

# The Catholic Record.

CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN.—CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME.—St. Pacian, 4th Century.

VOL. 2.

LONDON, ONT., FRIDAY, OCT. 1, 1880.

NO. 103

## REMOVAL!

WE have removed to our new store opposite Market Lane, and have the largest and most attractive stock of Cloths, Shirts, Scarfs, Underclothing, &c., in the City.

N. WILSON & CO.

## ECCLESIASTICAL CALENDAR.

OCTOBER, 1880.  
Sunday, 3—Twentyfourth after Pentecost. Solemnity of the Holy Rosary. Double Major.  
Monday, 4—St. Francis of Assisi, Confessor. Double.  
Tuesday, 5—St. Gallus, Widow. Double.  
Wednesday, 6—St. Bruno, Confessor. Double.  
Thursday, 7—St. Mark, Confessor and Pontif. Double.  
Friday, 8—St. Bridget of Sweden, Widow. Double.  
Saturday, 9—St. Denis and Companions, Martyrs. Semi-Double.

## Mater Dolorosa.

From her He passed; yet still with her  
The endless thought of Him found rest;  
A sad but sacred branch of myrrh,  
Forever folded in her breast.

A Boreal winter void of light—  
So seemed her widowed days forlorn;  
She slept, but in her breast all night  
Her heart lay waking till the morn.

Sad flowers on Calvary that grew—  
Sad fruits that ripened from the Cross—  
These were the only joys she knew:  
Yet all but these she counted loss.

Love strong as Death! She lived through  
That mystic life whose every breath  
From Life's low harp-string amorously  
Draws out the sweetened name of Death.

Love stronger far than Death or Life!  
The martyrdom was o'er at last;  
Her eyelids drooped; and without strife  
To Him she loved her spirit passed.

AUBREY DE VERE.

## CATHOLIC PRESS.

A PROTESTANT will argue all day, trying to prove that the Catholic belief in the infallibility of the Pope is all moonshine, but he seems to understand how a Methodist, Presbyterian or Universalist minister can be deposed for heresy, and he will not think about asking who is to be the judge of heresy. If the minister teaches what is not true, who is so infallible as to decide?—*Catholic Columbian.*

Not only does the priest offer up daily the sacrifice of the Mass for a special intention, but also for all who are of the faith in the land of the living, as well as for those who have departed in the sleep of peace and are not yet admitted to the joys of eternity. He asks blessings also especially for those who are present at the Mass. Why should we wonder, when we believe in the efficacy of the Sacrifice, that so few really relinquish their faith and die outside of the Church in which they were baptised?—*Catholic Columbian.*

The crowning of the Canadian poet, Louis Frechette, by the French Academy, is an honor which reflects credit both on the giver and receiver. Louis Frechette is only one of the many French Canadians who have enriched literature. Of these, people in the United States are amazingly ignorant. While every American who has a smattering of French nods or pretends to nod over the minor French authors, our Canadian brethren are strangely neglected. Frechette has earned his honors; and his poems deserve to be known, at least, by critics who write on American literature. It is somewhat of an assumption for citizens of the United States to monopolize the name "American."—*Brooklyn Review.*

In the International Sunday School lesson children are not taught that Lot's wife was turned into a pillar of salt. The enlightened Scriptural interpreters prefer to say that she was caught in a storm which "suffocated her, encrusted her, and possibly burned her to a cinder." But this is even more unsatisfactory to the child than the pillar of salt. Storms do not usually burn people. There must have been lightning. And how did the storm suffocate her? And with what did it encrust her after she had been burned to a cinder? The people who make the International Sunday School lesson do better explain all these things before attempting in their blind way to lead the blind. A Bible history by Fronde, with every possibility

elaborated, ought to be contracted for by the Bible societies.—*Brooklyn Review.*

The object of Catholic journals is self-evident. They are not expected to be the means of conveying to the multitude all the secular or worldly news, all the scandals, gossips and occurrences that fill up the unemployed time of those who exist only for what there is in life. They are expected to separate the good from the bad, and in presenting the news of the day, to be always subject to the dictates of the faith they advocate. It is an easy matter to give scandal, and of him to whom much is given, much shall be required. To sustain the dignity of our mission, we must be like Apostles carrying the truth to the farthest limits of the earth, and always aim at winning souls to God. The power of the press is great, and when wielded in the cause of truth and the propagation of the doctrines of eternal life, redounds to the credit and reward of those who direct and sustain it.—*Catholic Columbian.*

