

The Catholic Record.

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

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The Catholic Record. London, Saturday, January 14, 1893.

The approaching episcopal jubilee of Pope Leo XIII. is arousing the greatest interest among Catholics. Even now pilgrimages to Rome are being organized, and gifts, expressive of Catholic loyalty and reverence, are being laid at the feet of His Holiness. The Protestant world, which has long since recognized Leo XIII. as a statesman whose comprehensive mind has a ready solution of social problems, no matter how intricate—as a *litterateur* of classic diction and of profound thought—as a spiritual ruler of wise precept, and of character as spotless as his casock—as a man, in fine, on whose brow rests the imperishable crown of genius—is gazing intently at the Vatican. At the present he is the most striking figure in the world. No one can behold that pure white countenance, with eyes all radiant with kindness, and the frail ascetic form that but veils the fiery spirit within, without experiencing a feeling of awe. They who are league with his enemies have looked at the spiritualized features of the Prisoner of the Vatican, have come away with the thought, repugnant perhaps to their dearest prejudices, that the man was near to God. Surrounded by enemies, and stripped of his temporal power, he is a more powerful factor in the fashioning of the world's destinies than e'er a prince, whose throne is propped up by military support. He speaks, and over two hundred millions of Catholics hearken to his voice and yield him unqualified obedience, and as foes plot his destruction and predict triumphantly the downfall of the Papacy, the sweet smile, tempered by sadness, must play o'er his expressive face, for he knows that coming years will celebrate the triumph of Christ's Vicar on earth. History repeats itself, and its philosophy penned by man has its source in the Eternal mind. The cause he represents is the cause that bears the marks of nineteen hundred years of storm and conflict. It is the cause that Roman cruelty could not conquer. It is the cause of the Adrians and of the Gregories, whose lips refused to utter the weak word of concession and surrender that would have gained them the favor of tyrannical kings. The past proves what the future has in store for us. We have no fear. We wait only another vindication of the words of our Lord: "Thou art Peter, and upon this rock I will build my Church and the gates of hell will not prevail against it."

The North American Review published in its last issue a very interesting and timely article on Papal Infallibility, by the distinguished Dr. Brandt. We trust that, with its clear and succinct teaching of the Church on this oft-disputed point, it will be the means of removing much prejudice and error from the minds of non-Catholics. Papal infallibility is a supernatural assistance of the Holy Ghost, whereby the Pope is preserved from error whenever he defines a doctrine that belongs to faith and morals. It does not mean inspiration or any faculty inherent in the Pope, which he can call into operation at will; but, on the contrary, it means an assistance external and conditional, which secures that when the Pope decides a point of faith or morals, he shall decide it truly. It does not bestow on him the gift of impeccability. He may, as other men, commit a transgression against the law of God; but when in the exercise of his office, as Pastor and Doctor of all Christians, he defines a doctrine of faith or morals to be held by the Universal Church, he, in virtue of the Divine assistance promised him in St. Peter, cannot err.

LOUIS KOSSUTH, the Hungarian patriot, though bearing the burden of ninety years, is in good health, and is living at Turin. Time was when he predicted for himself another life than the prosaic one he now leads. When his name was thundered in vivas along the sunny shores of the Adriatic, a vision of a kingship of an enthusiastic people must have crossed his mind. Austria, however, aided by Russia, stifled his ambition. There are many who, doubtless, can remember the enthusiastic welcome which greeted him on his arrival in England. He was the idol of a Lon-

don season. His addresses were listened to with the greatest attention by immense audiences. In classic English and with fervid eloquence did he plead the cause of his country, and strive to nerve the arm of England to strike a blow for Hungarian liberty; but his appeal produced nothing but the sympathy and interest that accompany an evanescent popularity.

