

# 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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### EDITORIAL NOTES.

The leaders of our dissenting brethren, who are continually reviving the embers of religious discord, might well take a lesson from those progressive ministers who view with admiration the great work of the Catholic Church in this century. They profess to be guided by the scriptures in their vain babblings and calumnious assertions. In Rev. xxii, 15, our reverend brethren will find a profitable warning: "For without," explains the aged apostle, "are dogs, and swine, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." A rather motley company for a Christian to turn up among. Again, in Revelations we read that "all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." Let us, dwellers in a common country, banish our prejudices and have done forever with falsehood. If our congregations cannot be influenced but by falsehood, better were it for man to throw aside his casock and become an honest man.

The Catholic Church is opposed to science! They who give utterance to this venerable platitudinal cannot, nor will not, make the distinction between theory and demonstration, opinion and doctrine. Many an opinion of Catholic theologians derives no support from any dictum of the Church. The deliberations of Rome, with regard to current thought and opinion, have, from time immemorial, been characterized by the greatest prudence. When an opinion is manifestly false, then indeed the lightning of the Vatican flash out and crush it, and the infallible voice of Peter marks it out as the spawn of error. What is generally called a conflict between religion and science is more often a contest between commentators and theologians on the one side, and scientists and philosophers on the other. That there is no possible antagonism between reason and religion, between science and faith, is a proposition which every Catholic regards as self-evident. The illustrious Dr. Brownson, one of the greatest philosophers our age has produced, says, in reference to this subject:

"I never in a single instance found a single article, dogma, proposition or definition of faith, which embarrassed me as a logician, or which I would, so far as my own reason was concerned, have changed or modified in any way altered from what I found it, even if I had been free to do so. I have never found my reason struggling against the teachings of the Church, or felt it restrained, or myself reduced to a state of mental slavery. I have, as a Catholic, felt and enjoyed a mental freedom which I never conceived possible while I was non-Catholic."

Why Should Not the State Pay for Religious Instruction? is the title of an article in a current number of the *Catholic Record*. The article is based on sound common sense, and cannot but bear conviction to any unbiased mind. It does not involve injustice, or wrong any class of people; in fact, no valid reason can be assigned why the State should refuse to pay for religious as well as any other instruction. What is the primary idea of the State in providing good education for the rising generation? Is it not to make good citizens? And what is a good citizen but one whose conduct is guided by morality. How will it be guided by morality if it be not regulated by conscience, the pole star of a noble existence? By whom will his conscience be regulated unless by Him who created it—by God. God, however, does not visibly direct our actions; but in His religion, wherein He has traced out for us our line of duty, we will find all requisites for a citizen who will not be ever ready to sacrifice honor and virtue at the shrine of self-interest, but who, as experience has proved, will serve his country more faithfully than those who grate about the absolute subserviency of the Church to the State.

With regard to discussions of the State power in matters of education, Catholics should remember the inalienable right of parents over their children's instruction. This right is from God. They do not enter into society to have it hampered or bound up by the limitations of State oppression. Society is indeed founded on the principle that man is a social animal, but it is also established that man, in conjunction with his fellows, may have more opportunities of arriving at his ultimate perfection than he would enjoy were he to remain in a savage state. If legislative granpy should

strive to trammel this right divine, better were it for parents to embrace the scheme of Rousseau in his "Central Social."

Mr. J. W. SMALLY has just appeared as a maligner of Cardinal Manning, whom he accuses of ambition and of jealousy towards Cardinal Newman. Wonder is it that the Atlantic wires bore such an unnamely utterance. The *New York Tribune* is generally distinguished by its freedom from prejudice; and, alas, that words so loathsome should find place in its columns. Americans who appreciate the good work of any man; Irish Catholics, who remember the loving and salutary ministrations of the Cardinal amongst their kindred in London, will not fail to relegate Smally to his proper place. In reading the gratuitous slander we were forcibly reminded of Dumais' celebrated saying: "Some have claws only to tear those who have wings."

