

JUNE 14, 1888.

JUBILEE ODE TO LEO. XIII.

The following poem was composed by Mr. Frank A. Cunningham, of the American College, Bonn, for the jubilee held by the students of the different colleges in honor of the Holy Father's jubilee. The celebration occurred in the Church of San Carlo al Corso. Twenty poems, in different languages, were recited, five in each language, for each of the four languages. The subject for the poems had been assigned. That which fell to Mr. Cunningham was "The Jubilee of the American." Three hymns ("The Priesthood," "The Pontificate," and "The Sacramental Jubilee of Leo XIII.") were composed for the occasion, were exceedingly well rendered by a large choir of students, under the direction of the Maestro Capocci.

"The American." The land that first the Genesee light disclosed, the vast America, unite in embassy to him whose sovereign Rome Her Christmas Leo names, and, gracing, some To join with sister countries, and extend His joy of golden years from end to end of earth, in jubilee of praise, and lay Their grateful homage at his feet to-day.

Young, full of hope, and free, Columbia's soul, To tell with loyal heart the thanks she feels For Leo's special love and aid, to own His seal that makes her throne his sacred seat, And taught her pastors chief, and made them call Their brethren all to council hall, in parent Baltimore, to organize Her Church, and closer draw the holy ties Of union, while in beaming kinship, O'er all, his pictured self look down to bless Their work, and aid the least of his sovereign Great Carroll's grace, who late his sovereign voice To purple honors called.

His blessing made Her college here to flame what fealty-grade And learning claimed, pontifical, and fired With zeal to raise her people, he inspired And blessed her general university, And named the nation's capital to be its home, and its first rector gifted Keane.

Through him she counts another score Of mighty sons, in whom more Found God in duty at the martyr's goal; An Elder Ryan, whose name shines bright Where piety, eloquence, vigilance belong, All that enables in the diadem Of hierarchy glories such a gem.

The tranquil Canada their tokens bring Of thankfulness and joy, remembering His organizing hands, that brought the calm Of peace upon their Church, that sought to arm With power force their prelate band, and raised To Cardinal's degree whom learning praised And native worth and toil exalted, and named Archbishop him whose seal and duty Or made whom sacrifice called to bear The prelate's nobly pledged to raise Their Church, and light her path to brighter days.

The Mexico land her homage sends, in And gratitude of Leo's seal, that sought To long from handed secrecy to save Her holy Church in present care that gave Her pastor hand its merited increase, And her tired people days of longed-for peace.

Where rolls the Amazon through the woody banks, Brazil to him her offering sends and thanks Who three times aided his pastors shining ranks; Or where Peru upon the Andes lies, Or where Bolivia his perpetual rise, Or Chili's length or Argentina's expanse, Or Ecuador, related lands that gave In faith through him; where New Granada's temple seats, or Venezuela kneels By summer seas a million voices blend In praise of him, and joyful offerings send, And thus the Western World its homage pays.

At Leo's feet with sister lands and pray: "May God preserve His Limb, and may His Light Be down of peace at end of conflict's night."

WRITTEN FOR CATHOLIC RECORD. CATHOLICS OF SCOTLAND.

BY THE REV. ANTRAS M'DONELL DAWSON, LL. D., F. R. S., ETC.

PART II.

FROM THE EXTINCTION OF THE HIERARCHY IN 1602, TILL THE APPOINTMENT OF BISHOPS, VICARS APOSTOLIC IN 1634.

