

The Catholic Record.

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

VOLUME 11.

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Catholic Record.

London, Sat., Sept. 21st, 1889.

EDITORIAL NOTES.

It is asserted in a cable despatch that eight thousand Czechs in Vilna have left the Catholic Church to join the Greek Church. If the report be true, which is not likely, their action is probably under despotic compulsion by the Czar.

It is stated that Cardinal Lavergie will shortly appeal in the name of Pope Leo XIII. to the nations of Europe, to purchase from the Turks the holy city of Jerusalem and sufficient of the country round about to form a small province, the perpetual independence and integrity of which shall be guaranteed. The successful carrying out of this project would certainly be one of the greatest triumphs of the Catholic Church, and the infidel press fears lest it may bring back to the Church many who are now alienated from it, and that it may lead also to the restoration of the Pope's temporal power.

The Rt. Rev. D. J. O'Connell, Rector of the American College at Rome, will accompany the Papal delegate to the centennial celebration of the establishment of the Catholic hierarchy of the United States, which will be held in Baltimore in November. About six months ago he was selected by the prelates of the Baltimore Province to succeed the Right Rev. John J. Keane, the rector of the Catholic University, as Bishop of Richmond. The Pope did not approve the selection, it is said, because he desired Mr. O'Connell to remain in Rome. The Monsignor is highly regarded by the Pope.

A New York paper says: "The city pastors who resumed their work yesterday, preached to strangers and to a large extent, to empty pews. The length of the summer vacation in fashionable church circles appears to be increasing. In this rapid age people seem disposed to try to get within a few months annually enough religion to last for the whole year."

It was to be expected that when the Scripture came to be interpreted on the principles of private judgment, that the commandments of God should share the fate of the revealed doctrines, and that people should put a lax interpretation upon them. Thus, "Remember to keep holy the Sabbath day" is made to mean "pass the day in idleness or recreation."

AN AMUSING incident occurred last year at the New York Chatauqua which is too good to let pass without being recorded. Dr. Henson, of Chicago, was to lecture for Bishop Vincent on "Fools," and the bishop thus introduced him to the audience: "Ladies and gentlemen: we are to have a lecture on fools by one of the most distinguished—" There was a long pause, and the audience, thinking the bishop had finished, roared their delight—after which the bishop added—"men of Chicago." Dr. Henson, who is very ready-witted, then appeared and said: "Ladies and gentlemen, I am not so great a fool as Bishop Vincent—" and an equally long pause ensued, during which the audience applauded vociferously. He then concluded by saying "would have you believe."

In a recent number of the Presbyterian of New York, the Rev. Dr. Henry Van Dyke asks: "Why should we retain in our creed what none of us believe, what all our teachers of theology reject, and what serves only to bring reproach upon our doctrines among them that are without?" Why indeed? But either the creeds or the ministers or both must evidently be far astray. Yet these creeds are admittedly still taught, and it is now admitted that they are taught by ministers who do not believe in their own teaching. The Hebrew Standard says very correctly: "Our pulpits under the new order of things are fast becoming arenas for the display of scientific scepticism and agnostic argumentation instead of religious instruction and comfort." Protestant Christianity has surely become a queer medley when such rebuke can be justly administered by a Hebrew.

CAPTAIN WESSMAN, a Protestant, the leader of the German expedition to East Africa, thus speaks of the success of Catholic missions on the dark continent: "The great difference between the Catholic missions in Equatorial Africa, which are mostly carried on by Frenchmen and natives of Western Germany, and the Protestant missions, which are principally conducted by Englishmen, is that the former lay themselves out for a lifelong exertion of their energies in the malarious climate, while the latter never work among the black heathens

more than a few years. The Catholic missionaries set about their work with a will. They buy the black children, hand them over to excellent teachers, and compel them to go through a course of training which makes useful men of them. The English missionaries only operate upon free people, who soon play the truant, run away, and are lost. I for one prefer the Catholic system, which has thus far produced excellent results." There is another difference between the two methods, of which Captain Wessman speaks as follows: "My opinion is that in paying more attention to these outward features of worship which act upon the senses and not upon the mind alone, Catholic Christianity impresses the negroes much more deeply and lays hold of them more effectively than Protestantism does."

