

The CATHOLIC CHRONICLE...

DEVOTED TO... FOREIGN NEWS

ROME POPE LEO

The following interesting correspondence shows how unfounded are the reports of the Pope's ill-health.

On Jan. 26, the Sovereign Pontiff gave audience to the Roman Patriarchs and nobility, who came to offer their congratulations on his Jubilee.

In his reply Leo XIII., after expressing the special joy that such a reception as this gave him, and this expression of their good wishes, which Prince Colonna so worthily interpreted, he said that it was consoling, in an age of such social contrasts, to behold in the vast Catholic family such splendid rivalry and harmony in piety and love, that was displayed in all parts by the faithful of every grade and condition in life, who come around the Sovereign Pontiff and share his sorrows and joys, recognizing in him their common father and master.

He then drew attention to the fact that the Roman Pontiffs were always solicitous in watching over and bettering the fate of the humble, and of sustaining and increasing the dignity of the upper classes, for the Pontiffs are the continuators of the mission of Jesus Christ, not only in the religious, but also in the social order. And Leo XIII. referred to Our Lord, recalling to mind that although He chose to pass His hidden life in the obscurity of an ignoble dwelling, passing for the son of a workman, and in His public life He loved to be with the people, doing good to them in all manner of ways, He selected, nevertheless, to be born of a Royal race, choosing for His mother Mary, and for His putative father, Joseph, both the choice offspring of the stock of David. Hence it is, he added, that the Church, in preaching to men the universal sonship of the same heavenly Father likewise recognizes, as providential to human society, the distinction of classes, therefore, she continues inculcating that only in reciprocal respect of rights and duties, and in mutual charity is placed the secret of the just balance, of the honest well-being, of the true peace and prosperity of nations.

"So we, likewise," he continued, "deploring the agitations of the present day which disturb the harmony of civil life, turn Our eyes to the lower classes, most perfidiously waylaid by the iniquitous secret societies, and we offer them the maternal care of the Church. And on several occasions we have declared that the equality which is subservive of the social orders will never be a remedy to their evils, but that fraternity, instead, which, without taking away in any degree from the dignity of rank, unites the hearts of all in one same bond of Christian love."

Then, turning to those here present who have received in heritage with nobility of blood the most unlimited obedience to the teachings of the Church and to the directions of its Head, he told them that they would do a work of really civil utility, and also worthy of their lineage, if, with all the means within their power, they would second his solicitude to save the people by leading them back to the principles and the practices of Catholic doctrine. Then he bestowed his Pontifical Benediction upon them.

The International Committee for the celebrations of the close of Leo XIII's Jubilee Year, the President of which is Count Giovanni Acquarini, have issued a lengthy and very interesting programme. The celebrations begin on Friday, 20th February, the 25th anniversary of the election of Leo XIII. as Pontiff. A Pontifical audience will be given to the pilgrimages and deputations which will then arrive in Rome. The Cardinal Vicar of Rome and the Bishops and Ordinaries present in Rome will offer to the Sovereign Pontiff the Tiara of Gold, symbol of the triple power of the Pontiff, and which is the collective gift of the faithful of all nations of every diocese.

The Committee will also offer them to His Holiness the collection which has been made to defray the expenses of the restorations that are now being carried on in St. John Lateran, the mother and the head of all the churches of the City and the World. Other gifts will also be presented by the same Committee.

FRANCE

THE RELIGIOUS ORDERS. It was recently stated, both by The Figaro and by The Temps, two important papers, that the Superiors-General and Provincials of the Religious Orders and Congregations threatened with expulsion had been holding a meeting, whereat they resolved to adopt the same line as that taken in 1882, at the time of Jules Ferry's decrees. They would oppose

the execution of the Combes decrees, and would allow themselves to be expelled from their houses "manu militari." There has evidently been some exaggeration about all this, for the Rev. Pere Doret, Superior of the Eudists, writes to the papers to state that the meeting referred to was held in his place, and that not half the Congregations of men who are applying for authorization had representatives there. The Superior of the Eudists adds that no uniform action was agreed upon at the meeting, and that those present hoped that their applications for authorization would each be examined, and not thrown out "en bloc." The members of these Congregations also trust in the justice and in the impartiality of the Deputies who are to examine and report upon the applications.

The Oblate Fathers had to leave Pontmain, in the diocese of Laval, Mayenne, where they have been established for the past thirty years. At the farewell ceremony in the church at Pontmain, R. P. Favier, O. M. I., recalled how the Oblates had been summoned to the diocese by Monsignor Wicart, first Bishop of Laval, and who went there from Frejus in 1855, holding the See until his death in 1879. Father Favier said that the Oblates would pray for the priests of the diocese, to whom they would address, not the word "adieu," but "au revoir."

NEW DEPARTURE IN ONTARIO

On Sunday, February the first, the Redemptorist Fathers, Parr and Hamel, of Saratoga, N. Y., closed the most successful mission to Catholics yet held in Owen Sound. Deep was the joy of the congregation at seeing the return of many who for years had neglected their duty.

