

The Catholic Record.

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

VOLUME XVIII.

LONDON, ONTARIO, SATURDAY, NOVEMBER 23, 1896.

NO. 945.

DEAR SAINT ELIZABETH.

Patron of the Poor and Lover of the Holy Souls.

Thursday, Nov. 19, we celebrate the feast of St. Elizabeth of Hungary, whose humility, despite her royal birth, and whose far-reaching charity to the poor and the sick, bringing her so closely in touch with the great world from which she was isolated both by her station and her holiness, have earned for her the sweet familiar title of "dear Saint Elizabeth."

Traditions of her childhood and earliest youth tell us that the gentle princess had always a marked degree of holiness and a love of prayer and self-sacrifice, although she was not unkind or negligent of the social relaxations which her position demanded of her; for as the daughter of the King of Hungary she was raised amid the pleasures and distractions of the court. In their graces she led her mates towards the church, to spend a few moments in prayer, if the church were open; but if she found it closed she pressed a kiss on the door for love of the Divine Presence in the tabernacle. She was fond of dancing, too, which was a favorite pastime of the court; but after a few rounds she would say: "One set is enough for the world; I must deprive myself of the others for the love of God."

The rich dress that became her rank was worn simply because it belonged to that rank, and Elizabeth took no pleasure in its richness nor in her own personal adornment; and when in church she invariably removed her diadem in the presence, as she said, of Jesus crowned with thorns.

It is related that on one occasion she was reported by her foster mother, the Landgravine of Thuringia in whose house she was raised, for this act of humility and for the lowly position she assumed before the altar. "Cannot you do as others," chided the noble lady, "and not as a badly brought up child? Ladies should be erect and not bent over like wilted roses."

Elizabeth remonstrated. "How can I," she responded, "appear crowned and erect in the presence of my King and my God? My crown is a mockery in the sight of His." And so fervently did she return to her devotion that the queen felt constrained, almost against her will, to follow Elizabeth's example.

In her childhood Elizabeth had been betrothed to Louis of Thuringia and when, after their marriage, they came to the throne, she found still more ample opportunity for the practice of those charities which had been the occupation of every moment that, as a princess, she could steal from the court. Her own fare was as frugal as she could manage to make it at the royal table, and her biographers tell us that the cooks of the palace were fairly annoyed by her frequent raids on the kitchen in behalf of her pensioners. The legend of the roses is familiar to everyone:—of the precious cloak-full of food which she was carrying to some poor sufferer and which, when her husband met her and inquired what errand took her so far from the castle—for he met her in a distant forest where he had gone for the hunt—was miraculously changed from food to flowers while she opened her cloak in silent explanation. Not so familiar is another legend which tells us that once, having exhausted in alms the money in her purse, she gave a jeweled glove to a poor beggar who had received nothing. The glove was secured by a young knight who had seen the charitable act, and he wore it ever after as a crest in his helmet, attributing to this token the success of his arms in tournament and in the Crusades.

To the lepers, also, the sympathy of St. Elizabeth was most precious, as she founded hospitals for them and washed their sores with her own tender hands.

Poverty followed upon her husband's death, and her banishment from the palace with her children made her homeless and penniless; but not for long, for she died at the early age of twenty-four, after a life as rich in holiness, charity and sacrifice as if it had lasted the allotted three-score and ten of the Scripture.

St. Elizabeth was a member of the Third Order of St. Francis, and may therefore be called the special patron of those who enjoy a like blessing. Not inappropriately, too, do we celebrate her feast in the month of the Holy Souls, for she had a great devotion to the souls in purgatory, often saying of them: "These are now dead; they were living once, just as we are, and we must all die, as they have done; so let us love God and remember His saints."—Catholic Columbian.

THE BISHOP OF GALWAY ON IRISH UNITY.

The Bishop of Galway sends this significant letter to the Dublin Freeman, with his check for £20:—

Mt. St. Mary's, Galway, Oct. 28. My Dear Sir:—I beg you will do me the favor of conveying the enclosed check for £20 to the treasurers of the Irish Parliamentary Party Fund, as my response to the party's appeal for aid.

