

# 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 Virgin's Shrine.

Ida Louise Roberts, in Boston Republic.  
Here, in this alcove, where the sunbeams creep  
Through the low window and with rippling  
Light  
In gold and crimson, stain the marble wall,  
The Virgin stands, white to the marble wall,  
She holds the Christ-child; yet in tender arms  
He nestles safe with shaven locks and curls,  
His dark eyes—a shadow seems within them—  
Look fearless on the world he came to save.  
While at her feet—their fragrant blossoms kiss  
Her clinging dress—the lilies, waxen flowers  
Loving hands have strewed, lie all unheeded  
The incense floats, when on the deathlike calm  
The music of some psalm comes echoing,  
That white-robed boys chant in the chapel's  
glom:  
"Give honor, glory, worship, all to Him."  
Here weary souls with grievous guilt or care  
Kneel at the altar, then went on the way  
With peace and hope within their hearts, again  
The Baby Christ had triumphed over sin.  
Here weary souls a burden sore have left,  
And for earth's cross now wear the heavenly  
crown.  
The taper's light glows, and in mantle gray  
The shadows wrap the altar as they fall,  
Once more upon the silent kneeling air  
Ring boyish voices all in ecstasies sweet,  
Mother of Sorrows! at thy feet we lie!  
Lift, tender mother, to our humble cry;  
Pray for us now, when our hearts are sore,  
Half, Mary, full of grace, blessed and true,  
As through the ages, yes, till even now,  
Close in thine arms, and with thy living doth rest,  
And of all women, thou art truly best.  
New York, August, 1891.

## THE ROSARY.

The following instructive extracts are from the Pope's recent Encyclical:  
Now, among the several rites and manners of honoring the Blessed Virgin Mary, some there are to be preferred, inasmuch as we know them to be most powerful and most pleasing to our Mother; and, therefore, do we most specially name and recommend the Rosary. The common language has given the name of *corona* to this manner of prayer, which recalls to our minds in union the great mysteries of Jesus and Mary, joys, sorrows and triumphs. The contemplation of these august mysteries, meditated in this order, affords to faithful souls a wonderful confirmation of faith, protection against the infection of error, and increase of the vigor of the soul. The mind and memory of him who thus prays, enlightened by faith, are drawn in these mysteries by the sweetest devotion, are absorbed therein and lost in wonder at the work of the redemption of mankind, achieved at such a price and by events so great. Then is the soul filled with gratitude and love before these proofs of charity divine; then is its hope enlarged and its desire increased of those things which Christ has prepared for those who have united themselves to Him in imitation of His example and participation in His sufferings. And this prayer takes the words proceeding from God Himself, from the Archangel Gabriel and from the Church: full of praises and good desires, it is renewed and continued in an order as often determined and various, and its fruits are ever new and sweet.

THE ORIGIN OF THE ROSARY.  
Moreover, we may well believe that the Queen of Heaven herself has attributed an especial efficacy to this mode of supplication, for it was at her command and instigation that the devotion was inculcated and spread abroad by the holy patriarch Dominic as a most potent weapon against the enemies of the faith at a time when the world was unliko our own, of great darkness and of holy religion. The heresy of the Albigenses had in effect, now covertly, now openly, overrun many countries, and this vile off-spring of the Manicheans, whose deadly errors are reproduced, stirred up against the Church the most bitter animosity and virulent and bloody persecution. Already there seemed to be no human hope of opposing the fanatical and most pernicious sect when timely succor came from on high through the instrumentality of Mary's Rosary. Thus under the favor of the powerful Virgin, the glorious vanquisher of all heresies, the forces of the wicked were destroyed and dispersed, and faith issued forth unharmed and more brilliant than before. A multitude of similar instances are widely recorded, and both ancient and modern history furnish remarkable proofs of nations being saved from perils and obtainings by this means. And there is another signal argument in favor of this devotion, inasmuch as from the very moment of its institution it was immediately taken up and put into most frequent practice by all classes of society. In truth, the piety of the Christian people honors, by many titles and in a variety of ways, the divine Mother, who, alone most admirable of all creatures, shines resplendent in unutterable glory. But this title of the Rosary, this mode of prayer which seems to contain, as it were, a pledge of affection, and to resume in itself the honor due to Our Lady, has always been singularly cherished and greatly used in private and in public, in homes and in families, in the meetings of confraternities, the dedication of altars and in solemn processions; for there has seemed to be no better means of honoring sacred solemnities or of obtaining protection and favors.