A New York minister has adopted the role of panegyrist of the capitalists, who, says our reverend brother, "are America's noblest citizens." If any man, with a tincture of humanity in his composition, can, in the face of existing circumstances, conscientiously give vent to such an assertion, he must be bereft of common sense, or from long trucking to common sense, but admire the beautiful sheen of the almighty dollar. The ideal citizen of the States, the democratic and learned Cardinal of Baltimore, has voiced the sentiments of every just man with regard to this question. He declares: "that the power of monopolies in America has made organized opposition necessary, and that it is not only the right of the workmen to protect themselves, but it is the obligation of the entire people to assist them in finding a remedy for the dangers with which civilization and social order are menaced by avarice, oppression and corruption." The workmen have thrown off the shackles of ignorance, and they are now playing their roles in life's great drama—not those of serfs, or of besotted menials, but of intelligent framers of the world's destinies.

Do the work, young man, which lies within your reach appealing to your fairer nature. Even so and only thus will your hand gain in cunning, your mind broaden in conception, your will grow in power, your heart swell with courage; and when the "occasion sudden" comes, as to every man it comes once, if not oftener, in life, will the vain dreamer, who has been supinely waiting, be swept aside in the mighty rush of events, you will be able to seize the opportunity, and, as with giant strength, hold it all your own. Don't be impatient. It is the "cold hammer which fashions the hot iron." Use your reason in the affairs of practical life. Bear in mind that noble definition of man given by Shakespeare:

What is a man, if his chief good and market of his time be but to sleep and feed? A beast, no more; Sure, he that made us with such large discourse, looking before and after, gave us not that capability of God-like reason that in us is used.

It is asserted on good authority that the Protestant Episcopal Bishop of Massachusetts will not permit the Anglican monk, Father Ignatius, to preach in any Episcopal Church in the diocese of Massachusetts. Father Ignatius is known as a decided Ritualist, and the refusal of the Bishop to permit him to officiate not only marks his anti-Ritualistic tendencies, but it also shows the animosity with which the clergy of different parties in the Anglican community regard each other. This is the more remarkable as occurring at a time when so many Anglicans are favoring the union of their denomination with sects which have no Episcopal ordination whatsoever. It would seem that while the tendency to union with other sects is "in the air" the intestine warfare which is going on within the Church itself is becoming more serious than ever. Notwithstanding all this, however, Ritualism cannot be suppressed by the anti-Ritualistic or so-called Evangelic party. The tendency of Ritualism seems to be, on the contrary, to gain the upper hand.

We are glad to testify that the Presbyterian Church excludes from its membership no man or woman who believes in the Lord Jesus Christ as the Son of God and the Saviour of men. She exacts as the only condition of membership a credible profession of faith in Christ and obedience to His revealed will. Other churches no doubt are equally faithful in this respect and avoid burdening conscience with human inventions, forms and ceremonies.—*Baltimore Presbyterian Witness*.

Notwithstanding this bold statement, the Presbyterians of Scotland were sworn adherents to the declaration of the Westminster Confession of Faith that

the Pope is anti-Christ—a declaration which Rev. Mr. Scheff says is based on erroneous interpretation of the words of St. John and Paul. The *Witness* has evidently an erroneous conception of the Presbyterian standards of belief.

The missions of five Presbyterian churches in China have formed a basis on which they propose to become one Church. Strange to say, the doctrinal basis is not to be the infallible Word of God as interpreted by each individual, in accordance with the primary principle of Protestantism. The basis adopted consists of: 1st, the Apostles' Creed; 2dly, the Nicene Creed; 3dly, the Westminster Confession and Catechisms.

ARCHBISHOP CORRIGAN of New York has given incidentally a severe rebuke to the legion of clerical and semi-clerical slanderers and hypocrites, who, while themselves constantly interfering in the politics of the United States and Canada, are making the pretence that the Catholic hierarchy and the Jesuits are engaged in persistent efforts to get control of the Government. During His Grace's absence from home on his European trip a political league was organized in New York under the name of the "Municipal League," and many ministers joined the organization. Some took upon themselves to make use of the Archbishop's name as one of the promoters also, whereupon Mr. Preston, the Administrator of the Diocese, promptly repudiated this as an unauthorized use of the Archbishop's name. On the arrival of the Archbishop at home a reporter interviewed him, and among other things mentioned that "your name has been printed in the list of the Municipal League." His Grace laughed and said: "I know nothing about that. Somebody has used my name without any authority. I have quite enough to do to attend to my diocese without meddling with politics." It is the same with the hierarchy in Canada. They attend to the affairs of their respective dioceses and do not think it worth their while to pay any attention to the malignant lies of the Wilds, the Lsinge, the Hunters, the Carmaus and all their race who have no religious obligations to hamper them and can thus find time to preach politics in their pulpits and on the stump, while endeavoring to hide their unseemly meddling by calumniating their neighbors who have more important duties to attend to.