It seems to me a matter of urgent and vital interest to the country, at the present juncture in our political affairs,

that the Irish party should be sustained by the necessary resources for carrying on their representative work. Should the Irish Nationalists now lapse into lethargy as to the condition and welfare of the representation of the country in Parliament, disaster to the political fortunes of the nation must inevitably be entailed. It must be plain to any one that takes in the present critical situation that the Irish party cannot possibly be held together without the financial support of the Irish at home. How can any one reasonably expect aid from the greater Ireland abroad if the mother country will not, even in her actual and prospective disheartened outlook, manifest a generous and self-sacrificing spirit on behalf of the paramount interests of the National cause? Without an Irish party in sympathy with our people, the certain result must be—that the Irish cause shall once more meet with the old and proverbial deaf ear of the House, and become once again the sport of both English parties alike—Liberal as well as Tory. It is scarcely possible that Irish Nationalists will stand by passively, and see the ground won during the Parliamentary warfare of the last twenty years now exposed to the danger of being lost through their own strange apathy and political blindness. If they are going to rest on their ears, the country must drift, and who can tell how far back it may be carried in the adverse political currents. In such untoward event, we may abandon our Home Rule aspirations, despair of any adjustment of our educational claims, look on in black despondency at our backward condition as to the natural and mental development of our unhappy country, tamely submit to millions of unjust annual taxation, and witness the sad spectacle of Ireland falling back again into the old grooves of twenty years ago, when there was no Irish party to force the Irish cause on an unwilling House, and when British misgovernment of Ireland had a free hand.

Yours very faithfully,
Francis J. McCormack,
Bishop of Galway and Kilmaedouagh.

ENGLAND'S TREATMENT OF POLITICAL PRISONERS.

William O'Brien made a stirring speech at an amnesty meeting in Kilrush, Ire., on the 25th ult., in the course of which he said:—

English sympathy and English money has created political prisoners in every corner of Europe, and yet the moment she comes to deal with the Irish political prisoners she deals with them with a barbarity for which you will find no parallel in the prison system of any country in the world with a spark of civilization (A Voice—You know that, and cries of "Talla more"). What is the history of England on this question? It was in England that the insurrectionary movement against the King of Naples was organized; it was in England that Orsini found a place to manufacture his infernal machines; it was England that supplied the rebels against the United States of America with arms (cheers for America). It was from English territory that the raid upon the Transvaal was planned (cheers for Kruger). It was from England that the Armenians were instigated into all their recent outbursts against oppression. England has been at the bottom of half the rebellions of Europe. She has made a hero of every rebel from Garibaldi to Szepek, and she has never been too squeamish as to the weapons that suit, but the moment she comes to deal with an Irish rebel every instinct of Christianity or humanity seems to desert her. She punishes upon them; she buries them as John Daly was buried in one of those dungeons among the lowest felons of the land, where she tortures them with a malignity that ought to make Englishmen ashamed of themselves when they praise of the Sultan of Turkey about liberty and humanity. I have no hesitation in saying that many of those recent Armenian atrocities, for which England is so justly indignant, are no greater disgrace to civilized State than the way in which Gallagher and Whitehead have been driven mad, and the way in which, probably, Wilson is being driven mad at the present moment, while we are here in Kilrush. The Sultan's methods are more complete, they are shorter and more merciful, for I venture to say that it would have been a less brutal thing if they had plunged a dagger into the hearts of these men the night they were convicted than to condemn them to these thirteen long years of cruel torments, to that system of barbarity by which by slow degrees of hunger and of dreary solitude men's minds are broken down and they are left a prey to all sorts of horrors and delusions.

AN HONEST SEEKER.

After Truth Tells the Story of his Conversion to the One True Faith.

A convert from Methodism, Mr. N. F. Thompson, says that after he lost faith in Protestantism he was turned back from becoming a Catholic by the apparent formality in the Church and by the belief that it was taking no steps to enlighten mankind in practical religion. Then he tried the secret society.

"It was in this state of mind," he writes, "that Masonry and Old-Fellowship seemed to offer me my greatest solace, and I became a devotee at the shrine of both these orders, and they took so strong a hold on me that I embraced some half-dozen others. I sought in vain for a satisfactory reason of the Church's opposition to these orders, and really had settled down into the conviction that in so far as a correct and virtuous life was concerned—and this was my ideal of what religion should make a person—I feel I had rather risk the tenets of Masonry than any religion that I had met.