Some of our contemporaries are loud in their denunciation of certain editors who ventured to rebuke the "venerable" Dr. Douglas for his latest diatribe against Sir John Thompson. We, in all frankness, confess our inability to appreciate either the wisdom or justice of their censures. Courtesy, indeed, should characterize our dealings with our fellows, but we fail to see how discourtesy and a display of bigotry may entitle anyone to the graceful consideration which is bestowed only on gentlemen. The doctor's age may merit respect, but to respect an old man who does not respect himself is a task of exceeding difficulty. We tender him our compassion, and with unfeigned regret do we behold him wasting the remainder of the days which could be employed in a manner more beneficial to his country and more suitable to his calling. He is condemned by even his friends, who are too fair-minded to be misled by rhetoric and bald assertion. Let some of his admirers who are but waiting an opportunity "to catch the doctor in bathing and walk away with his clothes" take warning.

The New York Independent has recently been counting up the number of Protestant Episcopalian Churches in which daily Mass is celebrated. It finds that there are eight in New York city, seven in Philadelphia, six in Newark, N. J., four in Chicago, three in Baltimore, and thirty-three other churches mentioned in a Ritualistic journal. The truthful remark is made that sixty-one parishes are not a very large number out of nearly five thousand, from which we might infer that Ritualistic practices are not very prevalent; but it would appear that such an inference would be quite erroneous. The celebration of a so-called Mass every day is the extreme of Ritualism, and when so many churches have reached this extreme, there must be a very large number where Ritualistic practices exist to not quite so great an extent.

THREE magistrates of Achly, England, sentenced a servant girl to two months' imprisonment for stealing from her master a few cigars, a box of paints and some perfume. Two of the magistrates were clergymen—Canon Beaumont and Rev. C. T. Moore—and the people of the locality, deeming the punishment excessive for a first offence, petitioned the Home Secretary for a commutation of sentence, with the result that the term of imprisonment was reduced to one month. The local press are very severe in their comments on the clerical magistrates as being "usually the most inclined to take an uncharitable view of the sins of frail humanity, though they are not themselves always in the condition of those whom the Master called upon to cast the first stone at the unfortunate sinner whom He that was without sin would not condemn to a severe punishment."

THE MOST REV. ARCHBISHOP VAUGHAN, of Westminster, has appointed several priests, distinguished for their learning, to write for the periodicals in explanation and defence of Catholic truth when it is historically or doctrinally misrepresented by prejudiced adversaries. That they may be better able to attend to this important work, the priests so appointed have been dispensed from parochial work.

The new Know-Nothing society introduced into Canada, styled the Protestant Protective Association, is receiving attention just now from the Protestant editors of the country. It is a genuine dark-lantern concern, the members being either ashamed or afraid to proclaim in public their connection with it. The *Seaforth Expositor*, edited by a Protestant gentleman, says it "may be the means of creating strife and ill-will where only amity and good fellowship now exists. No class or sect in this Province, that we know of, is accorded

either political or civil privileges that it is not rightfully entitled to under the constitution, and it is time enough to organize against aggression when aggression is attempted." These words of our contemporary come from a manly heart. Now that the Protestant press has set its seal of disapproval on the vile importation, it remains to be seen what course will be taken by the Protestant pulpit.

NOTWITHSTANDING that it was recently announced with a great flourish of trumpets that Marie, the daughter of the Duke of Edinburgh, would be married to Ferdinand, Prince of Romania, in the Greek Schismatical Church, in defiance of the Pope, in consequence of the Pope's firmness in requiring the usual conditions of mixed marriages to be fulfilled before a Catholic marriage would be allowed, it is now definitely announced that the Catholic rector of the parish of Sigmaringen will celebrate the marriage. The Pope has not yielded that the children shall be educated as Protestants. They are to be instructed in the Catholic faith, but the Princess Marie intends to remain a Protestant.

AN UNUSUAL SPECTACLE.

Archbishop Ryan Addresses Sons of Pilgrim Fathers.

A rather novel spectacle was witnessed in Scranton last week when Archbishop Ryan was the guest of an organization composed of New Englanders and the descendants of New Englanders. It was the sixth annual banquet of the body. The Archbishop reached the banquet hall in company with P. P. Smith and James H. Torrey, President of the New England Society, and was greeted with a storm of applause.

Later in the evening he was called upon to speak, his remarks being addressed to the following sentiment, written especially for the occasion by John E. Barrett, of the Scranton Truth:

"From every land from every age,
From every creed and every clime,
And all the altitudes of Time,
This favored land of ours doth draw
The very best. And this our plan
To keep fair freedom linked with law,
Essentially American."

