



CATHOLIC CHRONICLE.

VOL. XXVIII.—NO. 29.

MONTREAL, WEDNESDAY, FEBRUARY 27, 1878.

TERMS:—\$2 per annum in advance.

SCOTCH CONVERTS.

That the Church has made much progress of late in Great Britain, all people must admit. In illustration of this we find the following in an exchange:—

An English non-Catholic organ has pointed out that within the last few years there have been contributed by Scotland to the Roman Catholic Church, among others, the Marquis of Bute and the young brothers of the Marquis of Lothian, the Duchess of Buccleuch, a Dowager Duchess of Argyll, and the Dowager Marchioness of Queensbury and Lothian. And that in June, 1876, there were 238 Roman Catholic chapels, with 248 priests, who had under their spiritual care 320,000 souls, composed chiefly of Irish, dwelling for the most part in the larger towns, such as Glasgow and Dundee. The Episcopal Church, in contrast with this, only musters 73,200 worshippers.

THE CRIMEAN WAR.

Just now when war may break out between Russia and England any day, the following statistics may be of interest. It will be odd, that if after all the sacrifices of blood and treasure were made twenty four years ago, Russia should now gain more than the ends for which all those sacrifices were made:—

During the Crimean campaign of one year and a half 341,000 men were buried in the district of Taurida, which includes the Crimea. The Russians lost 170,000 soldiers; the British, French and Turks, 178,000; there were 15,000 Tartar victims. Of this total 324,000 were interred in the Crimea, including 210,400 in the neighborhood of Sebastopol. Those killed in battle were but 30,000, and allowing an equal number for the losses from wounds, 281,000 must have succumbed from disease. The deaths of sick persons sent away from the seat of war were about 60,000 which makes the number of dead from the Crimean campaign alone over 401,000.

CARDINAL McCLOSKEY ON THE POPE.

On Sunday, November 23, 1875, Cardinal McCloskey delivered the following eulogy upon the Pope, at the service in St. Patrick's Cathedral. The cardinal said, in summing up the character of the Holy Father:—

No one could come within that holy presence without being struck with reverential awe. A radiance seemed to go forth from the Holy Father's countenance that lighted up the scenes around him. A melody was in his tone that went to the hearts of all. He stood in his captivity greater than all the princes or potentates of this world. There was that belonging to him which showed that he was divinely appointed to be Christ's vicar on earth. He seemed to feel himself the tender father of his flock, and this tender feeling extended to all mankind. When he felt compelled to rebuke those who were inflicting so much injury on himself and the Church there was pity in his tones, and a wish that they might be converted from the error of their ways. This chosen one of God had, almost from the beginning, to bear a crown of thorns, and to bear, with Christ himself, his cross up the hill of Calvary. Yet, amid all, he bore himself with a modest, calm serenity that was almost cheerful. His paternal heart had been wrung from day to day by seeing priests driven from their flocks and the persisting and unrelenting hand of irreligious power rising to choke the life out of the Church; and the benevolence on his countenance would have long since been extinguished had it been in the power of man to do it.

SUNDAY CLOSING IN IRELAND.

The Bill for closing the public houses of Ireland, on Sunday was read for the second time in Parliament on the 16th of January, and called forth a brisk debate. Mr. Brookes, M.P. for Dublin, opposed the Bill. He said he had examined the memorial to the Chief Secretary, which was alleged to represent the feelings of the Irish people. It appeared that out of 182 peers only 12 signed that document, and that out of more than 4,000 Justices of the Peace only 1,434 could be induced to append their signatures. Of the 2,578 medical men in Ireland, only 1,190 signed the memorial. The names of some gentlemen appeared three times in different parts of the memorial—first as Poor Law Guardians, secondly as magistrates, and thirdly as town councillors. With regard to the clergy, he said that the Catholic priests of the city of Dublin were not in favor of the Sunday closing movement. It was their opinion that if this Bill were enacted the evils that would result from law-breaking and the opening of unlicensed houses would greatly predominate over the good that would undoubtedly result to certain individuals by the passing of the measure. The workmen were also opposed to the Bill. Mr. O'Sullivan, of Limerick, also opposed the Bill, declaring it to be unpopular. On the other hand, strong speeches were made in favor of the Bill. The O'Connor Don said that 60 public meetings had been held in Ireland to adopt resolutions in favor of the Bill; a deputation from 2,000 workmen had urged its passage on the Chief Secretary; a memorial had been presented, signed by nearly 10,000 persons—magistrates, professional men, clergymen of all denominations, Poor Law Guardians, and members of Town Councils—all in favor of the Bill; and it was a suggestive fact that about 2,500 parochial Catholic clergymen, the signatures of 1,200 were to be found attached to the memorial. Besides, while they had 75 Irish members of Parliament supporting the Bill, their opponents could only muster 11 against it. Judging from the arguments used in this interesting debate, we think the Sunday Closing Bill will pass.—*Pilot*.