The Right Rev. Bishop Farand, of Athabasca, N. W. T., died at St. Boniface, Man., on the 26th September at 7 a. m. His Lordship came to St. Boniface from France in 1846, and was there ordained priest of the Oblate Order. After spending two years in the Red River valley he left for the far-off mission fields in Athabasca and McKenzie River districts, and there he spent the remainder of his life laboring among the heathen and enduring such privations and hardships that had he not been a man of great strength, he would long ago have succumbed. *Requiescat in pace.*

### THE INFIDEL OR SKEPTIC.

In every community will be found the blatant blatherer, who heralds himself to mankind as an infidel, a skeptic, or an unbeliever. He always poses as being specially intelligent, and that he is better read than his neighbors. He looks down with commiseration on the poor dupes who are silly enough to believe in the Christian doctrine. He is always argumentative, and delights in asking questions he thinks are difficult to answer. He intrudes his peculiar ideas whenever an opportunity offers. He scoffs at all things Divine, and will become very angry with any person who has the temerity to differ from him.

No person is entitled to an opinion but himself. He is extremely liberal in all his views; and when tied down in an argument with solid facts, it can be easily shown that he is an illiterate ass, who has gotten a smattering of Tom Paine, or Voltaire's arguments, or perhaps he has been to hear Bob Ingersoll in one lecture. Then he feels able and competent to meet all the clergymen of the different denominations in debate, and boasts that he will fly them alive, when as a matter of fact there are school-boys in the community who would put him to rout in short order. These fellows, like the anarchists, are always willing to destroy, but they offer nothing better in exchange. They want us to accept their unsupported word instead of the Bible history, and teachings of the Supreme Being, yet, in an ordinary business transaction, their word would not be worth two cents on the dollar. When you find a man setting himself up as a skeptic, watch him. There is a screw loose mentally, or else he has done something to make him lose the Christian belief. It is not pleasant for a rogue to live in the constant fear of punishment from a just God.

We regret to learn that Rev. Father O'Brien is dangerously ill from tuberculosis. He is at his father's residence in the township of Escott. Archbishop Cleary has been in attendance on him to afford him spiritual consolation. He has been a priest for five years.

### DIOCESE OF HAMILTON.

#### CATHEDRAL SOCIETIES.

In the afternoon of Sunday, the 17th ult., a union of all the ladies' societies was held in the Cathedral. His Lordship presided and addressed the meeting, complimenting them on their numbers, their zeal and their piety. The following societies were represented, viz.: St. Mary's Ladies' Aid Society, the Young Ladies' Sodality, the Sacred Heart Confraternity and the Altar and Rosary Societies. His Lordship directed their attention to the new church and priests' residence in course of erection, and reminded the ladies that as the members of the congregation had subscribed for the buildings it was their duty to furnish them. In answer to His Lordship's appeal, the ladies present subscribed \$700. It is expected the subscription, when complete, will reach \$1000.

On the following Sunday, the 17th ult., the Bishop visited St. Patrick's and assisted at a Mass. At High Mass His Lordship preached a long and instructive discourse on the subject of the Exaltation of the Holy Cross. In conclusion, His Lordship made an appeal to the parishioners of St. Patrick's in behalf of the new church of St. Lawrence, and the result of the subscription was \$1,000.