THE ARCHBISHOP'S ADDRESS.

In response to the most reverend speaker said: "Here this evening is a strange and an unusual sight—a Catholic Bishop addressing the descendants of the Pilgrim Fathers. Perhaps, with one exception, I am the only Catholic here. What an evidence of the advancement of our country and our century! What a great thing it is to meet here to-night, to look into one another's eyes, down into each other's hearts and see therein our common humanity; to see in how many things we are so much alike, though in the past there was so much difference between us. We have with us all the social element that has come from God. In this social element we feel that we are one; to eat and drink and sing together in brief days of our pilgrimage here below we have a unit of power.

"Another unit of strength, the very power that has in the past served to separate us, may bind us together in one common band. Now that religion is assailed by every form of infidelity we ought to come together in that in which we do agree. We are all members of one invisible Church. It matters not whether we belong to this denomination or the other, no matter whether we believe in the Bible as the final appeal in all matters of difference and dispute, we can all subscribe to and agree on that one text, 'Love one another.' And when our Lord desired to impress on His hearers the truth of the text He did not seek that virtue of brotherly love in one of the orthodox faith, who were the Jews of His time, but he pointed out the beautiful attitude in the heretical Samaritan. And when the hypocritical members of the true and orthodox Church raised their hands in holy horror He told them to imitate the humanity of the heretic.

A UNIT OF POWER.

"There is a unit of power in our common Christianity that can bring capital and labor together. Christ exemplified in His own person the union of both. Being God the owner of all things, He was the great capitalist of the universe, and yet, the reputed son of a poor carpenter, He labored at the bench.

"It is too bad that differences should keep us apart. I look into your faces, and I know that you believe in the same Lord that I do, or that you believe in natural religion, at least, and I do not feel a stranger here.

"I spent thirty years in the West. I met the children of New England and found them leaders wherever they were to be found. They had that strong mind and that stern self-sacrifice that brought them from England, and built a new nation and a new country. They were in earnest in whatever they did. Here you saw a town that was begun in the same New England spirit and what men of that blood and spirit can accomplish. In conversation with Father Hecker, the founder of the Paulist Fathers, about his success, he said that if his society did not succeed in its main objects it would at least strengthen the common faith of all the Christian creeds. 'If I could only convert New England,' he said, 'all would be accomplished, for when a New Englander gets an idea he will never rest with it and he will never leave any one else rest, either.'

"The New Englanders have been charged with bigotry. There is something good in a bigot, and I admire him for his sincerity. They do not hate the Catholic Church, but they hated a monster which they believed to be the Catholic Church. They hated treachery and tyranny and persecution, and the inquisition and deception and superstition, which they believed to be the Catholic Church, and they are right to hate it. (Applause.)

THE IMMIGRANT QUESTION.
"Archbishop Hughes was once invited to speak at a New England banquet, but could not attend, but he sent the toast, 'Plymouth Rock, the Blarney Stone of New England.'

From this the Archbishop touched on the immigration question: "While it is true foreigners come to this country in poverty and vice, it must not be overlooked that they bring with them powers and virtues which their children inherit and develop. They possess rugged, healthy frames, with plenty of life and muscle and brain, and often reach the highest ranks in the nation's progress. The Presidential chair has been several times filled by the sons of Irishmen. The constitution provides a power to unite and mingle the forces brought from abroad. As with individuals so with people. It is not well to always reproduce from the same stock, for the offspring is liable to be weakly, but the union of different families and different races will make a strong and stalwart people."

"The enforcement of the Constitution and of the law is the proper way of subduing the evil traits of the foreigners and assimilating them with ourselves. It is the law which keeps us together; God sanctions the civil law, and if you break the law, not only will you be punished by the law, but by the God of the law. Then, as the poet says, let be

"this our plan,
To keep fair freedom linked with law
Essentially American."

CATHOLIC PRESS.