RUSSIA'S FUTURE.

TRANSFER OF THE RUSSIAN NAVY TO THE BLACK SEA.

We understand, on the best of authority, that the question is under discussion at St. Petersburg of transferring the naval power of Russia from the Northern seas to Nicolaeff, Sebastopol or some other port in the south. For some years past the authorities have recognized the difficulty of maintaining an efficient iron-clad fleet at Cronstadt, which, for six months out of the twelve is surrounded by ice, and they have only waited for the ripening of the Eastern question to give the project serious consideration. The time is now felt to have come when the opening of the Dardanelles to the squadrons of Russia may be looked upon as a certainty and two points will in consequence be brought under immediate discussion—the first as to the selection of the harbor in the Black Sea and the second as to the extent that Cronstadt shall be dismantled of its present exclusive naval power a strong feeling exists in favor of restoring Sebastopol to its former colossal proportions, but on account of the ruins which incur the harbor and the liability of the port to be severed from the mainland, many members of the St. Petersburg admiralty regard the project with disfavor. At the same time the inconveniences of Nicolaeff are fully recognized, and both Odessa and Kertch are, so far as the dockyards are concerned, considered to be altogether out of the question. An impression prevails that Sebastopol will be the port selected as the headquarters of the naval power in the south; that some point will be chosen near the mouth of the Danube to answer the same purpose that Kertch does to the River Don, and that a strong naval station will be established at Batoum, the acquisition of which is, regarded in official quarters as being beyond doubt.

THE CHURCH IN IRELAND.

We take the following from the Catholic Sentinel:—

"The province of Armagh contains nine archbishops and bishops, three hundred and fifty-one parishes; nine hundred and fifty-four curates; and eight hundred and five churches and chapels. Of Houses of Religious orders, there are 16 for men and 52 for women. The province of Dublin comprises five archbishops and bishops, one hundred and eighty-seven parishes; eight hundred and sixty-three priests; four hundred and eighty-five churches and chapels, and one hundred and fifty-five Houses of religious orders. The province of Cashel comprises eight archbishops and bishops; three hundred and thirty-one parishes; nine hundred and fifty-one priests; seven hundred churches and chapels; and one hundred and thirty-nine Houses of Religious orders. The province of Tuam comprises seven archbishops and bishops; one hundred and ninety parishes; three hundred and eighty-four priests; three hundred and eighty-seven churches and chapels; and fifty-three Houses of Religious orders. Thus there are in all Ireland twenty-nine archbishops and bishops; three thousand four hundred and fifty priests; two thousand three hundred and seventy-seven churches and chapels; and four hundred and twenty-nine Houses of Religious orders.

PROTESTANT OPINION OF PIUS IX.

Out of a great number of Protestant testimony as to the worth of Pius IX. we select the following as a sample:—

Pius IX. would have been false to his trust, false to the hereditary and traditional rights and policy of the Church, if he had not defended his title to secular authority as well as spiritual dominion; he was bound to keep the sacred patrimony of the Church unimpaired to the last moment and in yielding his secular authority to superior force he maintained his dignity as a sovereign.