THE BISHOP VISITS OWEN SOUND MISSION. A few months ago His Lordship visited all the churches of his mission except Gillis's Corner, where a new church was in course of construction. On Saturday, the 20th ult., the Bishop, accompanied by Rev. Father Martijn, Provincial of the Bishops, arrived on the evening train at Owen Sound station, where he was met by Father Corrihan, and most hospitably entertained by that genial friend of the clergy, Mr. Somers. On the following Sunday morning His Lordship celebrated Mass at seven o'clock in the neat church of Owen Sound, at which a large congregation assisted. After Mass, accompanied by many carriages the episcopal party proceeded to Gillis's Corner, a drive of ten miles. On the way several other churches joined the procession. Arriving at ten o'clock His Lordship was received by the pastor, Rev. Father Granotier, and the Rev. Father Brennan, who spent a couple of weeks in active work preparing the building and surroundings for the consecration of the new church. The building is of Gothic style, 94 x 38, including tower and sanctuary, and was designed by Mr. Post, architect of Whitby. It stands on an eminence overlooking the surrounding country, and the tower, eighty feet high, can be seen for miles in the distance. The whole cost, including stained glass windows is about \$6,000. The windows are gifts of the congregation, of which the Bishop and the priests attending the mission.

Shortly at 10:30 His Lordship, vested in rochet, coped and mitre, accompanied by the clergy, proceeded to bless the edifice, following the letter of the Roman ritual. The celebrant of the Mass was the Very Rev. M. J. Mayer, Provincial, and the music was rendered by the Owen Sound choir, which had driven out twenty miles to assist on the occasion. After Mass His Lordship made a most impressive address, after which he complimented the people on the efforts they had made, and that the promise made by their pastor a year ago was about to be realized, with the generous offering he had made and the efforts of the future to be remembered by God. He thanked the Basilian Fathers for their noble work in the mission, and the Very Rev. Provincial for his presence there. Next, turning to the children about to be confirmed, he put them through a catechetical examination, after which the sacrament of confirmation was administered to sixty-eight candidates. He then spoke to them of the effects of the sacrament they were after receiving, and gave the pledge to the boys to abstain from all intoxicating drink until they were twenty-one years old.

The seating capacity of the church was taxed to its utmost by the large concourse of people who assembled to meet His Lordship and witness the dedication of the new church. After Mass the Bishop minutely examined the new building, sanctuary, windows, tower, basement, furnace, etc., expressing complete satisfaction with the design and workmanship, and in the meantime the ladies in a school house adjacent were preparing lunch for His Lordship and clergy, after which the whole party drove to Owen Sound, a distance of twenty miles. Next morning the Bishop visited the Separate school at Owen Sound, in charge of the Sisters of St. Joseph. He complimented the Sisters on the good attendance, and the children on their neat appearance and their good singing both at school and at Mass in the morning, during which the hymn reminded him of his college days and the singing of his dear children when parish priest of Paris. His Lordship asked and obtained a holiday for the children.

#### DISINGENUOUS VISITORS.

Last week His Lordship had a visit from Archbishop Flood, of Trinidad, and his Vicar General, who remained a few days to visit the Catholic institutions and the beautiful cemetery of Rock Bay, where the Vicar General, Father O'Farrell, paid a visit to the grave of a young brother of his who died some years ago in Hamilton. The visitors were delighted with the new church of St. Lawrence and the handsome cemetery chapel and vault.

Lord and Lady Aberdeen on Wednesday afternoon called at the palace, St. Charles street, and expressed a desire to see the reverend superintendent of Separate schools for the purpose of obtaining a holiday for the school children. In the absence of Rev. Father Coty, Rev. Father McEvoy, rector of the cathedral, promised that the school board would with pleasure grant the request.

The earl and countess next called on Bishop Dowling, who cordially welcomed them to Hamilton, and invited them on their return from their western trip to visit the Catholic institutions of the city. The earl and countess spent a pleasant half-hour in conversation with the bishop, who in reference to Ireland while the earl was Lord Lieutenant of that country, and they assured him they would endeavor to make arrangements on their return from the west to visit Loretto Abbey and some of the other Catholic institutions.

WEST END CHURCH. A beautiful site (corner of Harkimer and Locke streets) has been purchased by the Bishop for the erection of another new church next year. Cost of lot, \$3,500.

### THE LATE CARDINAL NEWMAN.

Mr. Wilfred Meynell writes in the *Contemporary* a very careful and pleasing article on the late Cardinal and on his relations to his contemporaries, from which we may make some quotation.