"In this state I lived practically for ten years, attending no church, but a zealous and devoted member of every secret order that had attained any prominence in the land. It is just to say that my naturally religious disposition was increased rather than diminished by this experience, but the claims of a growing family made me more and more thoughtful, and more and more desirous to set my children a proper example. My devoted wife never omitted a prayer for my conversion in the evening and morning prayers, and once more I sought to find wherein lay the proper road to take. Protestantism could give me no certainty for my belief, and in a matter so important as the salvation of a human soul I felt Almighty God could not leave mankind without some certain guide. Protestantism said: 'You have that guide in the bible; but I found innumerable sects, all claiming the bible as the special foundation for their teaching, and many of these so wholly irreconcilable that, instead of accepting the bible as such a guide, I felt it needed some authentic and infallible interpreter. No other Church claimed that authority save the Catholic, and this I could not embrace because it condemned Masonry.

"In this frame of mind I met Archbishop Gross, then Bishop of Savannah, Georgia, and to him I stated my difficulties, asking him to explain why the Catholic Church opposed Masonry, and as near as I can give him I will repeat his words, though fifteen years have elapsed since they were uttered. He said: 'The Catholic Church is a divinely founded organization, commissioned and established by Jesus Christ Himself as the sole teacher of faith and morals among men. It can not, therefore, brook a human origin. Masonry is of purely human origin, and the tendency of its teaching is to lead men to that human source rather than to the one He had established for their morality.' Instantly I saw what had always seemed dark to me before, and I replied: 'Bishop, will you take me into the Catholic Church to-morrow?

This request brought a broad smile to the good Bishop's face as he said: 'We do not let people join our Church that way; you must be instructed first. I had heard my children's lessons in catechism and knew all the fundamental teachings of the Church, and on being examined I was found fully instructed, and really was received into the Church the following day.

"This is briefly the story of my conversion; but no tongue can tell the joy and happiness that I experienced when all doubts were removed, and I felt that I was in truth a member of the one true Church."

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The monasteries and chapels of the Order in St. Hyacinth and Toronto are especially well equipped and beautiful. At the former, the nuns publish a very interesting and well-edited monthly magazine, *The Voice of the Precious Blood*, for the spreading of this great devotion. This monastery, and all its affiliations, are as far as possible, centres of activity in the production and distribution of pious books and pamphlets.

The monasteries are maintained, like those of all contemplative Orders, by the alms of the faithful, and the labor of the brains and hands of the religious.

In a future article we shall have more to say of the manner of life of the Nuns of the Precious Blood.—Boston Pilot.

THE MANITOBA SCHOOLS.

The Official Agreement.

Ottawa, Nov. 20.—The following is the official statement given out by the Premier to-day, announcing the settlement of the Manitoba school question:—

"1. Legislation shall be introduced and passed at the next regular session of the Legislature hereinafter set forth in amendment to the Public Schools Act, for the purpose of settling the educational questions that have been in dispute in that province:—

"2. Religious teaching to be conducted as hereinafter provided:—

"(1) If authorized by a resolution, passed by a majority of the school trustees; or

"(2) If a petition be presented to the board of school trustees, asking for religious teaching, and signed by the parents or guardians of at least ten children attending the school in the case of a rural district, or by the parents or guardians of at least twenty-five children attending a school in a city, town or village.

"3. Such religious teaching to take place between the hours of 3:30 and 4 o'clock in the afternoon, and to be conducted by any Christian clergyman, whose charge includes any portion of the school district, or by a person duly authorized by such a clergyman, or by a teacher, when so authorized.

"4. Where so specified in such resolution of the trustees, or where so required by the petition of the parents or guardians, religious teaching during the prescribed period may take place only on certain specified days of the week instead of on every teaching day.

"5. In any school in towns or cities where the average attendance of Roman Catholic children is forty or upwards, and in villages and rural districts where the average attendance of such children is twenty-five or upwards, the trustees shall, if required by the petition of the parents or guardians of such number of Roman Catholic children, respectively, employ at least one duly certified Roman Catholic teacher in such school. In any school in towns or cities where the average attendance of non-Roman Catholic children is forty or upwards, and in villages and rural districts where the average attendance of such children is twenty-five or upwards, the trustees shall, if required by the petition of the parents or guardians of such children, employ at least one duly certified non-Roman Catholic teacher.