Only a small number of the Catholic clergy were able to remain at their posts after the "Reformation" was established. These few spared themselves over the country, comforting their brethren and administering to them the sacraments. Between 1580 and 1600, Jesuits, Benedictines, Franciscans, Lazarists and Augustinians established themselves in various districts, to which many of the refugee clergy had retired. The Jesuits had stations in Brenner, Gencairn, Strathgals, and Buchan. As may be supposed, there was but slender means of educating Catholics in Scotland. To educate ecclesiastics was utterly impossible. Pope Clement VIII, in view of this evil, founded the Scotch College at Rome, where, ever since, a certain number of clergy for Scotland have received suitable training. There is much valuable information in Father Blackhall's narrative. This zealous priest returned from Paris to Scotland in 1637 and acted as chaplain to the Countess of Aboyne, at Aboyne Castle, at the same time doing duty as a missionary, in the counties of Aberdeen and Banff. There is no record of Father Blackhall's final career. He was at Paris when he wrote his "narrative," but how long he survived is unknown.

On the death of Bishop Watson of Lincoln, in 1584, an Archbishop was appointed to preside over the clergy of England, with episcopal jurisdiction, also, over the Catholics of Scotland. This arrangement was exceedingly distasteful to the native Scotch. They had an invincible dislike to any foreign authority, especially if it were English. The Scotch priest, Rev. G. Blackwell, was nominated in the year 1598 and was succeeded by a Vicar Apostolic who enjoyed the title and dignity of Bishop of Caicedon. He also professed jurisdiction over Scotland. But, in consequence of repeated representations made by the clergy to the Court of Rome, Pope Gregory XV. ordered the Right Reverend Bishop to cease exercising ecclesiastical authority in Scotland.

It was not till 1629, that proposals were made for constituting a missionary body in Scotland under the jurisdiction of a native superior. In that year Father William O'Gilly received faculties from Pope Urban VIII, as *Prefect of the Mission*. In 1633, the Scotch secular clergy, freed from the jurisdiction of English Prelates, and the authority of the Order of Jesuits, were incorporated as a missionary body, by a decree of Propaganda, and were placed under the superintendence of the Rev. Wm. Ballantyne, who thus became *Prefect of the Mission*. The missionaries were greatly strengthened by this appointment; and indeed, Father

Ballantyne administered the affairs of the mission with great ability, and, considering the circumstances of the country, not without success. He was not, however, without his trials. The regular clergy were disinclined to render complete obedience to one who, although possessing extraordinary faculties, was not a consecrated Bishop. It was much desired accordingly, that such a dignitary should be appointed, there being no doubt that he would command, as well as deserve, the respect and obedience of all the clergy, both secular and regular. The missionaries earnestly supplicated the Court of Rome for the appointment of a bishop with jurisdiction over all Scotland. Their request, however, was not complied with till after the time of two Prefects, Messrs Ballantyne and Winchester.

It was hoped, at this time, to revive the See of the Isles. The scheme for its restoration was not unreasonable, as the majority of the Scotch Catholics belonged to the Highlands and Islands, where, on account of remoteness and some other causes, the Catholics were protected from the legal penalties which weighed so heavily on their brethren of the Lowlands. In 1634 the restoration of this See was actually decreed by the Congregation of Propaganda. But an incumbent could not be found. A good Irish priest was suggested, with his slight acquaintance with the language and habits of the people was, however, considered an impediment. Father Hugh Sample, of the Society of Jesus, Rector of the Scotch College of Madrid, speaks in forcible terms of the advantages of such an appointment: "I have desired for many years to see a Bishop in the wild regions of the Hebrides to instruct and form the priests, to settle disputes among the Catholics and to administer the sacraments of orders and confirmation; distinguished in his life, his preaching, his manners, his influence, and possessing the same authority as the Bishops in Ireland. I am aware that the scheme is opposed by many from motives of private advantage, or from excess of timidity, but the glory of God, the public good, the custom and the advantage of the Church call for it. I know of no one better fitted for the office than the Prefect of the Franciscans in the Scotch missions, in whom all the characteristics of a good pastor are found. I have sent him and his companions some ecclesiastical ornaments and some alms, and I will do my best, every year, to realize his necessities." The desirable and desired appointment was not yet, however, to be obtained.