THERE is nothing in the world so contagious as small-pox and persecution. The former affects individuals, the latter public bodies. In France the Church, to which 99 out of every 100 of the inhabitants profess to belong, is just now the butt of all the great and small persecutors. There are no workhouses in France, and although the salaries or indemnities of the clergy—as they are more correctly called—have been cut down to ridiculously low figures, even this pittance seems too large to the persecutors; and yet it is the clergy more especially that has to relieve distress and destitution. In the Nord Department—the most populous of all the eighty-six, after the Seine Department, in which Paris is situated—an indemnity of £840 has hitherto been paid jointly to the Archbishop of Cambrai, his coadjutor and his grand vicars. Last week it was proposed in the Council-General to disallow this item, and only by a small majority—26 against 24.—*London Univers.*

The Rev. Samuel McKean, a Methodist minister with a livelier sense of decency than many of his brethren, declined to officiate at the recent marriage of another minister at Fort Edward. The reason he gave for this refusal was that the minister had a wife living whose temper was "incompatible"—this, of course, meant divorce. The question now arises who is to decide whether Methodism sanctions absolute divorce or not. Mr. McKean has the approval of a large number of Methodists, as also has the divorced minister. If the Board of Bishops sustain him in his refusal, the divorced brother can very truly say that the Board of Bishops is not infallible, and appeal to his own interpretation of the Bible. What can the Board of Bishops say to that? The divorced minister is not likely to take back his wife because the Board of Bishops will tell him that he is living in adultery, for what right has the Board to meddle in his affairs, particularly as he is within the letter of the law? It is only the Catholic Church that claims the right of refusing to Caesar what is due to God. Protestantism has never drawn any line between the laws made by men and those made by God. It has never disputed the right of the State to make and unmake marriages; and it is rather late for the Board of Bishops to make a new departure.—*Brooklyn Review.*

The visit of the Rev. Mr. Macnechie, the noted London Ritualist, to New York, renders some few remarks on Ritualism not inappropriate. The faults of Ritualism are radically the faults of Protestantism with its ridiculous rule of faith. We cannot wonder that the ship of Protestantism without any duly authorized pilot at the helm is tossed about by every wind of doctrine now raised high on the billows of Ritualism and again submerged in the ocean of unbelief. We do not exaggerate, as it is but too true that there are many who have been thus reduced from the most advanced Ritualism into blank infidelity. There is an absence of authority in Ritualism as well as in the lowest of Dissent. Private judgment exists among Ritualists on a more extended scale than among Dissenters. There is no guide, no

authority; it is all a matter of sentiment and feeling. Nothing comes from the parish church to the Chapel *Notre Dame de Bon Secours*, followed by an act of reparation,—the veneration of the Cross.  
The Bishop subsequently obtained the desecrated crucifix with the intention of exposing it for public veneration in one of the churches of Quebec—his episcopal residence. His choice fell upon that of the Hospitaliers, and he accordingly wrote them in the following terms, March 2nd, 1744: "To our dearly beloved daughters in Our Lord, the Hospitaliers of Quebec: Last year you shared in the deep sorrow which filled every heart on hearing of the sacrilege committed in Montreal. You were also aware of the circular we issued to atone for the profanation offered to the August and Adorable Image of Our Lord on the Cross. We have obtained from the magistrates the desecrated crucifix in order to expose it in a particular manner to the veneration of the faithful. All zealously complied with our desires. We have sought a place wherein to deposit this precious treasure, the more sacred inasmuch as it was so basely profaned. Destined by your calling to succor in the person of the poor, the suffering members of Jesus Christ, to which holy occupation you devote yourselves so ardently, we have thought you will the more readily seek to repair the injury done the divine person of Jesus Christ through this image. It has been partially burned; may the flames of Divine Love which consume your hearts repair the insult thus offered. It has been used for superstitious purposes; do you make use of it as a shield to protect you from the attacks of the evil one? Heaven may even reward, in a special and visible manner, those who truly and really adore Jesus Christ through this image. We are aware that, at the time the sacrilege was committed—penetrated with a deep sorrow, you endeavored to appease the Divine Justice by due reparation and general communion. Persuaded that you still continue in these same sentiments we confide to your care as to loving spouses, this adorable crucifix, and ordain that you place it in your church, and that you name a day in the week for special adoration and general communion. This our present mandate shall be read in a chapter convened for that purpose and inscribed on your register, returned to us through M. l'Abbe Briand, Canon of our cathedral, to whose care we have confided the crucifix with the present mandate."