The Toronto Globe has the following sensible remarks on the violent and anti-Christian attacks made upon the Blessed Virgin by Dr. Justin H. Fulton, which were so deservedly rebuked by the Bishop of Chichester, Eng. We doubt, however, the accuracy of the Globe's inference that such men as Dr. Wild and Jas. L. Hughes will regret their equally un-Christian conduct of the past. These men wish to carry far with their wicked element which abuses everything most sacred in Christianity as a means of reviling "Popery." The Globe says:

"How any man can imagine that the interests of Protestantism or religion are to be advanced by such language as Fulton habitually employs—this passes understanding. Violent talk creates sympathy for those against whom it is directed, and prejudices against the speaker even those who wish to agree with him. Our Dr. Wild did the Roman Catholic Church a good turn and damaged his own reputation seriously when he declared that the heges might with impunity go on naming for Jesuits. As Dr. Wild is a man of some sense and not without Christian charity when unexcited, we may safely presume he now regrets his utterances of such furious and shocking nonsense. He and Mr. J. L. Hughes and others who encouraged the notorious Fulton last year will, now that they have cooled off, probably applaud the Bishop of Chichester's statement that sense and decency should be regarded no less in sectarian than in other controversies."

WHILE the anti-Catholic press are loudly accusing the Catholic Church of desiring to subjugate the nations to her sway, it is highly interesting to notice the opinion of sectarians in reference to the relations which should exist between the Church and the State. The Rev. Dr. Byron F. Sunderland, of Washington, D. C., a Presbyterian minister, and a member of the American Sabbath Union, preached a sermon in the above named city which appeared in the Christian Statesman of 27th June. Mr. Sunderland says, in his sermon:

"Nations and kingdoms are to be the servants of the Church with its Bible, its sanctuary and its Sabbaths. Human Governments and races and generations are to be the engineers and the apparatus, the forces and influences through which the Church shall ascend to dominion over the world, and those nations and kingdoms that refuse this grand service to the Church of God shall perish and be utterly wasted."

It appears then that Presbyterians are not at all backward in claiming the supremacy of the Church. The claim of the Catholic Church is simply this: the State is bound by the laws of God, and as the Church is the interpreter of those laws, her voice is to be listened to when she points out the road of morality. It is better to submit to the teaching of an infallible guide than to one whose doctrines are so uncertain that her ministers now declare that her creeds must be changed to suit the times.

The correspondent of the Mail who signs his name "Anti-Jesuit" has unearthed a most dreadful "Jesuit" plot in the township of North Plautagenet. It appears from this correspondent's statement that Mr. Hagar, a Protestant proprietor, is desirous of selling his property in the township, consisting of a grist mill, a saw mill, a woolen factory, "a corner house" and a general store, and for that purpose has been negotiating with Mr. Daoust, a French-Canadian. The proposed sale is declared to be a Jesuit plot to dislodge the Protestant vote of the township by ton, to make an English school an impossibility, and in the end to drive the English population out of the township. The real object of the writer, however, is made visible when he advises Mr. Hagar to sell the property to some Protestant at a less price than Mr. Daoust appears to be willing to pay. This mad scribble thus concludes his raving epistle:

"Doubtless Mr. Hagar wishes to relieve himself of the weight of managing so much business. There is no doubt but Mr. Daoust will pay more than any

English speaking man considers this property worth. But consider what the end will be. A decrease in value of property held by English-speaking men that has seldom seen a parallel."

One would think that if the consequences are to be so dire, the patriotic Protestantism of the writer would induce him to offer Mr. Hagar a price for the property equal to that offered by Mr. Daoust, thereby nipping the conspiracy in the bud. It is by such drivals as this letter of Anti-Jesuit is composed of that the fanatics expect to divide Canada into two hostile camps on race and creed lines.

THE "EMPIRE" AND THE ARCH-BISHOP.

Kingston Freeman, Feb. 11.

We publish to day an interesting and opportune letter from our worthy fellow-citizen Mr. John J. Behan, Vice President of the I. C. B. U. in some unaccountable way the appearance of one of our local dailies what professed to be a report of the conversation that took place between His Grace, the Archbishop of Kingston, and the convention of the I. C. B. U., represented by delegates from nearly all the States of the neighboring republic, last Thursday evening.