Therefore, with these reflections before them, we beseech all again and again not to yield to the deceits of the old enemy, nor for any cause whatsoever to cease from the duty of prayer. Let them pray without intermission; let their first care be to supplicate for the sovereign good—the eternal salvation of the whole world and the safety of the Church. Then they may ask from God other benefits for the use and comfort of life, returning thanks always,

whether their desires are granted or refused, as to a most indulgent father. Finally, may they converse with God with the greatest piety and devotion according to the example of the saints, and that of our Most Holy Master and Redeemer, with great cries and tears.

THE ELEMENTS OF CHRISTIAN PERFECTION.  
This duty and our fatherly solicitude urge us to implore of God, the giver of all good gifts, not merely the spirit of prayer, but also that of heroic penance for all the sons of the Church. And whilst we make this most earnest supplication, we exhort all and each one to the practice with equal fervor of both these virtues combined. Thus prayer fortifies the soul, makes it strong for noble endeavors, leads it up to divine things; penance enables us to overcome ourselves, especially our bodies—most inveterate enemies of reason and the evangelical law. And it is very clear that these virtues unite well with each other, assist each other mutually, and have the same object, namely, to detach man born for heaven from perishable objects and to raise him up to heavenly commerce with God. On the other hand, the mind that is excited by passions and enervated by pleasure is insensible to the delights of heavenly things, and makes cold and neglectful prayers quite unworthy of being accepted by God. We have before our eyes examples of the penance of holy men whose prayers and supplications were consequently most pleasing to God, and even obtained miracles. They governed and kept assiduously in subjection their minds and hearts and wills. They accepted with the greatest joy and humility the doctrines of Christ and the teachings of His Church. Their unique desire was to advance in the science of God; nor had their actions any other object than the increase of His glory. They restrained most severely their passions, treated their bodies rudely and harshly, abstaining from even permitting pleasures through love of virtue. And, therefore, most deservedly could they have said with the Apostle Paul: "Our conversation is in heaven;" hence the so great efficacy of their prayers in appeasing and in supplicating the Divine Majesty. It is clear that not every one is obliged or able to attain to these heights; nevertheless, each one should correct his life and morals in his own measure in satisfaction to the divine justice; for it is to those who have endured voluntary sufferings in this life that the reward of virtue is vouchsafed.

THE DUTY OF MARY'S SPIRITUAL CHILDREN.  
And now, venerable brethren, your remarkable and exalted piety toward the Most Holy Mother of God, and your charity and solicitude for the Christian flock are full of abundant promise; our heart is full of desire for those wondrous fruits which, on many occasions, the devotion of Catholic people to Mary has brought forth; already we enjoy them most deliciously and abundantly in anticipation. At your exhortation and under your direction, therefore, the faithful, especially during this ensuing month, will assemble around the solemn altars of this august Queen and most benign Mother, and weave and offer to her like devoted children the mystic garland so pleasing to her of the Rosary. All the privileges and indulgences we have hereinbefore conceded are confirmed and ratified.

THE BLESSINGS SPECIALLY TO BE ASKED FOR AT THIS TIME.  
How grateful and magnificent a spectacle to see in the cities and towns and villages on land and sea—where ever the Catholic faith has penetrated—many hundreds of thousands of pious people uniting their praises and prayers with one voice and heart at every moment of the day, saluting Mary, invoking Mary, hoping everything through Mary.  
Through her may all the faithful strive to obtain from her divine Son that the nations plunged in error may return to the Christian teaching and precepts, in which is the foundation of the public safety and the source of peace and true happiness. Through her may they steadfastly endeavor for that most desirable of all blessings, the restoration of the liberty of our Mother the Church, and the tranquil possession of her rights—rights which have no other object than the careful direction of men's dearest interests, from the exercise of which individuals and nations have never suffered injury, but have derived in all time numerous and most precious benefits.

