

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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JUSTIN McCARTHY

On the Work and Policy of the Government.

Mr. Justin McCarthy, M. P., the distinguished leader of the Irish party in the House of Commons, delivered a few days ago an interesting address on "The Work and Policy of the Government," before the West Southwark Liberal and Radical Club of London. The address will be eagerly perused by all who are interested in the struggle for Home Rule. Mr. R. K. Causton, M. P., in introducing the speaker, said the Liberal party had triumphed on the Home Rule question in the House of Commons, and the question was whether the Liberals and Radicals of this country were going to allow the House of Lords and an obstructionist Tory party to prevent the passing into law, not only of Home Rule, but also the other great reforms shadowed forth in the Newcastle programme.

Mr. McCarthy, who was loudly cheered on rising, said the chairman had spoken of the obstruction with which the Government were met from their very entrance into office. He knew something from past experience of what obstruction was, and might be. For himself, he must say, he never knew of obstruction so persevering, so unmerited, so anti-national and so unpatriotic as the obstruction of the Tory party and the Unionist party since the Government came into office. He was not going to say that obstruction might not sometimes be justified, but he saw nothing to justify or excuse the obstruction of the Tory party. Such obstruction was a scandal and a shame to the party by whom it was carried on, and was enough to bring on that party the opprobrium and condemnation of the whole of the people of this country. It had brought on the Tory Government the condemnation and opprobrium of the people, and the Liberal Government had met that obstruction in the only way by which it could be successfully met, by declaring that, obstruct as you like, and as long as you can, but we will hold the House of Commons to its work until the work be fully and fairly accomplished.

THE TOBY LEADERS THEMSELVES did not take any very great part in the obstruction. They left it rather to their subordinates and their understrappers, and so, during the progress of certain measures, whenever they went into the House of Commons, they might almost certainly count on being instructed by the grave, philosophic eloquence of Mr. Gibson Bowles, or entertained by the sparkling humor of Mr. Bartley, or illuminated by the wit and genius of Mr. Hanbury, or be taught how they ought to live their lives by Mr. Tomlinson. For the House of Commons to have to live for nights and weeks and months on the eloquence of these gentlemen was a trial somewhat too much for feeble human nature to endure. He would rather for himself if the leaders of the Tory party had come out into the front and taken the responsibility and assumed the labor of the incessant talking, but they did not do that. Their scheme was to have a group of men behind them, who had the uncomfortable art of being able to talk forever and say nothing all the time. Therefore, he thought the Government did wisely and well when they made it clear from the beginning that they would sit as long as ever time was needed to pass the measures they were determined to pass, and until they had accomplished the passing of those measures the House of Commons must sit still on. It was hard work sitting in the House of Commons, but there were interests a thousand times more profound and more strong than the leisure of members of Parliament. They were bound to do their work, and

hard to say what they all thought ought to be done with them. He had studied the question a good deal, but he did not see any great chance of a successful reconstruction of the House of Lords on its present basis. He was strongly under the impression that the country could get on uncommonly well without

THE PRESENT HOUSE OF LORDS. He was talking to a member of that House the other day about the prospects of the coming time, and he asked him frankly what he thought would become of the House of Lords if they drew out the Parish Councils Bills, the Employers' Liability Bill, and two or three other English measures of that kind. That gentleman frankly replied, "Do you think we are such blessed fools as to do anything of that kind? When we have got to deal with your Irish Home Rule Bills we do that sort of thing, but we are not going to set the whole people of Great Britain against us." His (Mr. McCarthy's) strong conviction was that the House of Lords had already set the whole people of Great Britain against them. Whatever kind of second chamber they might have in this country in the future, he was satisfied that a Legislature elected on the hereditary principle would not be long endured in England. At least it might be long endured—it might be endured almost for ever—under certain conditions.

The English people are a patient people. They were not what he might call a metaphysical race. They were not fond of argument down to the root of the thing, and if they had a harmless, well-meaning, docile House of Lords, which held its meetings for an hour or two on great State occasions and made speeches on remarkable and gala days, and never interfered with the work of the House of Commons, he supposed the English people were so patient and perhaps so lazy that they might allow such a House of Lords to go on its harmless way to the crack of doom; but he felt certain that the only way by which the House of Lords could secure its much-prolonged existence in England was by adopting the genial and easy policy of

DOING NOTHING AT ALL. Whether lordly ambition could be satisfied by an existence of that kind he did not venture to say, but he would say that, unless that lordly ambition limited itself to a creed of that kind, that lordly ambition would find itself very much out of things. He wished they could borrow from the Honors of that assembly. He wished they could get Lord Rosebery, Lord Herschell and other men who would be useful in the House of Commons, but who are absolutely thrown away in the House of Lords. He was sure that as soon as the English people had time to turn round, the question of the House of Lords would be one of the great subjects for immediate settlement. He thought that even already the English people had in their minds performed the ceremony known in the western states of America as "singling."