"6. Where religious teaching is required to be carried on in any school in pursuance of the foregoing provisions, and there are Roman Catholic children and non-Roman Catholic children attending such schools, and the school-room accommodation does not permit of the pupils being placed in a separate room for purposes of religious teaching, provision shall be made by the Department of Education (which regulations the Board of School Trustees shall observe) whereby the time allotted for religious teaching shall be divided in such a way that the religious teaching of the Roman Catholic children shall be carried on during the prescribed period on one-half of the teaching days of each month, and religious teaching of the non-Roman Catholic children shall be carried on during the prescribed period on one-

half of the teaching days of each month.

"7. The Department of Education shall have the power to make regulations not inconsistent with the principles of this Act for the carrying into effect of the provisions of this Act.

"8. No separation of the pupils by religious denominations shall take place during the secular work.

"9. Where the school-room accommodation at the disposal of the trustees permits instead of allowing different days of the week to different denominations for the purpose of religious teaching, the pupils may be separated when the hour for religious teaching arrives, and placed in separate rooms.

"10. Where ten of the pupils in any school speak the French (or any language other than English) as their native language, the teaching of such pupil shall be conducted in French (or such other language) and English, upon the bi-lingual system.

"11. No pupils to be permitted to be present at any religious teaching unless the parents or guardians of such pupils may desire it. In case the parents or guardians do not desire the religious teaching, then the pupils shall be dismissed before the exercises, or shall remain in another room."

CATHOLIC PRESS.

In her concern for the salvation of souls Holy Church insists only upon a practical faith in Jesus Christ: that is, the acceptance of the defined truths of religion, and the use of the divinely appointed means of grace. But Catholics, as men and citizens, ought to govern their conduct by the eternal principles of public right and social order which form a part of that normal and reasonable philosophy of life which alone has the note of Catholicity.—Church Progress.

The present is a fitting opportunity of reminding our Protestant friends of a few historical facts in connection with the See of Canterbury. They appear to have forgotten that the Chair of Canterbury was founded by the Pope, who placed St. Augustine on it as his first Archbishop, and that in olden times the Archbishop of Canterbury was a most influential and most powerful prelate. He was Papal legate in virtue of his office, and from the year 1019 took rank in Rome immediately after the seven Cardinal Bishops; he was occupant of a chair more ancient than the throne of England, while his authority stretched far wider than the boundaries of the realm.—Liverpool Catholic Times.

To meet again! What ineffable joy is contained in this hope! And now, what shall we do to render happy those of our loved ones who returned to their true home, who passed through the portals of eternity? Many of them are still undergoing punishment for their unatoned faults. Could we only see them, we could not but give them proof of our sympathy. Or would you not make use of the means of relief placed at your disposal? Would you refuse them your help, and thereby demonstrate your disregard for them? If so, they will not meet you in gladness when you enter the portals of the next world; they will give their welcome to those who were more charitable than you.—Rev. John A. Nagel.

A correspondent writing to the Tablet concerning the controversy about the alleged revelations of "Dr. Bataille" about Free Masonry, declares that he was once a Master Mason, and adds: "The secret of Free Masonry is simply the possibility of uniting men of all creeds in one common worship of God. That is all. Its position is that of all beliefs as equally true or equally false. If Free Masonry possessed a secret the knowledge of which is of incalculable benefit to everybody—for Free Masonry is intended to imply universality—then Free Masonry is criminally wrong in keeping that knowledge a secret. If, on the other hand, there is no secret at all, then Free Masonry is a gigantic humbug in pretending to possess what it has not got." The Catholic Church is the one true universal organization. In it all men are brethren. It recognizes neither bond nor free, but children of God and brethren of Christ. And it has no secret and desires no darkness.—Catholic Review.