Father Ballantyne, the son of a Protestant minister and a convert to the Catholic faith, having qualified himself for missionary duties in the college abroad, came to Scotland in 1649. His selection was of the rarest kind. The coventurers, who had notice of his coming, seized him and confiscated all his books and papers. Of course he was a prisoner; but, ere long regarding his liberty, he set about fulfilling the duties of his office, without any fear of the dangers by which he was surrounded. He had no hesitation in conversing with Protestants, and with great natural abilities, he had perfected himself by superior studies, and was, in consequence, able to contend with the most learned. He did so with eminent success. Gifted with extraordinary suavity of manner, those who were most prejudiced, perhaps chastised by the cogency of his arguments, showed no hostility, while others were convinced and embraced the Catholic faith. Of these were several persons of distinction; among whom was his younger brother, Archibald, who, having at first been a page to the Elector Palatine, rose to be major in the army of the covenanters. He did not long survive his conversion. His death was that of a truly pious Christian.

Father Ballantyne had great difficulties to contend with. Not the least of these was the disorganized state of the missions. For the secular clergy there was no order or regular mode of action. Each priest, ever since the extinction of the hierarchy, was accustomed to do just as he pleased. No one had a special missionary district assigned to him. The whole country, so far as the mission of each priest and the clergy, in consequence, endeavoring to extend their labors to every place, nowhere produced satisfactory results. It was impossible for them to administer regularly the sacraments, or effectually impart instruction. In cases of severe sickness, it was not known where to find them. Several of them would arrive, at once, at the house of a comparatively poor man who could scarcely afford to entertain even one. Under such circumstances, what was to become of their sacred ministrations! It was somewhat otherwise with the regular clergy. They at least owed obedience to the superiors of their respective societies, and thus discipline was maintained. But their discipline was to be guided by the Prefect of the Mission, who was not a Bishop, considerably neutralized their efforts as missionaries.

Father Ballantyne, in order to devise some means for correcting so many evils, repaired to Paris with a view to consult with his Brethren in France. He was so fortunate as to meet with a former fellow-student, a man of ability, Mr. William Leslie, who was of a respectable Scotch family. Mr. Leslie, who was completing his preparation for the ministry at the Seminary of St. Nicholas du Chardonnet, entered warmly into the views of Father Ballantyne. Cardinal Charles Barberini, the Legate to France, was at the time, preparing to return to Italy. He was anxious to secure the services of a Scotch priest to conduct the education of his youthful nephew, Father Ballantyne recommended Mr. Leslie; and, at the same time, imparted to the Legate his purpose of having a representative at the court of Rome who should have charge to attend to the interests of Scotch missions. The Cardinal took a favorable view of his plan and promised to support it at Rome with all his influence. Mr. Leslie at first objected to the arrangement, on the ground that the office which was proposed for him would divert his attention from the service of the mission. He soon, however, yielded to the persuasions of his friend, who represented to him that it would best serve the cause they had at heart, to accept the Legate's offer. It would not only secure to him a respectable maintenance and honorable position in the Holy city, but, at the same time, the

countenance and support of the eminent Cardinal Mr. Leslie, accordingly, proceeded to Rome in the suite of His Eminence; and Father Ballantyne returned to Scotland, accompanied by four of his former fellow-students, Messrs Walker, Lumden, Clighton and Smith.

TO BE CONTINUED.

THE DANGER BEFORE US.

We have already alluded to the importance of housekeepers paying more attention to the kind of baking powder used in leavening their bread. This is a matter to which we cannot draw attention too often, because it is something which involves the most serious consequences to the general body of mankind. Temperance apostles tell us—and there is ample foundation for the statement—that there is disease, both moral and physical, in the intoxicating cup; and in the same way there is disease, slow perhaps, but certain, in the lime and alum leavening agents employed in many of the homes on this continent.