Baltimore Mirror.
Col. Elliot F. Shepard, the man who has been made so notorious by his attacks on Catholics and the Catholic religion, through the convenient medium of his newspaper, the *Maid and Express*, has been unexpectedly and disgracefully shown up in a trial in New York. Not only did a witness, formerly on confidential terms with him, swear that Shepard used money for the purpose of bribery, but that he drank frequently and sometimes to excess; that, in short, he was sometimes almost helplessly drunk. And this is the man who puts the texts at the head of his editorial pages every day, and who writes the canting rubbish about religion and utters the foul-mouthed slanders about the Catholic Church! It seems an especially fitting thing that he should have been exposed by the infidel, Colonel Ingersoll, who did not spare him. But Ingersoll, with all his swagger and coarseness, is a prince to such fellows as Shepard, for the atheist makes no secret of his disbelief in Christianity and hatred of it. He is not that most despicable of all things, a hypocrite. If his views ostracize him from the society of many, as he says they do, he at least has the merit of not pretending to be other than he is. But what of the ineffably mean Shepard—the humbug and sham—with his texts and homilies, sanctimoniousness and cant! No doubt some of his ravings against the Pope and Catholics were due to a tipsy condition, for they were often such as no sober or sane man would write, even though a bigot. This creature is now exposed and laid open to all the contempt and derision that he so truly deserves.

Chicago New World.

It is reported that Miss Cusack, "The Nun of Kenmare," and the notorious Edith O'Gorman have formed a combination and will give joint entertainments, "pooling" their profits. A few years ago not many persons expected that the aged lady of the Kenmare convent would descend so low as this. Not many, we say, but some did expect it. Poor Miss Cusack was erratic from a very early day in her conventual life. She would write books—trashy, good-for-nothing books—for her personal fame, when she should have been saying her prayers or instructing the poor girls of Kenmare how to mend their clothes or read their prayer books. The Irish people, not only in Ireland but all over the world, were lavish of their praise of her, and this turned her head. Her head having been turned, she thought she had a mission to teach the Archbishop of New York and the Bishop of Newark how to rule their dioceses; and so she left her Irish convent and came to America. It need not be stated that she had no such mission, and that she became angry. Like all other people who think they know more than all the rest of the world, she became an insane crank. She has ended her career now. She cannot get lower down than a co-partnership with Edith O'Gorman. And yet, for what she has done, she deserves our prayers.

Ave Maria.

Under the title, "Six Weeks of Clinic at Lourdes," Dr. Boissarie, the successor at the famous Grotto of the lamented Dr. Saint-Maclois, publishes in a recent number of the *Annales de Lourdes* a paper replete with absorbing interest. Five years ago only two or three physicians were present at the examinations of patients conducted by his predecessor, now as many as one hundred and twenty doctors assist at these examinations within the period of a few weeks. In the space of two months last summer, the pilgrims to Lourdes numbered 300,000, of whom 10,000 were patients seeking their cure. Dr. Boissarie mentions in particular two miraculous cures: those of Pierre de Rudder and Joachime Dehaut, both Belgians. The first had a compound fracture of his leg, which, eight years ago, was crushed by a falling tree. The lower part of the limb could be turned completely round more than once. After literally dangling for eight years, it was instantaneously consolidated at Lourdes; one result being that Dr. Rudder's physician, an unbeliever, became a convert on verifying the miracle. Joachime Dehaut had been suffering from a running sore in the leg for twelve years, and had been bedridden for seven. She, too, was cured on the second immersion in the piscina. Amid all the wonders of the nineteenth century, the most marvellous is Lourdes and the favors there granted by our Immaculate Queen.

Kansas Catholic.

A Methodist minister, Rev. H. H. French, of the Wesley Methodist Church, Minneapolis, used the following creditable language in his recent sermon: "I recognize that the Catholic Church is a power, but it is a power of good. That Church leads all others in applied Christianity to-day, and if by anything that I could say, I could destroy Catholicism I would not do it. Taking out all debated questions, it is doing an immense amount of good among the lower class, a work that no other denomination can begin to approximate." Such Christian common sense in the Protestant ministry deserves credit as unbounded as the

LORETO CONVENT, BELLEVILLE.

