slow to apprehend the teaching often hidden in subtle phraseology. The counterpart of the subject which words but faintly describe, is the object lesson, which even duller minds can understand, and which readily reaches the most acute and cultured soul."

"From the fragments of statuary found in the catacombs of Rome, as well as from remains of early Christian effort in the palace art, we learn that the Church, from the earliest ages, adopted and encouraged that most practical method of conveying instruction to the mind, now become so popular in all our schools, the object lesson, namely, of teaching by object lessons. Our Divine Redeemer on the Cross, the Virgin and Child, Joseph, the foster father; Moses, the majestic law giver; Constantine, the first Christian emperor, these symbolized in stone, by the hand of genius conveyed to the human mind more lasting lessons than can be imparted and made by any other human means."

"We Americans have our statuary hall in our beautiful Capitol building at Washington, in which we cluster the counterparts in stone or in bronze of the nation's representative men. To each State of the Union is accorded the honor of placing two statues of its chosen representatives in this gallery of fame. No room in our national Capitol has greater attractiveness than that of the American patriot. No sane man thinks of accusing the American people of transgressing the first commandment of the decalogue, we thus give becoming idols, because our men worthy of renown. Yet people who at least think they are sane, who are not suspected of any mental malady, continue to condemn Catholics as guilty of idolatrous practices and superstitions of worship, because they give expression in their churches to the instinctive longing of the human heart, to realize in artistic symbol the abstract conceptions of the mind, and to honor the best representatives of Christian virtue with religious reverence and praise."

The more thou knowest, and the better, so much the heavier will thy judgment be, and thy life be also more holy.—Limitation of Christ.

REV. DR. KILROY.

Forty Years Service in the Sacred Cause of His Religion.

Stratford Beacon, Dec. 7.

A good man was there of religion, and was a pious person of a town, but rich he was of holy thoughts and work. He was also a learned man, a clerk. That Christos corpus trevely wold he teche: His parishes devoutly wold he teche: Beside he was, and wonder diligent, And in adversities full patient.

The Rev. Dr. Kilroy, the well-known pastor of St. Joseph's church, recently completed the fortieth anniversary of his priesthood and turned the sixty-fourth year of his life. Forty years of active service in the priesthood is a record not frequently met with in Canada, and the *Beacon* thought that a brief sketch of the man who had accomplished it would not be without interest to its readers of all classes.

Rev. Edmund Burke Kilroy, D. D., is an Irishman by birth, but came to Canada with his parents when he was only five years of age, so that he is practically a native Canadian. The family settled on a farm in Essex county, about five miles from Windsor, in 1836. When but fifteen years of age the subject of this sketch entered Notre Dame University, Indiana, and in 1853, when twenty-three years of age, took his degree of A. M., graduating with high honors. He was ordained a priest the following year. For two years he discharged the laborious duties of a missionary priest in Northern Indiana and Southern Michigan. In 1856 he was appointed President of the University at St. Mary's on the Lake, Chicago, which position he held for two years. From 1859 till 1864 he presided over the most important parish in Northern Indiana, namely, the city of La Fayette. When the American civil war broke out he was appointed by Gov. Morton, the famous war governor, special agent of the State of Indiana to attend to the spiritual wants of the many Catholic soldiers in the armies of the Potomac, Cumberland and the Mississippi. He accepted the office cheerfully, and at many scenes of death was the means of bringing spiritual consolation to numerous souls that otherwise would have perished.

He returned to Canada, and during the thirty years that have since intervened his field of labor. His first station was in Sarnia, and his pastorate there was marked by the purchase of an attractive site for a convent. The site (known as the O'Brien property) was purchased for \$11,000, and with its beautiful mansion was donated to the Sisters of Jesus and Mary. In 1869 he was transferred to St. Mary's, and for about four years he presided over the mission there. In April, 1873, he was appointed by Right Rev. Bishop Walsh (now Archbishop Walsh) rector of the cathedral. The duties of this office he discharged for a year, and in April, 1874, he replaced the Rev. Father Crimmon (the late Bishop Crimmon) as pastor of St. Joseph's church, Stratford.

The story of his pastorate of St. Joseph's is a story of progress. Under his able executive management the mission of the church was wiped out completely and St. Joseph's was one of the first churches of the diocese to be consecrated. Not only was the debt wiped out, but the church itself felt from time to time the influence of his generous devotion, and the story was told by the new pews, the statuary and the paintings, the beautiful altars and the costly vestments which are now part of the furnishings.

An enduring monument to his energy and devotion is the Loretto convent. Through his instrumental aid in 1878 the Jarvis property was purchased as a site for the convent at a cost of \$10,500. Of this amount \$5,500 was a contribution from the good doctor himself.