There is a good deal of cheap depreciation of the Catholic Church in this country, where it takes its modest place as one of the many sects into our population is divided; and when anything is done to curtail its power or checkmate its influence in Europe people here rejoice only because they fail to see that there the Catholic Church has functions and pre-eminence duties that are not called for and would be utterly impossible in this democratic land. The only real resistance to the ambitious and heartless designs of the ruling classes there, who rule for their own interests and not for those of their subjects, is the Catholic Church. It is the protector of the common people. It is the one strong barrier to the designs of ambitious courts and kings. It is an ever-present influence in behalf of peace and order and morality, and the social virtues without which modern society would crumble into chaos. Its visible sceptre is still feared by sovereigns. In fact, the Church has usually presented just this element of antagonism to unscrupulous secular authority. Through the middle ages it was the friend and protector of the people against kings and nobles. It checked courts and set its foot on the neck of emperors in behalf of the common people who looked to it for safety.—*N. Y. Evening Express*.

THE POPE AND THE NEGROES.

The Rev. M. W. Taylor a colored man, and a clever Episcopal clergyman of Cincinnati, preached there the other day on the death of the Pope and the work of the Catholic church in behalf of the colored people. He said:—

Plus the IX. began for the colored race a movement calculated to excite profound gratitude in them. During the civil war he gave his whole energy to devising means for ameliorating the con-

dition of the American slave. "When freedom was proclaimed to our race," added Mr. Taylor, "the Pope ordered Archbishop (now Cardinal) Manning to select 300 of the best and brightest colored youths he could find and place them in the best college in the world, for the purpose of preparing them to lift up our race from the depths of ignorance and degradation to which slavery had plunged us. And to help on this work, he added to the sums taken from the revenues of the church frequent and liberal contributions from his own private means. The Sisters of charity have gone even to the back towns and the five points, and have accomplished wonders in the works of elevating our race. We ought to proclaim on the wings of the wind that we know these things and appreciate them. And then let our Protestant brethren command—as they may—the same gratitude from us by banishing from among them the prejudice that exists toward the black man."

A PROTESTANT BISHOP ON CATHOLICS.

The Methodist Bishop of Boston delivered the following remarks to his congregation respecting Catholics and their worship:—

"I have a great deal of respect for Roman Catholics and the Roman Catholic Church, and the feeling becomes stronger as I grow older. I do not think we can afford to criticize Catholics until we display at least equal zeal in the service of the Master. Who are they whose feet go clattering by our houses these cold winter mornings before daylight? Who are they who fill their churches to worship God while we are in our beds? Who throng our streets, prayer-book in hand, with reverent faces, eyes, and perhaps with as reverent hearts as any of you bear? They are zealous, faithful Catholics, who believe in the truth of their Church, and feel that through it alone they can worship the God whom they fear and love. To what church do those self-sacrificing communities belong, that toll from morning until night for the good of God's people? Who are these who come here from foreign lands, poor and strange, with nothing but a spade, and have erected temples of worship that put us to shame? Isn't the poor servant girl, who lays a tithe of her earnings on the altar of God, sincere in her belief, and will she not find favor in God's eyes? There was a paragraph in the *Christian Advocate* the other day which made me blush when I read it. It stated that in New York City the Catholics have church property to the value of more than eleven millions of dollars, a greater sum than the value of all other church property, except that owned by the Episcopal Church. These are the people who fill their churches three or four times every Sunday with different congregations. These are the people who, sixty years ago had but three churches in New York, and are now filling all Protestant cities and towns. What right have we to complain that it is so? Why should we abuse them because their churches crown the noblest eminences in the land? Let us possess ourselves of those virtues and qualities which they have in a stronger degree than we, and those added to what we already possess will put us in a position where we may have a right to criticize their action." Brave words these for a Protestant Bishop! Let every Catholic who is ashamed of the Church into which he was born read them and blush that he has failed to see in it the goodness and greatness which have wrung such praises from one who is without the fold.

HELL.