No punishment is too severe for those manufacturers who place these poisonous alum and lime baking powders before the public with the assurance that they are pure and wholesome articles. In the belief of the truth of such statements such baking powders are largely used in the preparation of food, and in this way the poisonous ingredients are taken into the system without a suspicion of their presence. By and by comes spasm of head, ache, disease in the stomach, loss of appetite, a fluttering of the heart; the child is seized with an apparently causeless cough. The coating of the stomach is destroyed, perhaps one of the vital organs is rendered almost useless; the kidneys are attacked with Bright's disease. The health of the child is irreparably broken down; the adult becomes a chronic invalid. These are the doings of the modern cheap baking powder that is composed of lime and alum, or that contains sulphuric or phosphoric acids.

In view of these facts surely all housewives should exercise the care that is, we know, now exercised by some in the selection of a proper brand of baking powder. She who does not do so, whether the neglect is the result of ignorance or recklessness, cannot free herself from the responsibility for the health, perhaps life, thereby endangered. No housewife need be ignorant of the quality and composition of the article which she uses to leaven her bread, biscuit and cake. The official reports of the government chemists, who are certainly unprejudiced, have been published and show very clearly the quality and strength of all the baking powders in the market. The Royal Baking Powder, which is accessible at every hand, is reported absolutely free from lime, alum, phosphoric acid, or any injurious ingredient. It is further stated by the most eminent authorities on food hygiene that food leavened with it is more wholesome than when raised by any other means. It is use therefore to be commended. It is to be regretted that no other baking powder, when there are so many in the market, some of which will find their way into use, is free from all of these substances. The official analysis assure us, however, that all except the Royal contain either lime or alum. The housekeeper who regards the quality of her bread, should not only order the Royal, but make personal examination to be sure that no other brand is sent her in its place.

INGERSOLL AND LIBERILITY.

FATHER WALWORTH EXPLAINS WHY SOCIETY TOLERATES THE GREAT INFIDEL.

In the course of a recent sermon on "Ingersoll and Liberty," delivered by Rev. Clarence A. Walworth, in St. Mary's Church, Albany, N. Y., the reverend speaker discussed as follows the tenets and teachings of the infidel socialist:

Ingersoll, he said, is an apostle. An apostle of what? An apostle of Christianity or of revelation? No. He is an apostle of liberty. He looks upon it all as superstition. Religion is the tie that binds man to God, his Maker. Ingersoll denies all such ties and all duty to God, for he holds that we can have no knowledge of such a Being. Is he an apostle of virtue? No; for he says that "without passion there is no virtue, and that the really passionate are the virtuous." Is he an apostle of duty? No. He sneers at the Christian poets because, as he says, "they felt the responsibility of perpetual duty." He repudiates duty from all the passions, which must not recognize any rule. And, therefore, he quotes with approbation the language of George Eliot: "Love does not say 'I ought to love'; it loves. It does not say 'It is right to be pitiful'; it pitiful. Justice does not say 'I am bound to do just'; but feels justly." Is he an apostle of purity? No; for he says: "The nude in art has rendered holy the beauty of woman." Is he an apostle of morality? No; for he says: "Of course there is no such thing as absolute beauty or absolute morality." Mr. Ingersoll is looked upon by his disciples as a deity. But what is a genius? Let him speak for himself: "Genius is the spirit of abandon; it is joyous, irresponsible. It moves in the swirl and curve of billows. It is careless of conduct and consequence. For a moment the chain of cause and effect seems broken. The soul is free." In (See Ingersoll on "Art and Morality," in the *North-American Review* for March). Now we know what liberty is accorded to Robert G. Ingersoll. It is only justice to Mr. Ingersoll to say, that his principles agree with those of a celebrated American preacher whose foundation doctrine of morality was "Hearts above heads." He might very well have added also, "Heads above heads." Was it at all wonderful above heads? By many, Henry Ward Beecher and Robert G. Ingersoll met on the same platform, warmly shook hands together, and returned each other with praises. God save the country from such apostles as these!