The famous "Evangelist" Mr. D. L. Moody says: "If any one had told me two years ago that I would become interested in any more work than I then had on hand, I would have laughed at him. But it was about eighteen months ago, when I was on my way to Texas, that the statement was made to me by a lady, that we have 750,000 prisoners in this country. I inquired into this statement and found that the whole criminal class, in and out of jail, amounts to this figure, although all are not behind the bars at any one time." Now these criminals are mostly young men: some of them are in prison for their first offense; their crimes were in many cases committed in moments of anger or under the influence of liquor; they are not hardened in vice; they have time to think,

and their thoughts are full of remorse. Can nothing more be done for those of them who are Catholics in faith though not in action? Mr. Moody and his associates distributed among them more than one hundred thousand books during the past year. Can we do nothing for them?—Catholic Review.

In more senses than a political one we are nearing a crisis. There is evidence in many quarters of a growing disaffection towards the over-extended high-pressure rate of speed at which we have been living, and there are more and more pleas from those who are of "the powers that be" in literature for simpler, easier, less ambitious modes of thought and deed. The world is tired, mentally, morally, physically. There is a universal sigh for rest, and, sooner or later, what the world—the people—really wants it gets. There has been "too much learning"; unlike the apostle, it has made us "mad," indeed, but we are growing quieter through weariness and sorer through the quiet of reflection. In spite of the assumed and widely circulated demand for "a purpose" in everything; in spite of the cramming and jamming, the boring and crushing system of instruction that has oppressed us with lectures even in our leisure moments, made a tool of every recreation and destroyed all social kindness through never-ending struggle of poor wits and very moderately endowed intellects, there is a longing for the "good old times," the days of freedom and the nights of peace, when, if one chose to be a dunce, one was a dunce, and no other one thought it a fact worthy of comment.—Catholic Standard and Times.

When a Catholic man becomes the father of children, he owes them, first of all, a rearing in the faith, and, secondly, an example of the Christian life. If such a parent eats meat on Fridays, neglects his morning and night prayers, talks contemptuously of the priest, sneers at religion, refuses to perform his Easter duties, is deficient in charity, and yields to anger, drunkenness and profanity, his sons are likely to be criminals and his daughters wayward. He is apt to be the main cause of their destruction and they are pretty certain to be his scourges. He will help to lose his own soul by contributing to the loss of theirs. He will sink further into hell because of his evil example to them and of their viciousness of which he was the occasion. He has scandalized the innocent. It were better for him to be chained to an anchor and to be cast into the depths of the sea, than to be an instrument in the perdition of his own children. Even in the depths of the pit, if he and they meet there, he will be upbraided by them and feel his misery deeper because of them. Woe to the scandalous father—misery here and agony hereafter!—Catholic Columbian.

Our Lady of Aberdeen.

On the occasion of the blessing of a new statue of Our Lady of Aberdeen in St. Peter's, Aberdeen, the Bishop of the diocese gave the following interesting account of a famous statue connected with the granite city, of which this is an exact reproduction: In the olden days—before the Reformation—a statue of Our Lady stood in a little chapel on the Esplanade of Aberdeen. The exact spot where the chapel stood is now designated by the title "Chapel Nook." When the Reformation came Bishop Gavin Dunbar removed the statue for safety to the cathedral of St. Machar, in Old Aberdeen. Fearing that it would suffer desecration even there, it was entrusted to the care of a faithful sea captain, who conveyed it in safety to Belgium, where it was erected in the Church of Our Lady of Fuissterre, in Brussels. Its erection there raised a great degree of devotion to Our Lady among the faithful, and it came to be known as the statue of Our Lady of Good Success, also as "Our Lady of Aberdeen." I have seen the statue at Brussels, and have prayed before it. I have done even more, and tried, as did my predecessors in the bishopric of Aberdeen and all the Bishops of Scotland, to have this statue removed back to Aberdeen, but up to the present, I regret to say, this has not been accomplished. However, Father Clisholm has got an exact reproduction made, in size and appearance, and it is this statue which I am now about to bless. I hope it will have the effect of raising an increased devotion to Our Lady among the Catholics of St. Peter's parish. The Mother of God is ever ready to hear our supplications, and to intercede with her Divine Son for all the graces and blessings, temporal and spiritual, that we stand in need of. I will give you one instance of the fruits of this miraculous intercession. It is of a poor workman who was out of work, and had tried every human means to obtain employment, but in vain. His wife at length came to this church, knelt before this statue of Our Lady of Good Success, and in a few hours her husband found employment in his hand. This is but one instance, and I would ask you all to renew your devotion to the Mother of God in this ancient city.

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