The separate school building is another monument to his industry. The school building was originally erected under his supervision and since enlarged until its seating capacity is now over four hundred. To assist in carrying out the enlargement he loaned the Board the sum of \$3,000 at a nominal rate of interest, the amount to be repayable in annual amounts of \$200 each. A short time ago he executed a document by which the unpaid balance at the time of his death shall revert to the School Board for educational purposes. He has always taken the most active interest in educational matters, and for the past twenty years has been chairman of the Board of Trustees. During those years the relationship between him and the Board has been the most cordial. He was instrumental, too, in bringing about the union of the Catholic and Protestant cemeteries.

What is now the Catholic portion of a Avondale cemetery was purchased by him, and placed, like the rest of the property, under the entire control of the civic authorities. The line between the Catholic and Protestant portions is little more than an imaginary one, both being under the same management. It is gratifying to know that the arrangement has been found to be eminently satisfactory.

Dr. Kilroy took a leading part in promoting the interests of the hospital before it was firmly established, and is

now one of its most ardent supporters. He speaks very highly of the institution and its management, and is delighted in solidifying religious lines.

Dr. Kilroy is one of the ablest and most popular priests in Ontario. Personally he is a man of amiable disposition, large-hearted, thoughtful and forbearing. His relations with his congregation have always been of the happiest kind. He is a thorough student of humanity and has had a wide and varied experience with men. This experience has not caloused his nature, but has, on the contrary, made him more generous and compassionate. He is widely and deeply read, and in all matters of public importance is thoroughly abreast of the times. He is a fluent and forcible speaker, though of late is not much given to pulpit oratory, and should occasion arise a formidable controversialist.

He is a close personal friend of His Grace the Archbishop of Toronto, and accompanied him—he was then the Rev. Rev. Bishop Walsh of London—in 1876 on a trip through Europe. It was during his stay in Rome, on that occasion, that he was made by the College of the Propaganda a Doctor of Divinity.

MGR. SATOLLI WRITES AN ARTICLE

For the December North American Review—The Pope's Parochial Schools.

In an article on the Catholic school question in the December number of the *North American Review* Mgr. Satolli makes his first contribution to American periodical literature. He devotes his article to a review of the foundation of Catholic schools in Rome by private funds, independent of the Italian school system, after the Government had succeeded in eliminating Catholic influence from the educational institutions. He says: "In number, the Catholic schools EXCEEDED THE GOVERNMENT AND MUNICIPAL SCHOOLS."

In regard to the qualification of teachers, the text books and programmes and the methods of teaching, the Catholic schools endeavor to adjust themselves, as far as possible, to the requirements of the State. The religious corporations stopped at no excuse or sacrifice to provide for their own schools a select body of teachers, who, being furnished with the proper diplomas, would gain by their ability, zeal and conduct the confidence of the public. And the pontifical commission provided for the purpose of the other schools, through normal colleges, where Catholic men and women were prepared for their careers as teachers. Special textbooks, however, had to be written for the Catholic schools; but in compiling the curriculum the endeavor was made to bring them, as far as possible, in harmony with those in use in the public schools, both as regards the division of classes and the courses of studies.

"In endeavoring to conform the Catholic programme," says Mgr. Satolli, "with that of the Government the fact was not lost sight of that although the State may theoretically and in the abstract, be described as the representative of the people, it is practically and in concrete dominated by a party, and favors the system of education which is advocated by the party in power, rather than that which is best adapted to the needs of the people. Even in connection with the method of teaching—in which the Catholic schools differ greatly from the public schools—the Pontifical commission was at pains to conform to the requirements of the State."

"The number of pupils in the elementary Catholic schools exceeds that in the municipal schools. The number in the Catholic schools is a trifle smaller than that of the corresponding State schools, but it is much easier for those who attend the State schools to obtain diplomas, as the examiners for diplomas are the teachers in the State schools. In spite of the humiliation and opposition to which Catholics are subjected, the parents

HAVE NOT LOST CONFIDENCE in the Catholic schools, and the results are more than satisfactory. "Taking into account the contributions made for the purpose of Catholic education in Rome for all quarters, the expenses for primary Catholic education in Rome would reach a total of at least one and a quarter million lire yearly. This amount comes from direct donations of the Holy See, from the estates of the Holy See, from donations of certain corporations, churches, congregations and individuals, and from the fees of certain institutions."

Mgr. Satolli emphasizes the claim that the Catholic schools in Rome are more patriotic, more Italian in spirit and in methods than the secular schools, since it has been their special aim to devote as little as possible from the national traditions, which so harmoniously combine faith and science, and to furnish the boys and girls of the new generation with that grade of culture which is best adapted to their social position.

Do what thou canst; and God will be with thy good will.—Limitation of Christ.