It was by special request of the convention that the President, the Honorable M. Glennan, that the Archbishop honored them by a visit in their private assembly, to receive their united expression of thanks for the interest he had manifested in their association and the special arrangements he had made for the religious celebration in St. Mary's Cathedral. The one condition required by His Grace was that his interview with them should be strictly private and informal, and that no speech should be expected from him. In the conversation or familiar series of congratulations and exhortations that took place when His Grace, in compliance with the unanimous wish of the convention, was pleased to speak his mind to them, as to Irishmen and Catholics, he had no idea that his fatherly and friendly words should be heard outside the room in which they were uttered. He spoke as an Irishman to Irishmen, as a Catholic Archbishop to Catholics, known to him only by community of faith. Was it to be expected that he should omit to congratulate them on the full freedom of religious action and immunity from insolent retardation and weekly ministerial insult which they happily enjoy in the great republic? or was it to be expected that he should not hold up to their view in lively contrast the miserable condition of things that nowadays exists in Ontario, degrading the name of the Canadian name? We and all eastern Ontario, who have become long since familiar with our beloved Archbishop's plain and straight utterance of truth in matters relating to religion, and our moral and social welfare, might have conjectured with more or less accuracy the thoughts that would arise to his mind and find eloquent expression from his lips on so an interesting occasion.

It appears he ventured to inform those influential gentlemen who had come from the east and west and south of the republic that "only a sixth of the population of the Province is Catholic." By some mischance or mistake, which is not believed to have been intentional, and which Mr. Behan says "might easily be made by a layman filling up his notes from memory and not heeding the difference between the terms 'Catholic' and 'Christian,'" the Archbishop is represented in the report as having used the latter word instead of the former. Whereupon, the editor of the Empire grasped them on the task of ecclesiastical censor and lectures the Archbishop on the policy of moderation that ought to be observed in a mixed community such as ours, claiming at the same time for himself the credit of exemplary observance in this respect, and informing his readers that there are journals and individuals who had to institute his editing vigilance against offence to denominational prejudices. Mr. Behan's answer to the Empire is complete, and we have nothing to add to it. It is incisive, comprehensive, conclusive. But we cannot refrain from offering a little bit of advice to the editor of the Empire.

Would it not be proper for him, before assuming the office of censor over the high dignitaries of the Catholic Church, to ask himself: "Is his dictatorial instruction needed? Is such and such a news paper report, given by a single paper, written by some unknown person, uncorroborated by the report of any other journal or competent witness, so necessarily true in substance and in form of expression that he, the great official organ of the Conservative party in this Dominion, journalistic representative of the government, should absolutely accept it like a revelation from heaven, and proceed forthwith to fasten it as a charge upon the supposed author, and to deliver his bald homilies against a Catholic dignitary of Archbishop rank in the Church and most distinguished Archbishop rank in social and political influences?" Can it be possible that the practised editor of the Empire has not accumulated experience of the inaccuracy of reports, especially on subjects any degree higher than local politics, written by stenographic boys? Has he never witnessed the apologies of editors of newspapers for erroneous statements attributed by their correspondents to public men? Why then unhesitatingly assume the truth of the uncorroborated report in this case? And now, referring to the special credit claimed by the editor of the Empire for his scrupulousness in touching upon subjects that could possibly offend the religious susceptibilities of any section of the mixed commu-