The Hospitaliers looked upon this choice of their community as a special honor conferred on them by the Bishop of Quebec. On the occasion of the reception of this crucifix it was carried processionaly to the choir, the nuns holding lighted tapers in their hands and singing hymns in honor of the cross. The adoration was made as on Good Friday; those who were present in the church asked to be allowed to venerate the cross after the nuns, which request was granted to them. It was afterwards placed in a golden carved heart, which had been approved of by the Bishop for this use.  
On the 5th of March it was placed above the tabernacle, at the foot of the large painting over the altar and resting on the head of a cherub.  
The Hospitaliers deem themselves most fortunate in this possessing this treasure, the sight of which ever animates them to succor the suffering members of Jesus Christ, and to repair by their affection, their piety and their homage the outrages offered Him through this holy image.  
In a brief dated Rome, 15th Dec., 1782, a plenary indulgence was granted to all—nuns as well as laymen—who, having fulfilled the ordinary conditions, would visit the Chapel of the Hotel Dieu the first Friday of March in each year. By an indult, dated 21st March, 1802, this indulgence was transferred to the first Friday of October, on which day, up to the present moment, the solemnity of the desecrated crucifix is celebrated by High Mass, Vespers, sermon, Benediction and acts of reparation.—*Histoire de l'Hotel-Dieu de Quebec, l'Abbe H. R. Casgrain.*

## LE CRUCIFIX OUTRAGE.

Translated for the CATHOLIC RECORD.  
On the morning of the 5th October, 1742, a large crowd of people might be seen on the public square in Montreal facing the parish church, to witness a punishment, the unusual feature of which recalled similar scenes of the middle ages. A soldier of the garrison of Montreal, named Havard de Beaufort, attended by the executioner, was kneeling before the principal door of the church, wearing nothing but a shirt, with head uncovered and a rope around his neck.  
In one hand he held a lighted wax torch, weighing about two pounds, and carrying on his back and chest a scroll on which were traced the words: "Desecrator of Holy Things." The sentence pronounced on him condemned him to make, in this place and in this posture, public reparation to God, to the King and to Justice, and to declare in a loud and intelligible tone of voice that he had rashly and wickedly outraged the Sacred Image of Jesus Christ and profaned the words of Holy Scripture in having made use of them for superstitious purposes, prognostications and divinations.

After having undergone this disgrace, he was to be dragged to the cross-roads of the town and there flogged by the executioner, and afterwards conducted to prison, there to await the departure of the vessel to convey him to France, where he was to undergo three years of hard labor on the King's galleys.  
The crime which this miserable man thus expiated was committed in the house of one Charles Robidoux, of Montreal. The convict had taken a crucifix, and having previously anointed the extremities with a pretended magical substance, partially burned it, pronouncing the words of Holy Scripture with the intention of making predictions and of practicing witchcraft.

The news of this profanation soon spread abroad and aroused public indignation. Monsignore de Pontbrianna, Bishop of Quebec, which diocese then included Montreal, hastened to give public manifestation to his sorrow by addressing a circular to the clergy and faithful of Montreal, inviting them to repair by penances and public prayers the outrage committed on the image of

Jesus Christ crucified, and ordained that a solemn procession be made from the parish church to the Chapel *Notre Dame de Bon Secours*, followed by an act of reparation,—the veneration of the Cross.  
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BASE BALL.—In Ottawa College they must have some students who are remarkably fine base ball players. In a recent contest between the first and second nines twelve innings were played, the score being 7 to 6 in favor of the second nine. In its every detail the game was marked by most brilliant play, clearly evidencing a knowledge of base ball in its minutest technicalities.

## C. M. B. A. NOTES.

PROPOSED AMENDMENTS TO BRANCH CONSTITUTIONS.

The following proposed amendments were referred by the last convention of the Supreme Council, to branches, to vote thereon, and thereby instruct their representatives to each Grand Council how to vote thereon at its next session in 1881:

1st. Resolved, that the branches have the power to use the surplus accruing from the beneficiary fund in their Treasuries in such a manner as they deem fit.