LORD BISHOP OF GLADSTONE AND THE ARCHBISHOP. When a typical Yorkshireman, like Lord Ripon, with all the best qualities and sympathies which distinguish John Bull, appeared at the London Oratory to claim admission to the Catholic Church, it was to the writings of Newman that he attributed the transition which so greatly surprised the method of Mr. Gladstone.

Yet even Mr. Gladstone, when he wrote bitterly of all others, said of Newman that, honored as he was, he illustrated the line that "the world knows nothing of its greatest men." Newman returned the compliment by speaking of Mr. Gladstone as "so religious a mind." But Newman also accused Anglicans, in one of his lectures to them, of "praising this or that Catholic saint" to make up for abuse, and to show their impartiality. Whether Mr. Gladstone will plead guilty to his indictment I cannot say; but if he will look at his various and most welcome praises of Newman and see how, by juxtaposition, they are made to imply dispraise of the brother and colleague who bears the burden of government and the responsibility of the Bishops, he will not wonder at the words of Newman coming to his reader's mind. Indeed, the throwing together of the names of the two Cardinals has been a common feat of jugglery vainly performed to annihilate the one or the other. It is delightful, despite all differences of temperament, and of the objectivity and the objectivity with which each variously regarded the outer world, to see these two names linked together, if not in daily speech, in the unity of eternal love. When Newman was twenty-eight, the younger man of twenty was led captive by the "form and sound and penetrating words at Evesham in the University Church at Oxford," where, having been seen and heard Newman, he "never failed to be."

When the fury of officialdom in the Anglican Church was fulminating against Littlemore, Manning, the born administrator, the bright hope of officialdom, wherever he was found, paid a conspicuous visit of sympathy to its occupant—Newman's thoughts just then were not the thoughts of Newman, especially as to Rome. This was what the Cardinal Archbishop was thinking of when he said at the Requiem at the London Oratory the other day: "And when trials came I was absent from home. Littlemore is before me now as fresh as yesterday." The next time they met was in Rome, in 1848, when Newman was already an Oratorian and then, four years later, as the future Archbishop, having himself become a Catholic, listened once more to the "well known voice sweet as of old, but strong in the absolute truth, prophesying a second spring, in the first Provincial Council of Westminster." In 1857, Newman dedicated to Cardinal Manning his volume of "Sermons on Various Occasions," "as some memorial of the friendship there has been between us for nearly thirty years;" and in 1861 the compliment was returned. Cardinal Manning testifies: "To you I owe a debt of gratitude, for intellectual light and help, greater than to any one man of our time." There the matter may be left, under the hands that have never signed in incoherence. What if, between two men of character, and marked, there were light difficulties in the way of a continual and close interchange of thoughts and emotions? Only the vulgar can demand of men a contract contrary to temperament, or will profess to be astonished, when Cardinal Newman's biography comes to be published, if his name is not found in the list of his brother Cardinals; nor ever to Father Faber, that "bright, particular star" who carried the London Oratory to a pitch of prosperity outstanding in external show its parent house.

Mr. Lilly thus describes the circumstances under which he heard of Cardinal Newman's death: "I was in London one morning to see Lady M.—upon some trivial matter. As I began to speak of it: 'Have you not heard?' she said, in a sad, half-reproving voice. 'Heard? What? You know I seldom look at a newspaper in the morning.' 'There's a great spirit gone!' The good Cardinal died yesterday! I mounted my horse and rode slowly away, unconscious of the green earth and balmy air and blue rejoicing sea, in which a few moments before, I had taken such delight; but thinking the more intensely as the impressions of the outer world were deadened by the tidings to which I had just listened; thinking, not so much of the high gifts and fruitful labor of the illustrious man who had at last been called away, as of what he had been to me, and could no more be! Never again shall I hear the low music of his voice, or feel the influence of the serene sweetest beaming from his face, or look into his candid eyes, whose brightness time had scarcely dimmed. Never again shall I

be able to consult him in my undertakings, or to seek his aid in my perplexities. How good! how kind! and he is gone!