nity in this Province of Ontario, let us hope to be pardoned for venturing to notice how very far the conduct of the Empire falls short of its pretensions in this respect. It came into existence in a critical hour; its birth was laborious; its cradling was costly. Sir John Macdonald and his party know this too well. It is destined to be a bulwark against the daily assaults of the Mail upon the religious and social rights of the Catholic people of this Dominion, which, because Sir John and his party had seemed to be parties to the nefarious policy, had brought disaster upon them in the Province and threatened them with early disaster throughout the Dominion. How has the Empire sought to fulfil its destiny? It was meek and humble for a time. It then set around its agents to gather in the names of subscribers, and the dignitaries of the Catholic Church were most earnestly appealed to aid their subscriptions taken in advance. But when the storm of blatant bigotry was raised by thirteen members of Parliament, a couple of impudent school masters and two or three out of every ten Protestant preachers in Ontario, what has been the course of the Empire? Common sense, Christian charity, provincial right, constitutional law and the supreme voice from the throne, all united in condemnation of the action of the bigots. Has the editor of the Empire employed his pen for the controlling or moderating of anti-Catholic fanaticism? Nothing can be conceived more contemptible than the exhibition he makes of himself, from day to day, in his editorial page. He feels bound, of course, to defend Sir John A. Macdonald's government, and this he does by a daily series of half column and quarter column articles multiplied "ad infinitum" abusing the Globe and Mail by nicknames and catch words, the point of which no one sees but himself, placing those two journals invariably in one vinculum, and with barefaced coolness, and in defiance of notorious facts, styling them both, in every editorial, "the two Grit organs."

Is he equally earnest in displaying his boasted regard for the religious susceptibilities of the 350,000 Catholics of the Province? Hat he no special interest in trampling upon them, we doubt not he would show them fair respect. But the Mail took the front in anti-Catholic warfare; the Globe could not financially permit the Mail to cater the whole breeze of bigotry, and therefore it followed suit, changing its course at times in obedience to the exigencies of the hour; the Empire, believing in the possible success of the warfare of fanaticism, takes its stand upon two stools, and works itself might and main for Sir John A. Macdonald and Conservatism in one column, and for the abolition of the dearest religious and constitutional rights of Catholics in the next. It sustains and applauds the vile, unprincipled creatures who aim at enacting the Canadian penal code against the Catholics of Ontario on the plea of EQUAL RIGHTS, the old Elizabethan plea for confederation, outlawry, hanging and neck chopping of loyal Catholics and Non-Confomists.

Let not the editor of the Empire speak of his respect for the religious feelings of all denominations without subjecting the words, "Catholics of course expected." If he be wise in time, he will keep his article in mind and style, to wit: "the Catholics of course expected," when he shall have danced his dance, his patrons will have to pay for the music. Let him not flatter himself that the Catholic community will stand alone in the day of conflict. The honest Protestants—and they constitute the great majority of the electorate—will be found in one camp with him for the defence of a deity against such fanatics who, on the hypocritical pretence of EQUAL RIGHTS would provoke a religious war, the evils of which, should the day of calamity ever come, no prophet can foretell.

THE "EMPIRE" AND THE I. C. B. U.

Kingston, 10 Sept., 1889.

To the Editor of the Empire:

Sir—In an editorial article of your journal to day you have been pleased to criticize certain remarks erroneously attributed to the Archbishop of Kingston in the report of his address to the Convention of the I. C. B. U., which appeared in one of the newspapers of this city last Friday. Your criticism proceeds on the assumption that the Archbishop delivered a public address, and that consequently the expression imputed to him in the report was intended to offend the religious feelings of the Protestant public. This is not so. His Grace's address, or rather his informal conversation, was delivered to a private company of gentlemen in a close room on the distinct understanding that his remarks were to remain with them alone, and not to go to the public. So much for the charge of intentional offence.

As to the phrase itself on which your complaint is grounded, it is, as every one present on that occasion knows, a mistake of the reporter, doubtless unintentional, but one which might easily be made by a layman filling up his notes from memory and not heeding the difference between the terms "Catholic" and "Christian." His Grace's expression was "only a sixth of the population of this Province is Catholic." The alteration of the last word into "Christian" conveys a meaning which Protestants of all denominations might fairly complain of, but which most certainly the Archbishop of Kingston did not convey directly or indirectly.

As to your further comments about the tendency of His Grace's observations towards the "disruption of the Empire," you may make your mind easy on that subject, since it is well known that there is no Bishop or ecclesiastical of any

grade in this Dominion who upholds more thoroughly and loyally, not through fancy or vapid sentiment, but on the high principles of Christian duty as well as public interest, unswerving allegiance to Her Majesty and the throne, and to her representative in this Canadian land. Not a single word was uttered by His Grace on the occasion referred to that could be anywhere construed in an opposite sense. He did indeed earnestly and fervently exhort the assembled Delegates of the I. C. B. U. from all the States of the great Republic to uphold, and honor, and love the American flag as the symbol of freedom and of glorious protection extended to our creed and race. It is the self same principle of religious duty enforcing loyalty to the sovereign authority of the State, whether republican or monarchical.