When a great tree was destined to come down, a circle was drawn round its bark, broad and deep, to allow the sap to run out, until the woodman had time and leisure to come back to cut it down. That was the case with the House of Lords. It was singled and cut round for coming down when the grand old woodman could find time to remove it. Turning to the subject of the Home Rule Bill, he said that the chairman had told them that the measure was still in the front of the Government policy. It was for the Government—for Mr. Gladstone and his colleagues—to decide the method, the time and the mode of carrying that measure to success. His (the speaker's) countrymen, so far as he could speak for them, were perfectly willing to repose the most implicit faith in the policy of Mr. Gladstone with regard to Home Rule. They had been told by the Tories and the Liberal Unionists that the Home Rule measure was going to be hung up. So long as Mr. Gladstone lived, and so long as his colleagues lived and genuine Liberal principles were in the hearts of Englishmen, that Home Rule Bill

WOULD NOT BE HUNG UP. He could speak for the great majority of his countrymen when they said they trusted the English democratic party with regard to Home Rule, just as implicitly as they trusted their own countrymen in Ireland, England and the colonies; and they, therefore, took no heed of the idle talk that the bill was to be hung up. He was glad and proud to say that during some of the darkest days in the House of Commons, when the whole population seemed against them, the Irish members supported any measure brought into Parliament for the benefit of the working classes. Such was the real union of Great Britain and Ireland. He wondered who would ever dissolve that union. There was no power in Toryism, there was no power in renegade Liberalism which could ever separate the Nationalist party of Ireland from the Democratic party of Great Britain. They stood together, and they would work together. Thus they would be in truth a united people. If Mr. Gladstone had done nothing else but to bring together the hearts of the people

of Great Britain and Ireland, he would have accomplished a task greater than any other statesman ever accomplished, and great enough to send his name down to the remotest posterity stamped with everlasting honor.

CONVERSION NOT APOSTACY.

Without Conversion Could There Be a Christian Church?

It has ever been the history of the Catholic Church that conversions are daily being made of men into her fold. Indeed, the Church is founded on conversion, and without it there could have been no Christian Church. In the early times the Jews had to be converted from the Mosaic law, and the world from the beliefs of heathenism. In the present stage of Christendom there are sects innumerable, each teaching a different doctrine, and all differing from the Catholic Church, though when grouped together their doctrines in their universality are the doctrines of the Catholic Church; and on their differences being removed they hold untidily Catholic belief.

Evidently, as they teach different doctrines, and as truth is one and indivisible by its very nature, they must all of them be in error. To persist in error, knowing it to be error, is most illogical. Besides the Holy Scripture warns us against the teachers of false doctrines, and threatens severe penalties against the holders of heretical beliefs. Logic, therefore, and Scripture require that a man must abandon error and all doctrines which are founded on error. He must, therefore, be prepared to renounce allegiance to any Church which he discovers to be teaching falsely, and he is in conscience and reason bound to join the Catholic Church when he is convinced that it is the true Church, steadfast in the faith of Christ.

This is conversion. To call it apostasy is a misnomer; and no man of sense will apply such a name to the sincere Christian who, for the sake of truth, breaks away from all the loved traditions of youth. The sectaries who would make use of this term against him only display their anger and disappointment; and are guilty of a grievous sin against charity. They only prove that being in error themselves, they love their error and hate the men who give a noble example of courage and love of truth.

Apostasy is to renounce the truth, not error; apostasy is founded on passion, not reason; apostasy is inspired by improper motives, not love of truth; apostasy is a disgraceful action, not the noble sacrifice of self and the fearless standing forth for God. The names of apostates have gone down to history in opprobrium; the names of converts have illumined its pages with honor. The course that Newman and Manning have pursued, no man need fear to tread.

THE JESUITS.