The question has been asked, why we have not given more attention to the discussions about hell that have been going on amongst Protestants. The answer is simple: Belief in the existence of hell involves that of the devil, and above all, of Almighty God. Deny the one, and you inevitably deny the truth and existence of the other. If there be no hell, there can be no devil, and if there be no devil, there is likewise no God. It is a remarkable and indisputable fact that every age and country has existed a belief in an evil spirit, from whose malignity protection is necessary. The existence of an evil spirit, and a place of future rewards and punishments, is not an idea that results from education but from that primitive tradition of truth that has not yet been eradicated from any people, however degraded.

Whence came the words "devil" and "hell"? Who first conceived the ideas? At what time did they not exist, and how did their discoverer manage to convey to others what he meant by his newly coined words, and why did they become terms so fascinating as to be used as oaths in every day usage? Whence originated the term "damn," that the swearer loves so much? Why not some other word of imprecation? These words existed long before the Bible; their introduction cannot be said to have originated from a Christian "superstition." Their synonyms are to be found even in the Chinese and other languages in which missionaries have had difficulty to find an adequate term to express all the ideas. Whence now, and when originated the ideas regarding Satan and his realm? And are not these ideas prevalent not only among men in Christian countries, but even among the rudest heathen?

But it is needless to discuss the question. It is, with Catholics, not a matter of opinion, but of knowledge; of knowledge, because it is consonant with the declarations of their conscience, and, above all, because Almighty God has declared it through His Church, to whom He has committed the interpretation of His revelation. It is, therefore, not an open question. Catholics know that God, the Supreme Truth, can never lie, and knowing this, they believe with the belief that is, not of opinion, but of absolute knowledge. They know the devil, and hell to exist, because they know that God exists, and that He has revealed it. Those who comfort themselves with the idea that Satan and hell are figments, have already denied, or are on the broad road to deny, the existence of God Himself, and to place themselves among those to whom the Psalmist referred, when he said, "The fool hath said, in his heart, 'There is no God.'"

PIUS IX. AND THE GREEN FLAG.

That the late Pontiff had a warm affection for the Irish, and a hearty sympathy with their national aspirations, may be inferred from many acts of his life. We select the following conspicuous instance:—

In 1839, after the occupation of Romagna and the Legations, Cardinal Wiseman was very desirous that a great demonstration should be made by the British Catholics in Rome as a protest against the action of the king of Italy, and the approval given to it by Great Britain. The Cardinal wrote to Dr. Kirby, President of the Irish College in Rome, and Monsignor Tablor, whose office was to introduce the English deputation, also called on him to urge him and his to share as British subjects in the coming demonstration. Kirby, who thought that he and his Irish professors and students had no reparation to make as British subjects, objected decidedly to having any share in the matter. There was great indignation on the part of Monsignore Tablor, and an irate letter was written by the Cardinal. Whereupon Dr. Kirby called upon the Holy Father and represented to him that neither he, nor his, wanted to march through the streets of Rome beneath the British flag, as they had a flag of their own, a great deal older and dearer to themselves. The Pope was amused. "By all means," said he, "get your own flag; let Rome see it! Here was a stomacher for poor Tablor. How could he introduce Dr. Kirby and his men on the morrow? Early in the morning, however, an officer from the Vatican brought to the Irish College a document appointing Dr. Kirby First Chamberlain to His Holiness, and thus giving him precedence over Monsignore Tablor. So the Green won the day, and at Rome there were hearty cheers for Pius Nono. The Pope laughingly remarked, as he looked on the green flag and enjoyed the happiness of the Irish Jews *non contaminati Samaritanis*, "The Jews hold not intercourse with the Samaritans."

A GOOD STORY SPOILED.

A "revelation" of thrilling interest to the inmates of the nursery, and the coffin-visaged divines who weekly denounce "Jesuit intrigues" and Papal despotism, has recently been brought to light and started on its rounds by the *Chicago Tribune*. The story relates to an Italian exile, one Francesco Urgos who pretends to have been an officer in the noble army of Gribaldi, a member of a wealthy and aristocratic family, and to have been disowned because of his refusal to enter the priesthood. For some time past it appears that he has been professor of languages in some of the Michigan universities. He is now blind, and is engaged in peddling a book of his own composition. It is entitled "Thrilling Incidents in the Political Life of an Italian." The book is a curiosity, inasmuch as every page refutes the preceding one. The Jesuits, he asserts, blinded him with poison in order to deprive him of some documents in his possession disclosing their intrigues. A highly wrought and sensational description is given of what the Italian revolutionists found in the cells of the Inquisition on entering them; skeletons in untold number, the remains of thousands who had been tortured to death!