Special to the Catholic Record.
Belleville, Jan. 6, 1893.
Editor Catholic Record:—The Christmas entertainment given by the pupils of Loreto convent here was the most brilliant and most successful in the history of that institution. The concert room in the convent was handsomely decorated, and the beautifully colored lamps cast a mellow light of radiant richness around the room. The parents of the children were invited to be present, and responded in large numbers. Monsignor Farrelly presided, assisted by our curate, the Rev. J. O'Brien, in the vice-chair. The programme was given by an instrumental trio, two pianos by six young ladies. It was very well rendered, and heartily applauded. Following the trio was a cantata by the little tots, and their performance fairly charmed the hearts of the audience. Miss Warrington and Miss Blanche Lazier, rendered a beautiful duet on violins, assisted by Miss May St. Charles. Miss Pearl St. Charles, Kate Brennan and Rags Warrington, showed themselves to be exponents of high order. Miss Fahoy rendered an instrumental solo which was well received. Another trio by six young ladies received even warmer applause than the preceding one. Miss Madel McQuinch and Miss Lottie Brennan appeared in a continued dialogue—a Little Bunch of Shamrocks from the Banks of Avonmore, in which Miss McQuinch represented "old granny." The enthusiasm of their hearers knew no bounds, and they were roundly applauded. A choral chorus by all the scholars ended the programme; and after a speech by Monsignor Farrelly, in which he praised the work of the scholars and the faithful training of the good Sisters of Loreto, the audience would their way homeward, each and every one saying that it was the best concert at which they had ever been present. May they continue through time immortal.
Yours truly,
T. F. L.

CHRISTMAS DAY AT ST. MARY'S CHURCH, TORONTO.

The services on Christmas Day at this church were of an exceptionally attractive character, the large edifice being taxed to its utmost capacity at the High Mass, when the choir, with full orchestral accompaniment, rendered Gounod's Grand Messe Solonelle. Full justice was done this magnificent work, and it was an artistic treat, which could not fail to be appreciated by all lovers of good music. The trios were very effectively sung by Mrs. Kate Clark and Messrs. Thompson and Johnson, the other soloists being Mr. Ed. Walsh, late of Seaford, and Mrs. Campbell. The difficult solo in Lambillotte's "Pastors" was sung by Mrs. Kate Clark in a manner that sustained the reputation of this gifted singer.

The feature of the evening's services when Gounod's Musical Vespers were rendered was the singing of the "O Salutaris" by Mrs. Campbell, who is the possessor of a beautiful clear soprano voice. Miss Tessie Clark presided at the organ.

Great credit is due Prof. McEvoy, to whose able leadership it is to be attributed this very successful event.

Monsignor Rooney officiated at High Mass with Rev. Fathers Coyle and Crause as deacon and subdeacon.

OUR IRISH VISITOR.

Louisville, Ky., Post, Jan. 3.
Dr. J. F. Fox, Member of Parliament from the county of Kings, Ireland, arrived in the city at noon to-day and will be the guest for several days of Mr. John D. O'Leary, of the Franklin Bank, at his residence, 429 West Chestnut street.

Dr. Fox was met at the depot by Mr. Patrick Brennan, Mr. John McAtose, Mr. M. Muldoon, Mr. O'Leary and other gentlemen who have taken an active part in this city in promoting the Home Rule movement in Ireland.

The visit of Dr. Fox, who is a man of ability, is for the purpose of ascertaining the sentiments of Irish residents on the plan of campaign to be adopted in future movements in this country to gain Irish independence.

The visit of the distinguished gentleman, who is a leader in the cause which his espouses, will be appreciated by the friends of the Irish cause here, and he will no doubt be the recipient of many favors. It was intended that his visit should be made as private as possible, but it is likely Dr. Fox will be given a public reception of some sort by his friends in Louisville.

Dr. Fox was elected from the county of Kings by a large majority and is held in high esteem even by his political adversaries. It is hardly necessary to say he is a Nationalist and is through sympathy with the Grand Old Man, Mr. Gladstone.

(The Mr. John D. O'Leary above referred to is a cousin of J. B. Hayes, Esq., of Ottawa.)

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