What are probably the first non-Catholic missions given in Ontario were held the following week, one at Owen Sound by Father Parr, the other at Wiarton by Father Hamel. The "brooding ferocity of religious hatred" has seldom been more fully realized by Catholics in any part of the province than it has been by those in Owen Sound. Therefore it was with feelings of joy and gratitude we heard the announcement by our zealous pastor, Father Kelly, that such a mission was to be given.

Father Parr's lectures were not only instructive to Catholic and non-Catholic alike, but were also a great literary treat. He is a speaker who has a magnetic power in winning and holding the closest attention and reaching the heart of his audience. A crowded hall greeted him every evening and upon the invitation of the lecturer the audience willingly joined with St. Mary's Choir in the singing of "Lead, Kindly Light," which preceded each lecture and again in "Near My God to Thee" at the close. Owing to the limited number of lectures they were necessarily confined principally to the subjects which cover the ground on which we base our claim that the Catholic Church is the supreme and infallible church established by Jesus Christ. The subjects for the week were as follows: The Necessity of Religion and Is One Religion as Good as Another? Faith; How Shall We Find True Christianity? The Bible and Tradition; The Church, or Why I am a Catholic, and Confession. The last, on the Real Presence, was given in St. Mary's Church on Sunday evening.

Judging by the questions deposited in the question box, there must have been havoc wrought in the ideas held by non-members in regard to the practices and doctrines of each church and a total reconstruction made necessary. Some of the questions related to the statements made by so-called ex-priests. Ex-priests, said Father Parr, acted on the principle of the infidel and infamous Voltaire, "Die, lie, lie like the devil and something will stick." The greater number were impostors. Some were not. "Do you take as truth the word of a man who breaks a solemn vow made at God's altar?" he asked. The Catholic priest who left the church left because the church has vitality enough to cast off bad members. Those who leave your church go where? To the Catholic Church. Those priests who left the church did what first? Took a wife—and sometimes not only one. "We receive the cream from yours, you receive the offal from ours. We are satisfied, if you are all right." In regard to the use of images and pictures to which objection was made the reverend gentleman proved from Scripture that there was no prohibition in God's law against the use of these objects. On the contrary, it was in accordance with God's law to have them. The limitation was that they must not be adored. Where is your foundation for the existence of Purgatory? seemed to be a question of special interest, being asked by a number of persons. Of course the old standbys were in evidence and some odd ones, e.g.: "If a wife on the death of her husband pays a priest one hundred dollars to pray his soul out of Purgatory how will she or you know when his soul is released?" Here we Canadians had the opportunity to see ourselves as others see us. Father Parr said that it was a

PRIVATE INTERPRETATION.

(From an Exchange.) A country vicar discovered not long ago that one of his male servants was in the habit of stealing his potatoes. He mentioned the fact to his curate, and asked advice. "Well," replied the curate, "of course you must remember what the Bible says: 'If any man take away thy coat, let him have away thy cloak also.'" "I see," mused the vicar. "Well, in this case, as the man takes my potatoes, I'd better give him the sack!"

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Chats With Young Men

LUCK AND PLUCK.

When Luck and Pluck, one summer day, Went faring forth together, Pluck wore a suit of homespun gray, Luck had a cap and feather, A handsome, dashing fellow he And full of careless pleasure—"Come, follow me, I hold the key," He cried, "of boundless treasure!" He looked so gay, and bold, and strong, That listening ears were plenty, His train of followers grew long, A dozen—fifteen—twenty— A hundred—still they came; while Pluck Tramped on, with few behind him; "Poor plodding fool!" cried laughing Luck, "A stupid guide you'll find him!" Luck led his careless troop ahead With boasting and with revel, The sun shone radiant overhead, The road was smooth and level; But as the day wore on, behold! Athwart the way, a river Without a bridge, flowed deep and cold, A sight to make one shiver.

"Well, well," cried Luck, "we'll sit and wait." It may run dry to-morrow, Or we'll see coming, soon or late, Some boat that we can borrow! So down they sat—and there they stayed To wait and hope at leisure, While Luck assured them, undismayed, They still would reach the treasure.

But Pluck, with those who tramped behind His sturdy figure, waited No moment on the bank, To find Whether the stream abated; They plunged, they swam, they fought their way, The shore in safety gaining— And theirs the treasure is to-day, While Luck looks on, complaining! —Priscilla Leonard.

OUR OBLIGATION.

An old song of Charles McKay's has for refrain, "I find myself very good company." With this disposition it is easy to make of life a succession of happy years. Not that it is worth while to engage in the pursuit of happiness for ourselves. Stevenson sums up our obligation in a few noble words: "One person I have to make good, myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy, if I may."

THAT "ENCYCLOPAEDIA CATHOLICA."