"As I was pondering these things a telegram was put into my hands reminding me of a promise which I had made to pay some tribute, in this review, to the memory of my dear and venerated friend, in case I should survive him. I could well wish that I had not made the promise. But having made it I will, to the best of my ability, fulfill it. Anything like a critical examination of Cardinal Newman's writings, or an historical survey of his work, would be impossible to me at present; but if the few simple words, which I may find myself able to put on paper, at all serve to set before my readers what manner of man John Henry Newman was I shall not regret the effort which it costs me to write them."

### DIOCESE OF PETERBOROUGH.

MISSION IN COBURG BY REV. FATHER CONOLLY, S. J., OF MONTREAL.—FORMATION OF A BRANCH OF THE HOLY LEAGUE OF THE SACRED HEART OF JESUS.

Rev. Father Conolly, of the Gesù Church, Montreal, gave a very successful mission in this parish, which opened at High Mass on the 14th September, and closed on the following Sunday, with a sermon on Perseverance, in which he urged "Devotion to the mother of Jesus, as a sure and efficacious means of persevering in the practice of a virtuous life." Masses were said every morning at St. Joseph's chapel at the hour of 5 and 8 o'clock, and were followed by instructions on the various duties of Catholics in the different states of life. The large crowds assembling every morning at these services were too great for the capacity of the chapel, but the Sisters of St. Joseph, whose school and convent are attached to the chapel, came to the assistance of the congregation by making ample room in their buildings for the accommodation of all. The attendance at all the exercises of the mission was thus made comparatively easy for the great majority of the people, as the parish church is situated at the extreme west end of the town, fully two miles from the residences of the congregation. This fact recalls a remark made by a Peterborough priest, who lectured here some years ago. Referring to the distance of the church from the town, the like of which, he said, did not exist from Sarnia to Gaspe—he said the only way he could account for such an anomaly, was the principle that "God made the country and men built the town."

The instructions after the morning services by the Jesuit Father were of that practical nature, adorned with persuasive, pleasing manner, which is the gift of the missionary of cultured mind and of vast experience in the ways and wants of the different classes of people in this country. The sermons at the evening services in the church were those polished gems of sacred eloquence which are always looked for by the faithful at the time of a mission. Night after night every seat in the church was occupied by the earnest Catholics of this parish up to the closing of the mission on Sunday, September 20, when pew and aisle and gallery and nave were filled with the citizens of every denomination in the town to hear the last sermon of the mission. For over an hour the Jesuit Father spoke in words of loving warmth on the subject, "Devotion to the Mother of our Lord," and the breathless stillness over that vast multitude told clearly what control religion and its themes has over men's minds, when given out by the voice that has the ready eloquent tongue.

Immediately after the sermon, the Rev. Father bestowed upon the assembly the Papal benediction.

During the first three days of the mission, the Father gave to the children of the convent and Separate school, numbering one hundred and fifty, a mission for themselves and closest it by instructing among them devotion to the Sacred Heart of Jesus, leaving them a sure means of practicing that apostleship of prayer, by forming them into the juvenile branch of the Holy League of the Sacred Heart of Jesus. On the last day of the mission he established also in this parish the men's and ladies' branch of the Holy League of the Sacred Heart of Jesus, of which league the Rev. Father has been lately appointed Central Director for English speaking Canada. This new office has been lately created, on account of the great spread of this devotion among Catholics who speak the English tongue, thus necessitating in Canada a director who would especially watch over its requirements in the Dominion. The people were most zealous to become members of the Holy League, well over two hundred and fifty men remaining in the church for the meeting of the men's branch to be enrolled as associates.

Father Conolly left here on Monday for his quiet home of study and prayer at St. Mary's College, Montreal. We hope he takes with him pleasant remembrances of Coburg, the old quaint town, with its abundant foliage, its fresh green lawns, stretching far away into the lake, and from which he looked out, in admiration, over the clear, blue waters of Ontario. Coburg will always keep him in kind remembrance for his arduous labors during the week of the mission, and from the good Catholic people of this town the fervent prayer will constantly go up that the good things of God may abundantly come down on that society of which he is so justious a companion. COBURG, Sept. 27th, 1890.

James Walsh, who died recently at Covington, Ky., will be \$90,000 to Catholic educational and charitable institutions.