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What a world of meaning this statement embodies. Just what you are looking for, is it not? Putnam's Painless Corn Extractor—the great sure pop corn cure—acts in this way. It makes no sore spots; safe, acts speedily and with certainty; sure and painless, without inflaming the parts; painless. Do not be imposed on by imitations or substitutes.

I did say, however, that Colonel Ingersoll is an apostle. An apostle of what? What is it that makes him so well known through the country? What is it that distinguishes him from other orators and rhetoricians? Why are the newspapers so full of his name? Why do people flock to hear him as a rare wonder? It is easy enough to give specious reasons for it, which, nevertheless, every one knows to be false. It is not his genius, not his oratory, not his lofty sentiments nor his very imagination. It is because he is the foremost apostle of infidelity; because he denies God, and takes fearful liberties with His holy name; because he is foremost in the lists as the enemy of Christianity and of all religion. Men go to hear him as they would go to hear a rattlesnake hiss or snake his rattle. There is for most men an attraction even in that which makes them shudder.

I am perfectly well aware, my dearest brethren, that I and others who think with me will be accused of a want of liberality. It will be said that I am opposed to liberty of thought and to a freedom of action which constitutes a necessary liberality in society, necessary for man of religious beliefs as well as for others. Let us turn back to the subject of our text and see if this be so. When our Lord said to certain believing Jews that if they continued in the truth it would make them free, some of those present misunderstood Him. In reply they asserted their political and social liberties. "We are the seed of Abraham," said they, and have been slaves to no man; and our Lord immediately explained that He was speaking of moral liberty, that liberty to think and act which conscience gives us. "Whoever committed sin," said He, "is the servant of sin." Sin and error do, indeed, in one sense, give a larger liberty. They make men feel freer to do what they please without restraint of conscience. But this is doing, where the only slavery is one's own passions. The knowledge of truth claims our obedience. It leaves us no freedom to advocate falsehood, no liberty to think wrong, no liberty to do wrong. Before the knowledge of truth comes, ignorance may be pleaded in excuse for error or wrong doing. The ignorant man feels more free, to do more license and that, indeed, innocently. The moment, however, that ignorance disappears, this factitious liberty is lost also. Liberty, that is true liberty, is freedom to think what is true, license to do what is right. Reason and conscience are given us as guides, and the heart is bound to follow, not to lead.

When we have no true idea of liberty we can have no true idea of liberality. A liberal mind, that is, one which, being well instructed, is also free from passion and bigotry, will always be ready to make allowance for error in a sincere mind; for such error is not willful. A sincere mind will never cultivate error or avoid the truth in order to escape the rebukes of conscience. A liberal mind will be ready to admit excuses for evil doing, where the evil does its ignorant of the evil which he does, and more especially where he is misled by a false conscience, and provided conscience has not been darkened by his own evil habits. A liberal heart will lead us to be kind and friendly to those who are in error, so far as this does not help to spread the error; but error can never be placed on the level with the truth. The heart is bondage to darkness and sin; the other is true light, real liberty, and an alliance with order, law, a high sense of duty, and an abiding peace of conscience.

There is, unfortunately, in the country a false code of moral, which is very prevalent and spreading every day. According to this code, truth is of very little account. It gives us a right to think what we like, to do as we please, and to change them according to circumstances. Truth is no longer honored as an immutable principle, the true object of reason and the law of conscience. Reason no longer presides as the great guide of our minds. We are bid to follow our hearts, which are better guides than the heart itself. It is ignorant of all things is held to be an old and exploded maxim. On the contrary, its voice is the voice of a mother. Its attractions are whispers of the angels. Duty, on the other hand, is presented to us as a cruel stepmother, with no thought of our happiness. The heroine in a popular novel is made to exclaim in a circle of applauding companions, "I hate duty." Give me love! It is very easy to see that the liberty to think and act obtained in this way is nothing but unbridled license, and that all morality must sink beneath it. Under it, of course, religion has no place. It breaks every tie that binds us to God.

For Ladies Only.

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