This amends section 1 beneficiary article, so as to allow branches to vote the surplus accruing after paying death call assessments, to the payment of ordinary expenses or any purpose the branch may desire to use it for.

2nd. Resolved, that article 4, section 1, be amended by striking out all after the words "district deputy." The words "striken out are" but such meetings shall not be on a Sunday or Holiday. The amendment would allow of holding branch meetings on Sunday and Holidays, and also allow Chancellors and District Deputies to organize branches on Sundays and Holidays.

3rd. Resolved, that the constitution be so changed as to allow branches to charge such proposition fees as they may deem fit; provided, that in no case the amount shall be less than \$3.

This amendment would allow each branch to fix the rate of the entrance fee to its applicants, at any sum not less than \$5, but without any other limit as to age or amount up to 50 years of age.

4th. Resolved, that section 1, article 26, be so amended that by-laws framed by branches for their government be submitted to their Grand Councils instead of to the Supreme Council.

This amendment alters section 1, article 26, by substituting the Grand Council for the Supreme Council; relieving the Supreme President and officers from the supervision of all such by-laws; and dividing such work among the several Grand Councils.

5th. Resolved, that the Financial Secretary shall not receive any beneficiary money after the expiration of twenty days from notice of assessment, unless such beneficiary is tendered in open branch meeting.

This is a new addition to section 3, beneficiary article, expressly forbidding the Financial Secretary from receiving any beneficiary payments after the allotted twenty days have expired, at any time or anywhere except at a regular meeting of the branch during a session, where by a vote of the branch any delinquent could be refused the privilege of paying up. The Financial Secretary would have no right to receive it before or after the open session of the branch.

6th. Resolved, that any person eligible to membership in the association wishing to secure a policy of \$1,000, can do so by paying half beneficiary rates. The membership fees and monthly dues to be the same as on a full rate policy.

This amends section 6, beneficiary article, and would create two classes of insured—a \$2,000 class, and a \$1,000 class, the latter class paying 25 cents at each death call instead of \$1.00, all other payments being exactly alike in both classes.

7th. Resolved, that the ten cents on the regular beneficiary assessment be stricken out, so that the assessment shall be one dollar.

This amends sections 1 and 3, beneficiary article, striking out the words "ten cents," whenever they occur. Each payment on assessment would then be an even dollar.

8th. Resolved, that section 9, beneficiary article, be amended so as to read as follows: The Beneficiary Fund on the death of a member in good standing, shall be, on or before 60 days after due notice of death as heretofore provided, be paid to the person or persons entitled to the same.

This is a substitute for the section as it stands; and is intended to give more time in which to obtain the necessary documents, proof, etc., required, before paying each beneficiary of \$2,000. It having been found from experience that thirty days is frequently too short a space of time, this amendment is necessary to protect the C. M. B. A. from the risk of unnecessary legal prosecution in cases where payment cannot be made within the thirty days.

9th. Resolved, that two new sections be added to the beneficiary article; to be known as sections 14 and 15, as follows: Section 14. Any member in good standing may apply to the Supreme Recorder for a Beneficiary certificate, by making application through the Recording Secretary of his branch, or Grand Council.  
Section 15.—A member may at any time change, alter or amend his beneficiary certificate, by surrendering the certificate, and applying in due form for a new one.

These new sections provide members with the means of changing the name of the person in the Beneficiary certificate to whom they desire the \$2,000 should be paid, at any time whenever it might be necessary to do so, by giving up the original Beneficiary certificate, and paying ten cents for a new one, which may then be had in the same manner as the original one was obtained.

The remaining amendments relate to the Supreme and Grand Council Constitutions, and will be dealt with by the Grand Councils.

To the members of the C. M. B. A.—You are hereby officially notified of the death of the following named brother, who was at the time of his death in good standing and entitled to all the benefits of the Association—Death No. 18, assessment No. 11, Anthony Maurer, of Branch No. 1, Titusville, Pa., died on the 17th day of

July, 1880, aged 34 years, cause of death, accidental drowning, admitted to membership Aug. 7th, 1877. One assessment required. Be prompt in remitting. S. R. BROWN, Grand Recorder.