And for you, venerable brethren, through the intercession of the Queen of the Most Holy Rosary, we pray Almighty God to grant you heavenly gifts and greater and more abundant strength and aid to accomplish the charge of your pastoral office. As a pledge of which we most lovingly bestow upon you and upon the clergy and people committed to your charge the Apostolic Benediction.

Pope Leo prayed for two hours in his private chapel last Sunday for Cardinal Lavigerie, who is seriously ill in Algiers.  
Fifty years ago last Sunday the first Catholic church was erected in what is now the State of Minnesota, and Catholics all over the State celebrated the day with appropriate services.

## CATHOLIC PRESS.

S. Y. Catholic Review.

Signor Crispi opens his article in the last number of the *North-American Review* with an arraignment of the Pope for being the cause of suspicion and distrust in the Italian peninsula instead of an element of order and love. This pleasant accusation from the recent Prime Minister, who from the day he deserted his faith to plunge into a course of disorder, immorality and political trickery has been himself an element of disorder and hatred in the unification of Italy. Because Italian Catholics would not submit silently and patiently to the chains forged for them; because the Pope would not become the paid servant of Humbert; because the Catholic millions refuse to accept the present limitations which Italy has put upon the Pope's sovereignty; because the Church will not be legislated for by a set of immoral apostates, who would make their apostasy a virtue, and their vices gods; therefore in the Sicilian's positive opinion the Pope is an element of disorder in the unification of Italy.

It is worthy of note that the pious practice of praying for the dead is now followed by many members of the modern Church of England. The very High Church Anglican never composes an obituary notice without giving place to the Catholic addendum *R. I. P.* And a noted Episcopal divine answers clearly in the affirmative the question, "Should we pray for the dead?" remarking that it was the custom of the early Church. "What Scripture," he asks, forbids it, or tells us that we must only pray for those now in the flesh? Why should not an English Churchman pray as St. Augustine and St. Chrysostom and St. Cyprian prayed? Was St. Augustine wrong when he prayed for his deceased mother, Monica? Even John Wesley is quoted as praying for the dead, because it was the universal practice of the early Christians." It is to be hoped that the acceptance of this consoling doctrine will prove the prelude to a complete submission to all the teachings of our Holy Church, "the pillar and ground of truth."

London Universe.  
In an admirably-reasoned article on the situation in Ireland, T. P. O'Connell's two glaring blots on the platform of the Parnellites—firstly, the assertion that there is a divergence between the aims of the Nationalists and those with which the Parnellites accredit themselves; and, secondly, the parrot-cry of undue clerical influence. Of the former he says: "In the course of the conflict Mr. Parnell, poor man, was driven, in order to withdraw attention from the personal element, to set up a difference of principle between himself and those who opposed his leadership, but there was no difference of principle. If there be, what is the difference?" Will anybody conscientiously answer that question? Home Rule is sought by both, unless the hypothesis of mental reservation be encouraged. The minority allege that they go for independent opposition, but that is also a weapon of the Nationalists. But the object of independent opposition is to compel English parties to agree to give Ireland what she wants. But that has been already promised by one English party—that of Mr. Gladstone—therefore independent opposition has no actual justification, and should be left in abeyance until that party has been allowed the opportunity to redeem its promise. Of the second imputation, Mr. O'Connell writes: "But, say the Parnellites, the priests interfere in politics in Ireland. They were put there by their position a little more accurately and a little more honestly if they had said that the priests interfere on the wrong side. That is to say, the Parnellites dislike the interference of a priest who is an anti-Parnellite; but they welcome effusively the stray specimens of the order who happen to be on the side of Parnellism and faction. It is a convenient doctrine that a priest has a right to interfere when he is with you, but has no right when he is against you."