Of these victims, thirty were found alive among whom were five bishops, one of whom was "without doubt, Bishop Rese, of Detroit." A minute description of the atrocities perpetrated on victims is given, particularly Bishop Rese, whom, the writer avers, he found in the house of an Italian in Rome, lying helpless on a bed, unable to speak above a whisper. Unfortunately, however, for the author of these "Thrilling Incidents," and that portion of the community who are ever willing to be gulled in anything having reference to the Church, the book bears its own refutation, and the *New York World* is uncharitable enough to make the "revelation." It disposes in the following summary manner of the Sizzor and his book, every word of which the *Tribune* endorses as follows:

"Signor Urgos is forty-five years old. He was, therefore, about seventeen at the time of the Roman Republic. He can hardly have 'studied theology' before that time; it is not likely that after all these things that he saw he would even oblige his mother, studying it. Having been an officer in the army of Gribaldi, it must have been before he lost his sight, so that he has been poisoned and robbed by Jesuits within the last fourteen or fifteen years. This could hardly have been done in the United States, or in Italy under the rule of the House of Savoy, without some little scandal being aroused. Besides, having taught the modern languages in several Michigan colleges, he must have been in this country for some years, so that the period of his persecution must have been between 1863 and 1870, a time when victims of the Jesuit inquisitors would have been as a tremendous premium in Italy. We really do not like to stop the sale of Signor Urgos' book, but we fear that he is wandering through the mazes of history piloted by an inadequate dog."—*New York Tablet*.

LIBERALISM AND PERSECUTION.

A few weeks ago we published in this journal an account of the state of things in several republics of Central America where the persecution of the Catholic Church has become chronic in most South American States, the case is not better. For an illustration, let us go to the Northwestern Republic of Ecuador. Until the assassination of its martyr President, Don Garcia Moreno, two years ago, the government was thoroughly Catholic and the people as happy and prosperous as any nation in the world. Since then, however, a "Liberal" clique had got into power, and they are doing their utmost to oppress the Church.

The 8th of September is the anniversary of the revolution by which the country was severed from Spain sixty-five years ago. On that day last year the governor of the province of Guayaquil requested the Archbishop of the diocese to have a "Te Deum" sung and a solemn Mass celebrated in honour of the event. The prelate replied that he would be

happy to do so in honour of the Nativity of the Blessed Virgin that day. Thereupon the governor asked to have the celebration appointed for the 9th of September. "On that day," the Archbishop replied, "the Church celebrates the feast of the Sacred Name of Mary." The governor then orders the political celebration to take place on September 9th, at 10 A.M., and the feast of the Sacred Name of Mary be appointed for another day. The courageous prelate resists, and in his reply to the governor's message, says:

"How could I direct priests to sing hymns of joy at a time when the Church in Ecuador is mourning over vexations inflicted on her, and the exile of her revered prelate, Mgr. Mañá. The Almighty cannot accept expressions of thanks for events that have unfortunately been at ended only with insults offered to God, persecution inflicted on His Church and the ill-treatment of her ministers. Besides, the government must remember that since I entered upon my office in 1870, I have never allowed a 'Te Deum' to be sung in celebration of political events." What was the answer of the governor? Argument he had none to offer, and so he confined himself to ordering the revenue of the clergy to be attached, and their salaries to be stopped, so as to "teach those citizens of Ecuador a different lesson, who style themselves prelates of the Church and refuse obedience to the sovereign will of the people." The *Estrella de Panama* does not tell us the name of this worthy governor, but his argument is identically the same as the one on the ground of which his march has been persecuting the Church in Prussia these six years. Meanwhile the country is going to the dogs—its prosperity has subsided, its credit is extinct; but the persecutors manage to fatten their nests at the expense of the Church, and that is sufficient consolation for them. But it will be a bad day for them when the people will ask them for an account of their stewardship.—*London Universe*.