Occasionally we find a Protestant clergyman who is willing to acknowledge the services rendered to Christianity by the noble band of men who follow in the footsteps of the saintly Ignatius of Loyola. The Jesuits is to the minds of ignorant Protestants the embodiment of all that is wicked and dishonest. Ministers who know how unjust are these opinions and estimates generally lack the courage or the honesty to remove the cloud of bigotry in which their followers are enfolded. Thus the slanders circulated go on uncontradicted. We note an exception to this rule in the tribute paid by Dr. Stephenson, formerly President of the Wesleyan conference, to the memory of Pere Jogues, one of the pioneer Jesuit missionaries among the Indians:

"There glowed in the breasts of the early Jesuits," says Dr. Stephenson, "a sincere and absorbing passion for Christ, and for what they believed to be the salvation of souls. Without such a mainspring of action within a life like that of Isaac Jogues would have been impossible. But the Jesuit, amid the cruel and debased savages of the wilderness, living among them, trying to love them, eager to help and uplift them, willing to live for them or to die by their hands, is a heroic figure. To him we should no more refuse our tribute of admiration than to the Pateissons, and Mofatts and Calverts of our Protestant legion of honor."

Dr. Stephenson criticised rather unjustly what he termed Jesuitical methods, and the alleged elasticity of the Jesuit's conscience on ethical questions, but said: "We admire his devotion, his courage, his endurance, his love for his religion and Saviour, for the sake of which he counted not his life dear unto him. A just judgment will confess that pure and lofty spirits have been found amidst abounding errors of creed and system; that the saints of God are not confined to one Church, but may be discovered in all; and that in the long roll of Christian martyrs none more courageous, more unselfish, more heroic, can be named than Isaac Jogues, the Jesuit."

greater than that of any other religious organization. They have stood up against the most wicked persecution without murmur; they have worked in the Lord's vineyard with untiring energy and with the most sublime unselfishness. Their fame will rest securely upon a solid basis of work well done, and their reward will be commensurate with their piety and devotion.—Boston Republic.

FATHERED BY IGNORANCE

Know-Nothingism and Apnatism Offsprings of One Parent.

Westward the star of empire wends its way, was said by the great Berkeley. He could not have expected that the same could be said of fanaticism; yet such is the case. The Know-Nothing movement was an eastern one. Boston, Philadelphia and New York were its centers. It was an outburst of ignorance, and like all such outbursts, it died and even its authors were ashamed of it. Whilst it lasted it had some success, but this was only transitory, and the men who then profited by it were subsequently repudiated by their fellows; they lost their influence, their "pull," as people would now say. Even by their former friends they were dropped, as unfortunate, unskillful, having made a fatal blunder, and they were relegated to private life, many of them to ignominy. No man of any talent but was made to regret his part in the Know-Nothing movement; no man of any respectability but complained it, and if by any error he had taken part in it, he regretted the blindness under which he had been led into unpatriotic actions. Much hardship was inflicted upon the Catholics; they were made the victims of incendiarism, robbery and murder. Though individuals suffered.

THE CHURCH GAINED IN THE END; the blood of martyrs is the seed of the Church. The same or similar agencies are again at work in our day, says a writer in the Monitor. There is some similarity and yet many differences between the movement of forty years ago and that of to-day, which calls itself the American Protestant or Protective Association. Ignorance in the east is dispelled; with it has also melted away bigotry, and consequently the A. P. A. conspiracy is meeting with but small success there.

Elsewhere, however, it has secured many recruits among the more ignorant portions of the population, and especially in the ignorant portions of the republic. In the new states, for instance, education has made but slight advance; they are settled by men who had not the opportunity of benefiting by the education given in the common schools. Newspapers were scarce in their part of the country, intercourse more or less difficult and infrequent. These men passed their manhood in an atmosphere where old prejudices and old-time ignorance were the breath of their nostrils. They did not receive that large and more liberal education which is given in books and papers, and which, to the credit of the American press, despite its sensationalism, has ever been inspired by love of liberty, justice and equality to all. Their children breathed the same prejudices.

The immigrants who joined them came principally from the more ignorant portions of Protestant Germany and Scandinavia. To these were added Orangemen from Ireland and especially from Canada, the most fanatical Catholic-hating of men after the Mahometans and but slightly more civilized than the latter.

