



CATHOLIC CHRONICLE.

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NEW AGENTS.

Mr. Michael Cleary has been appointed as one of our travelling agents. He shall shortly call on our friends in the county of Glengarry.

Mr. J. W. Kennedy of Richmond is our authorized agent for the counties of Richmond and Sherbrooke. We trust that our friends in these counties will receive him kindly.

Mr. James J. Kelly has kindly consented to act as our agent in St. Stanislaus de Kostka.

HELL AND HYPOCRITES.

Before the beginning of last Lent the illustrious Pius IX. received in solemn audience the pastors of his diocese and the preachers who had been appointed to deliver the Lenten sermons in the chief churches of Rome, and told them of the chief points to which he wished them to direct their attention in the delivery of their discourses. In the course of his address he said:—

"But say, specially to the impious, that Jesus Christ is truth in threats; He had promised strength and glory to him who does the will of God, but he has threatened hell to unbelievers and to sinners. The impious laugh and place hell among the inventions; but tell them that they likewise will hear the fearful sentence: Discedite in ignem eternum (Depart into everlasting fire.)"

"Teach all this from the pulpits and from the altars, so as to enrich the minds of youths and of adults with it, rendering them fit, with the divine help, to contend against the constant forces of the men who are the emissaries of Satan."

"All these holy doctrines are now combated openly, and likewise hypocritically. It was thought by many that in this revolution the world was divided into two camps—the society of unbelievers and the society of Catholics—and it appeared that the threats fulminated against certain disguised unbelievers should not be repeated any more. But still more to-day should there be fulminated also the words of the prophet: Vae vobis hypocritae, qui sicut estis sepulchris dealbatis. (Woe to you, hypocrites, for you are like to whitened sepulchres.)"

These words of Pius Nono have a special significance in this country, where the doctrine of eternal punishment for mortal sin, unrepented of, is openly questioned on the rostrum, in the press and in non-Catholic pulpits. "Beware of the hypocrites," said Pius IX., and none knew better than he did the worthlessness of "the horrid words and baseless promises" of the "liberal Catholics," who profess allegiance to the Church while seeking to destroy her.

CAN THIS BE TRUE?

We clip the following account of an orange concert which was recently given in Ontario. We are particular in giving the whole of the report as we are not certain what town it took place in, and the names will be an index by which some of our friends may be able to guide us. We think the clipping is from the London Free Press. Here it is:—

The Lodge of True Blues of the city gave a concert and hop at the Orange Hall on Monday night which attracted a very large audience. The programme was a first class one and was opened by a short address from the Chairman, Mr. Thos. Robinson. The Band of A. Battery played several selections during the evening which were much appreciated. Mr. W. Perry gave a comic reading, and songs were sung by Misses L. Robinson, A. Robinson, and C. Burton, and Messrs W S Smyth, S S Shippen and W Keeley. The latter gentleman was encored twice. Misses Holder and Groh rendered a piano duet very nicely. The Beaver Quintette Orchestra played several pieces in good style, and Mr. W. Robinson, jr., played a fine flute solo. A laughable farce, entitled "Courtship," was well played by Messrs Lauder, Grigor, and the Bushes Bros., which caused much merriment. Messrs Holman and McMaster danced a clog dance, which was encored, and the latter responded. Mr. M. Browne danced the "Sailor's Hornpipe" in costume, and was also encored. The entertainment was a very pleasing one and gave general satisfaction. After the concert three hours were enjoyed in dancing to the music of Montgomery's Quadrille Band. A vote of thanks was moved on behalf of the True Blues, by Mr W G Elliott, seconded by Mr W. McCammon, to the ladies and gentlemen who took part in the programme, which was enthusiastically carried by the audience.

NOTE.—"The Band of A. Battery played several selections during the evening." We confess to some difficulty in believing this, and yet it appears to be true enough. It is however sufficiently strange to warrant an investigation.

THE ENGLISH PRESS ON PIUS IX.

We have already quoted words from the Daily Telegraph, the most sympathetic, as well as the best informed of our Protestant contemporaries. The Times, though affirming in one column that Pius IX. "lived as a temporal ruler," and that his career was "an ostentatious performance," declares in another, and on the same day, that "his name will be added to the number of the Pope-Saints," and that "he

will take his place among the Pope-Martyrs, by the side of many of his predecessors who underwent persecution, were the victims of conspiracy and rebellion, made experience of dethronement, restoration, exile, and captivity." The chief organ of the "world" thus bears witness to the longing which is in the heart of every Catholic, that in God's good time some future Pontiff, perchance the next, may tell with no uncertain voice to Christendom that Pius the Ninth may be invoked as one of those who stand before the Throne on high. Most of the other daily papers, as far as we have seen them, have spoken in terms of respect and even admiration, of the private character at least, of the deceased Pontiff. The Saturday Review has unintentionally given him the highest praise. "The Pope," it says, "determined that under his reign Catholicism should stand in face of the modern world as something quite apart and distinct, and as radically opposed to it." And our contemporary goes on to describe the various ways in which the Pope opposed the world—by promulgating the dogmas of the Immaculate Conception and the Infallibility, by sanctioning devotion to Our Lady of Lourdes, by pilgrimages, jubilees, and the like.