## URSULINE MONASTERY, QUEBEC.

### VISIT OF HIS EXCELLENCY THE GOVERNOR GENERAL.

His Excellency having, at the end of last week, expressed a desire to again visit this venerable and well-known institution of learning—the "oldest daughter of education in North America"—with some friends, previous to his departure from the city, it was arranged that he should do so on Monday last. Accordingly at one o'clock in the afternoon, His Excellency, attended by Captain Chatter, A. D. C., and accompanied by the following ladies and gentlemen, arrived at the Monastery, where they were received in the grand parlour by Rt. Rev. Monsignor Chazant, V. G., Domestic Prelate to the Pope, Rev. Geo. LeMoine, Chaplain of the Monastery, Rev. P. Lagace, Principal Laval Normal School, Rev. E. Boineau, Chaplain Sisters of Charity, Rev. Dr. Elias and Rev. E. L. Malin, of the Seminary, and Rev. F. X. Plamondon, Chaplain of St. John's Church, Mr. and Mrs. Albert Bierstadt, Mrs. C. C. Hall, Mrs. Okill Stuart, Mrs. Judge Andrew Stuart, Mrs. Jean Langlois, and Mrs. J. G. Bosse.

Mr. and Mrs. W. A. Murray, Toronto, Mrs. J. H. Baldwin, of Island Pond, Sister of Rev'd Mother St. Croix, mistress of novices and of the late Rev. Father Holmes, of the Seminary, and Mrs. Seabrook, of Charleston, S. C., Sister of Rev'd Mother St. Ignatius, were also visitors by a special privilege.

The party having entered the cloistered portion of the building, they were conducted by Rev'd Mother St. Catherine, Superior, to the reception hall, which was handsomely decorated and where the young ladies were assembled. An instrumental and vocal entertainment was then given, which included songs in both languages. To an address of thanks for his kind attendance and his thoughtfulness towards their Alma Mater, His Excellency responded in English, as follows:

REVEREND SISTERS AND YOUNG LADIES:—

I have given myself the pleasure of visiting once more your convent, to bid you good-by (*adieu conge*) before my departure, that I may give news of you to the Princess, who often speaks of you. I profit by this occasion to introduce to you some American friends, and am happy to enable them to visit a venerable institution of which Canada is justly proud. Although I shall not see you again this year, I shall be frequently reminded of you, for I everywhere meet with ladies who owe their education to the gentle care and guidance of the good Sisters of the Ursuline Convent, ladies who fill their station in life nobly, and who, in consequence of the lessons here received, allow not a single day, nor even a single hour, to pass without some act of usefulness. I feel sure that the young ladies I am addressing will, in future years, act in accordance with the lessons here received, and become useful members of society.

His Excellency and the others of the party were then shown through the principal portions of the building, and on reaching the Community Hall, he was requested to sign the visitor's book, with which he kindly complied, as did all the others. It was pointed out to him that the table on which the book was placed was the same one used by General Murray, when Acting Governor of the Province, on many occasions when issuing the necessary orders after the capitulation in 1759; and that the room was the same one occupied by the wounded British officers on the same occasion, doubtless including relatives of His Excellency amongst the Scotch regiments, whilst the British soldiers occupied the other apartment which had been devoted to the pupils before the siege.

His Excellency throughout his visit exhibited the deepest interest in the institution; his many kind remarks and enquiries have left a most flattering impression on the Rev'd Mother Superior, and he took his departure after about an hour, again expressing the pleasure he felt in his visit.

A remarkable circumstance was the presence of three individuals amongst the visitors, from different localities, and wholly unacquainted, but all converts to Holy Church.

It is gratifying to be able to add that the Rev'd Ursuline ladies are receiving that encouragement which they so richly deserve, judging by the number of pupils who are every day entering the establishment from far and near.

## MURDER NEAR STRATFORD.

Particulars of a horrible murder have reached us from Stratford, Thomas Keelin, a farmer 73 years of age, and his son John, were in the above town on Monday, and on coming home both indulged freely in drinking. It is alleged that the son hit his father, from the effects of which he died. The evidence of Thomas Keelin, a younger son of deceased, would go to show that this is the case, while John claims that death resulted from his father falling out of the wagon. The coroner's inquest is now proceeding.

John Wrigley has been appointed engineer at the Waterworks pumping house, at a salary of \$600 per annum.

We are pleased to see our esteemed friend, Mr. Charles Chapman, is in the city again, after an absence of a few months on a trip to the old country.