All this offered a fair and fertile field for sowing the seed of religious hatred. Here the A. P. A. has prospered and grown like a weed. It would faintly imitate its predecessors, the Know-Nothing, but dare not; and here lies the principal difference between it and them. The Know-Nothing, at least had something like physical courage, though of a kind not to be much admired, and when they found themselves in overwhelming numbers they did not hesitate to go down into the street to raise a riot and burn down churches and convents. Even this courage the A. P. A. members do not possess; they conspire, they hide their heads in secret, they swear oaths of the direst hatred and call God to witness that they will in every way oppose Catholics, privately, publicly, politically and in every relation of life. They swear to buy no goods from Catholics, to employ no Catholics, either in their homes, their offices, in the courts or elsewhere. No Catholics shall be school teachers if they can prevent it; no Catholic shall be elected to any office in municipal, state or national affairs.

OSTRACISM IS THE WATCHWORD, but further they dare not go; they fear a bullet or a blow, and they would not dare even to raise the most insignificant of riots.

Liberal-minded Protestants unhesitatingly condemn their movements, their secret and unpatriotic practices and principles. Protestant clergymen, Protestant statesmen, Protestant writers have not hesitated to repudiate in scathing words the barbarous bigotry of the A. P. A. As a

rule, the newspapers of every shade of opinion throughout the country have condemned them and they who sympathized with them have not dared to openly express their sentiments. So it is with individuals. Yet some would, if they dared, give them countenance, and others are afraid to do anything which might excite their enmity. Those two classes are deserving of some attention; they are, of course, equally deserving of contempt. This is the attention which, we respectfully suggest, should be given to them. The A. P. A. have declared war not only against Catholics, but also against Protestants who will not countenance their unceasing warfare against their fellow-citizens. Let those

PROTESTANTS AND CATHOLICS RETALIATE.

Let them in places where the A. P. A. enforce their demands, refuse to have dealings with any man who does not declare his opposition to the A. P. A.; neither buy from him nor sell to him, in fact, boycott him until he comes out openly as the supporter or opponent of religious persecution.

In this free country no man has an excuse for being a coward, and cowards are people whom honest men ought not to tolerate. If the cowards were made to express their sentiments, the A. P. A. would soon find it had the support of but a small minority; but as it is the A. P. A. count as partisans every man who sympathizes with them, conceals it to all except themselves, and every man who, condemning them in his heart, is afraid of expressing his condemnation. They are both cowards; the only way to touch them is by their pockets. When the cowards who are in sympathy with them find they are in the minority, they will soon abandon them, the coward who, condemning them, dares not do it openly, will, seeing them abandoned by others, find countenance in others and will venture to escape from their influence. Liberal Protestants and Catholics will find it to their advantage to isolate the A. P. A. members. By so doing they will prove their weakness, and it will be the best argument to oppose to their bigotry.

AR ARCH-ATHEIST ON THE PERPETUITY OF THE CHURCH.

Few enemies of Catholicism have evinced more venom in their hatred than that which is exhibited in the works of the French Socialist, Proudhon. He was fond of inculcating "justice to our neighbors, devotion to our country, and war on God." But he was far from supposing that Catholicism has seen its best days, or that it is at all near its end as the most influential of institutions affecting the human race. In one of his later works, written in reference to the present Italian revolution, he gave utterance to certain reflections worthy of consideration by timid Catholics, as well as by the more sanguine of those who fancy that they discern, in the present march of events, signs of a speedy collapse of "Popery":

"The threats that they will enter into schism, or embrace Protestantism, made by certain parties in order to frighten the Papacy, are only extravagant dreams, which indicate mental disturbance. As to schism, if it were seriously desired—that is, its motive were a real religious sentiment, the Christian idea,—it would simply effect another triumph for the Papacy, by manifesting the solidity of the rock on which it rests. As to Protestantism, that is dead.

"What profit the attacks of our day against the Papacy? Nothing. The adversaries of this institution are forced to confess that Catholicism ever remains the sole refuge of morality, the sole illuminator of consciences. When I assert that whenever Deism and Doctrinaireism strike a blow at the Holy See, they simply infuse new strength into the Church, I do not reason like a partisan of the Papacy, but like a freethinker. In this matter we must consider facts above all else. Now, facts show that religion has struck its roots far down in the minds of men; and whenever, by some influence or other, religion loses its force therein, superstition and mystic sects of every kind take its place. . . . Things being in this condition, every attack on Catholicism bears the character of persecution; and were we to succeed in dispossessing the Papacy, we should by no means destroy it, but would rather add to its triumphs by each one of our onslaughts. These facts are unpleasant, nay, irritating, to our rationalism; but they are incontestable, and are not to be attenuated. In 1793 we tried to abolish Catholicism with the guillotine; but never did the Church flourish more than under the Consulate. Thirty years before, Voltaire had sought to render the Church 'infamous'; but he and his school were soon designated as libertines, and Catholicism held aloft the standard of morality, thenceforth defiant of all attacks."