godness and sympathy of the Holy Father at the time of their distress, and concluded with a hearty condemnation of the present Oppression which the Church is suffering in Rome. The Holy Father, in reply, declared that his heart was filled with assurance of the fidelity of his children in Ireland, even without the new proof of it. No year, still more no year of special sadness, had passed without its bringing him again and again the token of their sympathy and devotion, accompanied not only with offerings of gold, frankincense and myrrh," but with the generous offerings even of their blood also, in defence of the throne of Peter, of justice and of right. "Nevertheless," he continued, "though my confidence in the love of Ireland stood not in need of this new proof, yet when such a proof reaches me, I hail it as consoling and most precious, and as a strengthening of my course in the continued struggle against the enemies of God and of the Church. May this nation be ever blessed of God may St. Patrick continue ever its patron and protector; St. Patrick whose teachings infuse it with the spirit of unity and union with the See of Peter, by which it is distinguished. May the thoughts you have expressed be crowned by the benediction of

THE ABBE MARTIN ON RITUALISM.

With the energy of men who feel that they are suspended over an abyss into which they are about to fall and perish, those English Protestants who have retained a remnant of faith in the supernatural, in the divinity of Jesus Christ and of His Church, have set to work, and while they reject as principles of ruin and death the two primordial dogmas of Protestantism—the right of private judgment and the sufficiency of the Holy Scriptures—they cling to the remnant of the Christian doctrine contained in their formularies, and have thus recovered, one by one which their ancestors had lost.

The Catholic Church alone appears to be endowed with endless renewal, but this is because she does not in reality ever die. Peoples go and come into her bosom; they are born, increase, grow old and die; and this leads to the belief among some men that the Catholic Church dies, although she is, in fact, ever the same, ever advancing, ever young, since God has made, and still preserves, her immortal. We see her beside the cradle of nascent peoples, and find her once more at the death bed of nations which are coming to an end, and while the world is ever being renewed, she alone does not die.

more fiction that the union of the dioceses of England are held to form one and the same society? There is not, and there never has been, what can properly be termed an Anglican Church. There are Anglican Churches, not an Anglican Church."

EVICCTIONS IN SCOTLAND.

The Echo is doing good service to the cause of the struggling land occupier everywhere throughout the three kingdoms by its interposition on behalf of the Scottish "crofters." It has lately given prominence in its columns to a number of able letters on the subject by Dr. D. F. G. Macdonald, and in its editorial remarks on the subject takes a higher ground than has yet been touched by any of its contemporaries when dealing with the subject of wholesale eviction. The question is not, in the opinion of the Echo, that of a class, but of the nation. When owners of land, it holds; so far abuse their legal rights as to lay waste hundreds of thousands of acres and thus deplete the soil, a higher law should slip in and teach them that the right of the nation is superior to that of property. This is a maxim which has come down to us from that era which is the base of all European law. Salus populi suprema lex—the welfare of the general body is always to be considered before the interests of any particular class. In the denuding of the Highland hills of the hardy Celtic population which furnished so valuable fighting elements in periods of national trouble the Echo perceives a crime against the body politic which no plea of landlord rights, however legal can justify or can be suffered to excuse. We are glad to notice this effort to awaken English public opinion to the wrongs of the peasant population of Scotland, because once this has been aroused in favour of the "crofters," it must by parity of reasoning be extended to their Irish fellow-sufferers. Hitherto this has been sluggish enough in its course because the victims of landlord tyranny have been only "mere Irish;" but now that the same injustice is coming home to a people whose wrongs are certain to obtain an attentive hearing, the matter is certain to wear a totally different complexion.—Freeman.

THE BELFAST IMPROVEMENT BILL.

PETITION OF THE CATHOLICS OF BELFAST.

The following are the principal passages of a notable petition which has been presented to the House of Commons against the Belfast Improvement Bill:—