WHAT IS THE POPE?

HIS DIGNITY AND AUTHORITY SET FORTH BY THE FATHERS OF THE CHURCH.

For the benefit of many readers, whose attention will be directed at this moment, perhaps for the first time, to the Papacy, we reproduce a summary of the dignities of the Successor of Peter. This summary was prepared by St. Francis de Sales, Doctor of the Church and Patron of Catholic Journalists.

Most Holy Bishop of the Catholic Church—Council of Soissons, of 300 Bishops.
Most Holy and Blessed Patriarch—Ibid, t. vii, Council.
Most Blessed Lord—St. Augustine, Ep. 95.
Universal Patriarch—St. Leo, P., Ep. 62.
Most Blessed Lord—St. Augustine, Ep. 95.
Universal Patriarch—St. Leo, P., Ep. 62.
Chief of the Church in the world—Innoc. ad P. P. Council. Milevit.
The Bishop Elevated to the Apostolic Eminence—St. Cyprian, Ep. 3. 12.
Father of Fathers—Council of Chalcedon, Sess. III.
Sovereign Pontiff of Bishops—Ibid. in prof.
Sovereign Priest—Council of Chalcedon, Sess. xvi.
Prince of Priests—Stephen, Bishop of Carthage, Prefect of the House of God and Guardian of the Lord's Vineyard—Council of Carthage, Ep. to Damasus.
Vicar of Jesus Christ, Confirmer of the Faith of Christians—St. Jerome, prof. in Evang. ad Damasum.
High Priest—Valentinian, and all antiquity with him.
The Sovereign Pontiff—Council of Chalcedon, in Epist. ad Theodos. Imper.
The Prince of Bishops—Ibid.
The Heir of the Apostles—St. Bern, lib. de Consid.
Abraham by the Patriarchate—St. Ambrose, in 1 Tim. III.
Nechisdech by ordination—Council of Chalcedon, Epist. ad Leonem.
Moses by authority—St. Bernard, Epist. 190.
Samuel by Jurisdiction—Ibid. ib, et in lib. de Consid.
Peter by power—Ibid.
Church by unction—Ibid.
The Shepherd of the Fold of Jesus Christ—Ibid. lib. II, de Consid.
Key-Bearer of the House of God—Ibid. c. viii.
The Shepherd of all Shepherds—Ibid.
The Pontiff called to the plenitude of power—Ibid.
St. Peter was the Mouth of Jesus Christ—St. Chrysost. Hom. II, in Div. Surre.
The Mouth and Head of the Apostleship—Orig., Hom. IV, in Math.
The Cathedral and Principal Church—St. Cyprian, Ep. 17, ad Corneli.
The Source of Sacramental Unity—Ibid. Epist. III. 2.
The Bond of Unity—Ibid. ibid. IV. 2.
The Church where resides the chief power (*potentior principatus*)—Ibid. ibid. III. 8.
The Church the Root and Mother of all the others—St. Anselm, Papa. Epist. ad omnes Episc. et Fideles.
The See on which our Lord has built the Universal Church—St. Damasus, Epist. ad Univ. Episcopos.
The Cardinal Point and Head of all the Churches—St. Marcellinus, R. Epist. ad Episc. Antioch.
The Refuge of Bishops—Conc. Alex., Epist. ad Felice. P.
The Supreme Apostolic See—St. Athanasius.
The Presiding Church—Emperor Justin, in lib VIII, Cod. de Sum. Trinit.
The Supreme See which cannot be judged by any other—St. Leo, in Nat. SS. Apost.
The Church set over and preferred to all the others—Victor d'Ulig, in lib. de Perfect.
The first of all the Sees—St. Prosper, in lib. de Ingrat.
The Apostolic Fountain—St. Ignatius, Epist. ad Rom. in Subscript.
The most secure Citadel of all Catholic Communion—Council of Rome under St. Gelasius.—*Catholic Review*.