Boston Pilot.  
"Vera Ava," the latest anti-Catholic crusader, has found another dupe in the person of a certain Professor Orchardson, of Chicago. According to the *Times* of that city, she led the Professor to believe that she was an English woman of wealth who had been "the victim of the machinations of a powerful Church." On the strength of that belief he espoused her cause, after the papers had shown her up to the satisfaction of every intelligent person in Chicago. He paid for his credulity, of course; but there are other dupes ready to bite at the No-Popery bait there and elsewhere. It is noticed that most of these latter-day humbugs hail from abroad, and this brings up the question: Is it not about time for home-made "converts" and "escapes" to take some steps to protect themselves against imported paper frands? The genuine know-nothing is being slowly but surely crowded to the wall by foreign humbugs, English, Scotch, Canadian, Swedish, etc., until a poor-devil native impostor can hardly make a dishonest living, right in his own country. What adds to the unfairness of this

foreign competition is the fact that it takes longer to expose the imported than the native swindler. Mrs. Shepard thrives on the confidence of the ignorant for over a year, thanks to the obscurity of her antecedents, and might have done so indefinitely, but for her own indiscretion. Miss "Ava" brought no credentials besides her anti-Catholic sentiments, yet the credulous bigots of Chicago received her with open arms.

Boston Republic.  
Our Anglican brethren, who desire to ape everything Catholic without being Catholic themselves, are just now concerned by what the Bishop of Worcester, England calls "a somewhat abrupt termination of the list of saints so far as Protestant churches are concerned." Sudden termination! Where was the beginning? Who are the Protestant saints this head the list? The Bishop of Worcester, to remedy the defect which he professes to see, suggests that Luther and Cranmer be canonized; also Norman MacLeod, Lord Shaftsbury and others who have done service in the cause. Luther a saint! That would be a novel spectacle. But what is the matter with Henry VIII., Elizabeth, Lord George Gordon, Gashford, Sim Tappertit? Are they, too, not entitled to canonization?

Our Catholic exchanges from Europe bring evidence in abundance to show that Catholic young men have begun to take an active interest in church affairs and in the spread of the true Christian doctrine. On the continent large numbers of distinguished laymen have organized societies similar to those now in existence in the United States. A proposal is under discussion for the establishment of an international Catholic young men's union, which should meet with favor all over the world. No better aid to church work can be done than by these associations, and their consolidation into one central organization would increase their usefulness.

S. Y. Freeman's Journal.  
A Catholic priest of this city tells a queer story of the Ritualistic rector of a west side Episcopal church. A poem, after confession, having announced that it would be inconvenient for her to attend communion at his church the following day, the Ritualistic rector told her that she might take the sacrament at the Catholic church nearest to her home, that of the priest who tells the story. She was recognized on coming from the altar, and the priest told what a sacrifice had been committed. On his calling him, the latter claimed that as he had power to absolve, while the Roman was a branch of the true Church, he had done no wrong, but he has never so offended since.

The depravity to which the human animal may be reduced was very strikingly illustrated at the New York Emigrant depot, last week, where, in order to escape the pauper embargo, Marguerite Miller, a young German girl from Mecklenburg, actually went through the ceremony of marrying her own brother. Pastor Kyle, the Protestant minister, who is in constant attendance at the Barge office, performed the ceremony unwittingly. It was afterwards discovered, and both of the guilty parties were returned to Germany this week. They are good types of what Lutheranism has done for a good portion of that country.

Chicago Catholic Home.  
Some years ago a sailor landed at a seaport on Sunday morning and it occurred to him to go to some religious service. He asked a passer-by where he could find a church, who in reply asked the sailor to what church he belonged, adding that the churches in the city were numerous. The sailor appeared to be embarrassed and said he didn't really know to which of them he should go, but recovered himself as if a sudden inspiration had dawned upon him and said: "Oh, I know; I have the Pope. Now can't you direct me?" How many are there among our Protestant neighbors who while they may not thus express themselves act in this way—they know not nor cannot tell the why or the wherefore. They simply "hate the Pope." This is their creed, this their belief. This it is that makes educational papers that should be devoted to general interests publish untruths about the Church that induces Public school teachers to take up as an auxiliary the business of book agent, and it is merely by accident that the books used for sale in this manner are characterized by most untruthful and far-fetched attacks upon the Catholic Church. It is this hatred that supports the anti-Catholic daily press in their bigoted attacks upon the Church and her clergy—knowing that their Protestant readers are ever willing to believe what they are so anxious to believe.