The weapons employed for the destruction of the Church in our day are not the same as those of a century ago, but the results are identical. And who can deny that the Faith is spreading widely and deeply, in spite of all opposition? The persecution

of the Church in the present is a sure indication of fresh triumphs in the future.—Ave Maria.

DIocese of Hamilton.

Diocesan Notes.

On Sunday, Dec. 3, His Lordship Bishop Dowling visited St. Patrick's church, Hamilton. He celebrated 9 o'clock Mass and preached a sermon to the large number of children assembled. After the Gospel at the High Mass, the Bishop again preached, and at the end he made an appeal to the congregation in behalf of the new church in course of erection at the West End. A generous response was made by the congregation, as about \$1000 were subscribed.

The new church on Herkimer street, is rapidly nearing completion. It will be a beautiful structure. His Lordship expects to open it early in the New Year.

Through the generosity of a benefactor of St. Joseph's Hospital, a Protestant friend of His Lordship Bishop Dowling, an elevator worked by electricity is to be added to the other modern conveniences of that institution.

THE JESUITS RESTORED.

Berlin, Dec. 1.—In the Reichstag to-day Count Bismarck, member of the Centre or Catholic party, moved the revocation of the decree ordering the expulsion of Jesuits from Germany.

Baron Manteuffel, Conservative; Herr Merbach, Reichspartei, and Dr. Von Marquardt, National Liberal, declared that the parties to which they belonged would oppose the revocation of the decree.

Herr Von Holleneffer, German Conservative, said that his group would abstain from voting on the motion.

Herr Lobe, anti Semite, declared that the members of that party were free to vote as they pleased. The motion was put to a vote, and was carried by a majority of 37.

Several notable speeches were made on the motion for the return of the Jesuits to the empire. Dr. Liel, leader of the Liberals, spoke at great length. The Catholic Church in Germany, he said, needed the services of the Jesuits to enable it to fulfill its divine mission. The assertion had been made that the Vatican followed a policy hostile to Germany's interests. This was false. Only a short time since Cardinal Rampolla had declared that the Vatican studiously avoided meddling with the political affairs of the triple alliance or its opponents. If the Vatican ever should display a policy friendly to the Franco-Russian alliance German Catholics would not then interpret the doctrines of the Papacy in such a manner as to interfere with their duties to their empire. Many reflections had been cast from time to time upon the loyalty of German Catholics. The assurance could be truthfully given, however, that German Catholics would remain faithful to Emperor and empire in the future as they had in the past, and would be ever ready to show their loyal devotion to the fatherland.

DIED WHILE HELPING THE POOR.

Sister Mary Ewing Once a Believing Belle in Washington Society.

Sister Mary Veronica Ewing, daughter of General Hugh Ewing, of Lancaster, Ohio, and a niece of General Sherman, died Thursday in Mercy Hospital, Pittsburgh. Recently she was called to attend the sick bed of a poor girl who was dying, and contracted a cold which developed into pneumonia, causing her death. Twelve years ago Mary Ewing was a reigning belle in Washington society. Her father was appointed minister to Holland, and while abroad she became possessed of a desire to live the life of a nun. She was sent back to Washington and plunged into social pleasures with her aunt, Mrs. Demann. She soon, however, notified her father that she intended to spend the remainder of her life in the cloister. The general pleaded with her in vain. She went to Pittsburgh in 1881, and three years later she renounced the world. Since then her life was devoted to the sick poor.

ORGANIZED TO OPPOSE THE A. P. A.

Society of Liberty and Loyalty Gaining Many Recruits in Colorado.

A secret order, which is likely to rapidly spread over the country, was organized in Colorado lately. It is called the Society of Liberty and Loyalty, and its purpose is to counteract the effects of the A. P. A., which has gained such a hold in local political issues in Colorado. The constitution opposes the union of Church and State, is against the interference of any religious body with the Public schools and is designed to keep religious intolerance out of politics. The parent society has already a membership of three thousand men and women, and the supporters of this new secret society are said to include many citizens prominent in commercial and political circles. It claims to be non-sectarian, and will admit to membership anyone who favors freedom of thought and conduct.