That in the year 1864, when a committee of your honourable House declared the preamble passed of a bill commonly called the Award Act, indemnifying the Belfast Corporation for their malpractices of former years, and which caused the celebrated suit in Chancery of the Queen at the protraction of the Belfast Corporation, it was on the express understanding that a public bill would at once be introduced into Parliament to be carried through side by side with the private bill in order to allay the heart-burnings of which the Catholics of Belfast complain. That the Corporation of Belfast broke faith with the committee of your honourable House and with the Catholics of Belfast, having given an undertaking to bring in such bill, but never did so. That the "heart-burnings" of which petitioners then complained still remain, intensified by duration. That your petitioners have consequently no confidence in the Belfast Corporation, which is an exclusively Protestant body, and almost wholly confined to members of the Orange or Irish conservative party. That though your petitioners number one-third of the entire population of the town, and have amongst us gentlemen most eligible for members of the corporation, yet are we refused all participation in the management of the municipal business of the town principally through the spirit of exclusiveness which animates the members of that body. That so lately as the month of November of last year at the annual municipal elections we nominated five gentlemen—one for each ward of the town—to represent us, and moreover pledged ourselves that, if they were returned, we would not contest any other seats until the time of election came round when those gentlemen whom we sought to have elected would be retiring; and although the said gentlemen were pronounced by the entire press of Belfast as being in every way fitted for the position, still, as petitioners believe and know, they were all defeated because of their religion. That such is the spirit of the Belfast Corporation that not a single office of respectability or large emolument is held by, or would be given to, a Catholic, and in the whole circle of their officials, which is an annual charge upon the town for salaries of £16,000, only two Catholics are to be found having each about £2 per week. That a commission on the government and taxation of towns in Ireland" sat in Belfast during part of December, '76, and January, '77, to which your petitioners made complaints concerning some matters; and as the select committee of your honourable House, under whose authority and for whose information the said commission took evidence, had not yet reported, we respectfully submit and urge that no bill promoted by the Belfast Corporation should for the present receive the approval of your honourable House, as subjects were brought by your petitioners before the said commission which should receive prompt attention in any bill of the corporation having truly the welfare of the town in view. That we believe, and are prepared to prove in evidence, that the amounts stated in the bill of the corporation for that purpose will be quite insufficient for the works therein named. That the present municipal taxation of Belfast is, as compared with cities and towns in England and Scotland, abnormally high. That, therefore, we strongly protest against giving to a corporation over which we can exercise no control whatever, but whose extravagances we are taxed to support, further borrowing powers. That much of the powers sought for in the present bill of the corporation is already in full force in local Acts, and powers for the improvement of the town obtained at great cost are quite unavailing of.



The Saturday Review has a glimpse of the truth, which is this. The Pope knew that Catholicism was radically opposed to the spirit of the world, and he determined that Catholics throughout the world should be able to know and see this more clearly; and so he condemned the world in the Syllabus, and in the documents from which that catalogue of condemned propositions is extracted. He rebuked the impurity of the world in the dogma of the Immaculate Conception, and the lawlessness of the world in the dogma of the Infallibility, and the scepticism of the world in sanctioning devotion to Our Lady of Lourdes. And by encouraging pilgrimages and the like, among many other good results, he taught the nations in a practical manner the Catholicity and the indivisibility of the Church. We agree with the Saturday Review that his successor will have numberless difficulties to encounter; but hold that his path will be smoothed by the example of Pius the Ninth.

PIUS IX. AND THE IRISH.

A few years ago the women of Ireland presented an address to Pope Pius IX., which alluded to the devoted faith and attachment of Ireland to the religion of St. Patrick, and bore grateful reference to his

heaven, and at the close of your mortal life may you reap the fruits of your faith—that day when faith gives place to sight, and when you have found your place in that edifice of the love and knowledge of God where the scaffolding of faith is needed no more. Accept these good wishes of mine on your behalf, on behalf of all your fellow countrymen, and especially of the two hundred thousand women, who have put their names to the document before me. May they bring down a blessing on each and every one of them, and upon all the people of Ireland no less, that the weaker sex may be confirmed in all goodness and the hands of their brethren strengthened, and that the grace and mercy of God may be ever more and more be poured out upon Ireland.—Catholic Mirror.

PEACE MEETING.

A peace meeting held in Hyde Park on Saturday under the auspices of Mr. Bradlaugh, was broken up by a mob. Mr. Bradlaugh was beaten, and several persons were slightly injured. Mr. and Mrs. Gladstone were attacked as they were going to church and had to take refuge in a friends house; and Prince Teck was insulted by a crowd who mistook him for the Russian Ambassador.

She is always the same, always endowed with youthfulness which cannot fade, with a vitality which nothing can take from her, and thus it is that she never dies.

If Ritualism has any power, it is against Protestantism; it has nothing but weakness in its relations to Catholicism, and its weakness is that of Protestantism with some additions peculiar to itself. For instance, it contains the fundamental error of the Protestant system in relying altogether on the right of private judgment. In whose name are all these achievements of doctrine and ritual effected? In whose name do Mr. Maconnocle, Dr. Pusey, Mr. Lee and Mr. Ridsdale carry out their reforms, and impose their opinions on their people? If in their own names, are they infallible, and, if not, from whom does their teaching derive its authority? Not from their Bishops, who disavow, persecute, and condemn them. They themselves admit that they are at open strife with the Episcopate. Nowhere else do we find the spectacle of a clergy in absolute revolt against its superiors. If the Ritualists entrench themselves behind the Anglican Church, we must ask if that Church has any real existence, if the State has ever recognized such a Church, and if it be not simply by a