I am, sir, yours faithfully,
JOHN J. BEHAN,
Vice President I. C. B. U. United States and Canada.

SPECIAL TO THE CATHOLIC RECORD. CONFIRMATION AND FIRST COMMUNION AT LA SALETTE.

His Grace Archbishop Walsh administered the holy sacrament of confirmation to seventy-six persons, chiefly children, in the Chateau of St. Mary of La Salette, Ont., on the feast of the Holy Name of Mary, the 15th Inst. First Communion was also administered to the candidates on the same day. Six of those who were admitted to share this happiness were adults, who have been converted to the Catholic faith.

For several weeks previously to the date mentioned, Rev. P. Corcoran, P. P., and the Rev. Father Harold devoted themselves to the work of preparing the children for the great occasion, by instructing them in Christian doctrine. The Mass of First Communion was celebrated by His Grace the Archbishop, who was assisted by Rev. James Walsh, of London. Besides the children, a large number of the devout people of the parish also received Holy Communion, after due preparation.

High Mass was celebrated by Rev. P. Corcoran, His Grace being present, assisted by Rev. G. R. Northgroves, Editor of the CATHOLIC RECORD, and Rev. Jas. Walsh as deacons of honor. After High Mass His Grace administered confirmation, and delivered an eloquent sermon on the gospel of the day. He explained that we cannot serve two masters, God and Mammon, because we are created after the image and likeness of our Maker, that we may adore and serve Him, and afterwards enjoy the happiness which He has prepared for those who are faithful in His service. The nobleness of the end for which we are created excludes the services of any other master than the Almighty. Thus when Martha busied herself about many things, our Blessed Saviour said to her "one thing is necessary." That one thing is to serve God, and although we are obliged to pay a certain attention to matters of earthly life, all our acts must be subordinated to the one end for which we are created.

His Grace then explained the intensity of the love of God for man. From all eternity God had man in His thoughts, and had settled upon the mode by which our redemption was effected. The cost of any article is an indication of its value. If, therefore, we wish to know the value of our soul in the eyes of God we must look at its cost: the sacred blood of Jesus Christ shed to redeem us from sin. Our soul is therefore of inestimable value, since its cost is so great, and the end for which God has created us is well worthy of our entire attention.

His Grace then announced that this would probably be the last time he would have an opportunity to address the people of the parish, as the Holy Father had called him to labor elsewhere in the Lord's vineyard. He regretted leaving the diocese of London, the people of which are very dear to his heart, but he must obey the mandate of the Supreme Head of the Church, and bid them adieu, wishing them the choicest blessings of heaven.

The people of La Salette were much grieved to hear of the departure of His Lordship for another diocese, as his name is held in that as in every other parish in the highest veneration, and His Grace is both loved as a father and venerated as a Pastor.

In the evening Vespers were sung by Rev. James Walsh, and a sermon on the Real Presence of Jesus Christ in the adorable sacrament of the Eucharist was delivered by Rev. George R. Northgroves. The sermon was eloquent, forcible and convincing, and was particularly appropriate to the day of first communion.

The choir assisted at Mass and Vespers with great efficiency, under the able leadership of the organist, Miss Louisa Dettiger, and several selections were especially well rendered, among which we may mention "Quid Retribuam."

Besides the clergy already named, the following also assisted: Rev. W. Flannery, P. P. of St. Thomas, Editor of the Record, and Rev. H. Trauer, P. P. of Simcoe.

A Baptist paper, the Christian Inquirer, gives the following statement regarding the condition of religion in Waterbury, Conn.: "It seems incredible, but it is reported as a fact that it was impossible a few days ago to find a Protestant minister in Waterbury, Conn., a city of 30,000 inhabitants, to perform a marriage ceremony. A clergyman engaged in the practice of medicine there very pertinently asks in a card: 'Would it not be well to so arrange vacations that there should be one minister, at least, constantly in a city of this size?' Certainly it would. It is hard to understand how any clergyman will leave his congregation unprotected for when he goes away for recreation."