I don't love you, Dr. Fell,  
The reason why I cannot tell,  
But I don't love you, Dr. Fell.  
London Universe.  
On Monday morning there occurred an event which marks an epoch in the history of the Church in England. For the first time since the English reign of terror under Elizabeth Boleyn, the intimate connection between justice and religion was recognized by the celebration of a solemn Votive Mass. And there was a certain significance

in the fact that the Mass was celebrated, with the express permission of the Cardinal-Archbishop of Westminster, in the venerable Church of St. Anselm, Lincoln's Inn Fields—a church which has witnessed all the horrors of two hundred years of persecution, and the triumphs of Catholic martyrs, whose prayers are now securing for England the return to the faith for which they died. In every Catholic country in Europe it is the custom to inaugurate the commencement of the legal year by a solemn Votive Mass, at which the judges and members of the Bar attend in their robes. Such, also, was the practice in Catholic England until the plague of Protestantism overshadowed the land, and, like a bitter frost, killed so many of the beautiful customs of our forefathers.

APPEAL TO IRISHMEN.  
Lincoln, Neb., Nov. 9.—M. V. Gannon, President of the Irish National League of America, and John P. Sutton, Secretary, to-day issued a significant statement addressed to "Friends of Ireland in America." The document refers to the rival factions, inflamed with hate, arrayed against each other in Ireland, and says those who would be naturally looked to there for counsel tending to peace and unity are foremost in fermenting fratricidal strife. It is patent to every thoughtful man that the contending parties are each too strong for one to politically destroy the other and force re-union down the throats of discomfited opponents. Union must be a union of heart and hand based on mutual concessions, even if every aspirant to the leadership has to be forced into retirement. It should be the resolve of the Irish in America that no Parliamentary factions shall be permitted to bring upon our motherland a ruin more complete than England's tyrannical acts have ever been able to accomplish. We have faith in the sturdy nationality of the Irish people, and when we speak of the people we do so in American sense, and beyond the artificialities of the lines of a mere British franchise. We believe in the manhood of Ireland, and to it we appeal. Forgive these Parliamentarians to stop their quarrels and make way for other Irishmen, to whom the interests of their country are of greater merit than personal ambition or personal animosities. The address calls for more thorough organization and redoubling of efforts to make the Irish League of America a mighty engine for good, not only for Ireland, but for the Irish race all the world over. Entirely non-political in America, the League, the address says, will exercise a marked beneficial influence and its power to render financial assistance will be far greater than he ever derived from spasmodic collection tours by Irish representatives. Its service to Ireland in the past has been incalculable, in spite of the many obstacles placed in its way, and now, as an independent organization, it should not heed the clamor of interested parties, or stop by the wayside to quarrel with fellow-countrymen who may differ in opinion, but go steadily forward, endeavoring to bring about a union of heart and hand, and ultimate freedom to Ireland. Branches should be re-organized, and state executives are urged to put the good work in motion with the least possible delay.

SCOTTISH NEWS.  
London Universe, Oct. 31.  
The Feast of the Patronage of the Blessed Virgin was observed on Sunday in St. Andrew's Cathedral, Glasgow, with due solemnity. High Mass was celebrated at 11 o'clock by the Right Rev. Mgr. Munro, D. D., Administrator. The sermon was preached by the Rev. Father McAllister, who delivered a telling discourse on "Sentimental and Practical Love." All he said, that God demanded from them reduced itself to one word, and that word was love. It was, in truth, a small word, but an important one, and it was met with frequently in the pages of Holy Writ. St. Paul says, "Love is the fulfilling of the law." It was therefore a matter of the highest importance that they should have a clear and definite idea of its nature. It was defined as the regarding with affection or sympathy some person. Hence it was susceptible of two divisions. It might be, in the first place, inward—an act of heart and will—not manifesting itself outwardly by any act of kindness. Thus they had sentimental love. In the second place, there was practical love, which manifested itself by external acts. Which, he asked, did God demand of them? The answer was found in the words, "Little children love not in word but in deed and in truth." That was a practical love—a love in deed and in truth—a love like that which Jesus had for His Father when He said to His disciples, "Arise, let us go there that the world may know that I love the Father." Where? To Gethsemane. Oh, the meaning of the word Gethsemane! He went there not for comfort but to suffer. Gethsemane was the gate of the Passion. His love was consummated on Calvary; it was a love of sacrifice. Their love, too, must be one of sacrifice, showing itself in time of difficulty and trouble, and man-

ifesting itself in every action they performed. They were not asked to go to Gethsemane or to Calvary—that would be too great a sacrifice—but God asked of them a slight sacrifice of some whim or passion—in a word, a love of sacrifice. Their love for God was not to be measured by the quantity of tears they shed over the recollection of the Passion, but by the number of good actions they performed. Let there be an end to dreams and sentiments—to love of words only. Let them sacrifice their whims, their passions; let their love take form and shape, and let it urge them to make daily some little sacrifice in proof of its reality.