(From The Ave Maria.) The suggestion of The Dolphin that a competent body of Catholic scholars undertake the preparation of an "Encyclopaedia Catholica" which shall be a storehouse of information, explanation and argument, has been received with a good deal of enthusiasm. The real difficulty, however, however, will be encountered when the question passes beyond the stage of discussion, and when men and money are required to prepare and publish the work. The question has been raised and beginnings have been made more than once in years past, but there has been an impressive lack of encouragement when encouragement was most needed. Perhaps the practical way to set about so large and important an enterprise would be to have the Archbishops take up the question at their annual meeting—this would at least insure advertisement, interest and initiative, if the work is to be done at all, or adequately. A suggestion made by a correspondent of The London Catholic Times may be useful as pointing to a practical starting point: "We have in Herder's 'Kirchen Lexikon' all the material necessary for the production of a similar English work ready to hand; and a judicious selection of articles, adapted and abbreviated for English (English-speaking) readers, would lay the foundation of what might in the end become a really great standard 'Encyclopaedia Catholica.'"

THE KEYNOTE OF THE CENTURY.

The radical evolution in business methods, the long strides in civilization, the multiplication of inventions and discoveries along all lines, which the past half-century has witnessed, necessitate an infinitely broader and better training for men and women in every walk of life that was requisite twenty-five or even ten years ago. The watchword of this century is "Excelsior." Each successive year, for example, in order that the best results may be obtained, demands a higher standard of education than before for the youth who would become a merchant. A knowledge of "the three R's," unless supplemented by unusual shrewdness and foresight, no longer suffices to enable a man to conduct a business successfully—Orison Sweet Marden, in Success.

J. E. SEAGRAM

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FIGURE GONE

(Written for The Catholic Register.) The time is almost at hand when the papers will be inundated with political news and when the debates in the House of Commons will furnish your correspondent with sufficient material for a weekly letter of that character. In presence of a very important event, announced in your last issue, we may be permitted to turn aside from the ordinary affairs of the hour and to dwell for a few moments on the life and deeds of one of the most remarkable personages of the last century. Your despatch said that on the 9th of February instant, Sir Charles Gavan Duffy died at Nice. What a wonderful range of contemporaneous history appears before us as we reflect upon the great Irishman, poet, journalist and statesman, whose eighty-seven years of active life came to a close in his quiet retreat in that southern land. I am not going to rehearse the story of Duffy's life—it would demand several volumes. He was one of the distinguished trio—Davis and Dillon being the other two—who established the first Dublin "Nation," and through whose instrumentality "a soul came into Ireland." He was tried, convicted, imprisoned, and twice given the same experience for his participation in the various struggles of Ireland, in the forties. His poems rank very high in the scale of Irish productions, and they helped to a considerable extent to stimulate the patriotism of his fellow-countrymen. He went to Australia in 1856, and after practising law at Melbourne, he entered colonial politics and became Minister of Public Works, under the responsible government established in Victoria. In 1858 we find him in the position of Minister of Lands, and in 1871 he became the Prime Minister. In 1877 he was Speaker of the Legislative Assembly. And in that year received the Knighthood of the Order of St. Michael and George. Since 1880 he has been in Europe devoting his time to literary work, and for the past ten years he has lived, for reasons of health, at Nice. At another time we may have occasion to consider his stupendous services to the cause of Ireland, but for the moment I only wish to dwell upon what he did in Australia. As chairman of the Conference in that colony he was mainly instrumental in bringing about the federation of the Australasian colonies, or dependencies. The Australasian Commonwealth of to-day is the outcome and natural result of Duffy's labors, his statesmanlike views, and the realization of his ideas and plans. Well may it be said that everywhere, except in Ireland, Irishmen have proven themselves statesmen of the highest calibre—and in Ireland they have never had the chance. Here are two men, two poets, two historians, two patriots, two rebels, two fugitives, two statesmen, both figuring in the movements, literary and political, all through the turbulent years of the forties—McGee and Duffy—and both going forth to British colonies—one to Canada, the other to Australia—and each in his own sphere helping to build up the confederate greatness of the country of his adoption. McGee was one of the most powerful, and was certainly the most eloquent, advocate of Canadian Confederation—and he lived to see the basis of our Dominion laid solid and stupendous. Duffy was the father of to-day, and he lived to see his ideas put into practice, and the results that he expected accomplished. Had McGee lived to Duffy's age he would have beheld all of his wonderful prophecies fulfilled, and Canada developed beyond even the paintings of his own vivid imagination. Had Duffy a few years more of life he might have witnessed the consummation of all his plans and projects regarding the future of Australia. But both did more than any other two men—taken as individuals—for the advancement of the cause of self-government in the British colonies; and both could have done the exact same work had they the opportunity, in Ireland, and were their advantages and the circumstances of the country similar. No two lives, in all the annals of British statesmanship furnish a more powerful argument in favor of Irish Home Rule. We can readily imagine a country like Ireland, situated as she is on the frontier of Europe, enjoying political autonomy and a native legislature; and we can, without difficulty, figure to ourselves the government of such a country under the direction of men like Duffy and McGee. What would there be to prevent these men dedicating to Ireland the energies and talents that they placed at the service of the colonies? What would prevent them from being as successful in establishing responsible government, and a mighty Confederation there, that would long since have been the main bulwark of the

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Empire? It would serve Ireland's cause to no small degree were English statesmen to be impressed with the importance of the work done by these Irishmen, and their names, ever after their earthly careers are over, would help to win the golden gift of political freedom for their native land.

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