CONFERENCE OF FRANCISANS.  
London Universe, Oct. 10.  
On Monday night a large and enthusiastic gathering assembled in the schools attached to the monastery, Lower Park Road, Peckham, when a general conference of the London and South of England Franciscan Tertiaries was held. The conference was all the more remarkable by reason of the fact that it is the first that has been held since the founding of the Order.  
The Rev. Father Fletcher, addressing the meeting, said he was very sorry to see, as their Very Rev. Provincial had stated (cheers) that the big people did not take up the Third Order. He however, HAD COME BEFORE THEM TO REPORT THEIR CHARACTER (laughter), for he (Father Fletcher), not being small, represented them that night (laughter and cheers). What he had to say that night, however, might be of some interest to them. They knew he was a convert: he had been a Protestant parson for six years (laughter) and he had been a Protestant for thirty years (laughter) and he honestly believed that he owed his conversion very much to St. Francis (cheers). St. Francis was a saint who would win the love and admiration not only of Catholics, for that was a matter of course, but of Protestants as well. His character was perfectly irrevocable, and no one could help loving him once he began to know him, so that even

PROTESTANT WRITERS  
had written beautiful things about him. The first he (Father Fletcher) learnt about that saint was about eight months before he became a Catholic. He had gone to a retreat at FATHER BENSON'S MONASTERY, and somehow he got hold of St. Bonaventure's "Life of St. Francis." He read that life, and seemed to fall in love with the saint (laughter). That book also, curious to say, was the means of giving him a great disgust for the Protestant monks (laughter). After Father Benson's retreat he (Father Fletcher) went back to Oxford. On going to see Father Benson he began to open his heart to him about his love and admiration for St. Francis. He told Father Benson he had read the life, and spoke of the saint's wonderful charity, poverty, etc. To his (Father Fletcher's) utter astonishment and disgust that so-called monk began to run St. Francis down (laughter) and he was so disgusted that he said in his own mind he would never go to Father Benson's monastery (laughter and cheers) and he never did go there (laughter). A few months after that event he had the happiness of being received into the Catholic Church (cheers). He had known many excellent Protestants—his own work was one—but they would not find among Protestants the supernatural sentiments they found in Catholics, nor was that kind of sanctity which was found in St. Francis to be found in the Protestant Church (cheers). He thought he had another connection with St. Francis, and he did not know it until some time after his conversion. One of his

ANCESTORS IN THE SEVENTEENTH CENTURY  
became a Catholic. He was a Cumberland man, but he was obliged to give up his estates and leave England on account of the penal laws. He went to live as Franciscan at Douai, whence so many English martyrs started their missionary work, and came to England to lay down their lives for the faith (cheers).

SIR HENRY FLETCHER  
went to Douai and became enamoured of the Franciscans. He lived and died with them, probably as a Tertiary, and some thought he became a Franciscan (cheers). Of course, all converts were eager to do great things, they wanted to do pretty well everything under the sun, and therefore he on his conversion thought of becoming a Franciscan. However, he had not sufficient virtue to go first-class to heaven, and so contented himself with travelling third-class by joining the Third Order (laughter and cheer). He would ask them to follow his example and have a great devotion to St. Francis, for he was one of the most powerful saints in heaven.

"Help for the Souls in Purgatory" is the title of a very timely little work just issued by Benziger Bros., New York. The author is Joseph Ackermann, and it is edited by Rev. F. B. Libermann. Price 5c, by mail.

Send 25 cts. and get a copy of Benziger's Home Almanac for 1892. THOS. COFFEY, London, Ont. Also to be had from our travelling agents.