

The Catholic Record

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London, Saturday, Sept. 23, 1893.

Official.

The Conferences for the clergy of the London Diocese will be held at St. Peter's Palace, London, on 26th Sept., at 2 p. m.; for the clergy of the counties of Essex and Kent, at The Deanery, Windsor, on the 28th Sept., commencing at 11 a. m.

THE LORDS AND THE CAUSE OF IRELAND.

The House of Lords, by summarily voting down the Home Rule Bill at the beck of Lord Salisbury, has raised the very pertinent question, "Of what use is the House of Lords?"

The theory on which that House is supposed to be of any utility is that when the House of Commons is disposed to rush into any dangerous legislation, being urged on by popular clamor, the conservative instincts of the Lords, representing the wealth of the nation, may prevent undue haste by stepping in to save the country from the effects of its own folly.

It is needless to say that the Lords as now constituted represent nothing. There was a time when at the head of their bold retainers they were the bulwark of the country at least in times of war, being ready with their unflinching courage and undoubted patriotism to face overwhelming numbers to sustain their own and their country's honor; but there is no reason to believe that the present race of Lords is animated with the spirit of their predecessors, who are not even their ancestors, except in a very limited number of instances.

It is not the first time that the Lords have "saved the Empire" just in the present instance. The Lords stepped in to save the country when the House of Commons passed the Reform Bill. But they only succeeded in raising such a storm of popular indignation, and even insurrection, that these saviours of the country were glad to retreat from their lofty position as saviours; for England was on the very verge of a revolution until the Lords came to the conclusion that it was better to let the people have their own way, and they yielded.

But the present measure is one for the bettering of the condition of Ireland, not of England. It may be presumed that the Lords imagine they can deny the demands of Ireland with more impunity than they could enjoy if they resisted the will of the people of England. To some extent this may be the case too; for it has always been difficult to get the people of England to give any heed to the demands of Ireland for useful legislation; but the last few years have wrought a great change.

The liberal policy of Mr. Gladstone in bringing tangibly before the British public the grievances under which Ireland has been suffering for three centuries, and particularly during the present century, since the union was forced upon Ireland by corrupting an Irish Parliament, which by no means represented the Irish people, has convinced the people of Great Britain that the Irish question must at last be settled in a manner satisfactory to Ireland.

For the last seven years the question of an Irish Parliament has been fully discussed, and it cannot be said that the Parliament which has had the Home Rule Bill under discussion for eighty-two days of hard work has acted precipitately. The Lords, rather, have been the precipitate ones on this occasion. Practically they have given the measure no consideration at all before rejecting it; for no one can say that in a week they could master the details of a Bill which the Commons required three months to frame, while doing almost nothing else.

Certainly the Lords do not excel the Commons in ability to the extent of the shortness of the time they devoted to the consideration of the Bill. The majority of the people are of opinion that most of the Lords do not even know what are the provisions of the Bill which they have so cavalierly rejected.

It is possible, and even probable, that Mr. Gladstone will be obliged to appeal once more to the country to sustain him. If so, there is but little doubt that he will return to Parliament with a majority quite equal to his present one which he was able so to control that he passed the Bill through to a successful ending. The Lords will in the end eat their own flesh and pass the Bill rather than endanger their existence as a legislative body.

The London Daily Chronicle says: "Our reply (to the decision of the Lords) is extremely simple. The abolition of the House of Lords now becomes a plank of the Radical platform, and the clauses of the Home Rule Bill providing for a second chamber in Ireland must be modified. Down with the House of Lords. It is useless mincing phrases."

Somewhat akin to this is the comment made on the situation by the Daily News, Mr. Gladstone's special organ:

"Nothing is more favorable to the success of a political or social reform than a large hostile majority in the House of Lords. If the Tories had had more sense they would have made the majority smaller, and we would have fared worse."

This indicates that it is Mr. Gladstone's intention to fight the battle out. It is, indeed, universally recognized that Lord Salisbury made a tactical blunder in drumming up his decisive majority against the Home Rule Bill.

If he had been contented with the normal majority which those Lords who usually take part in legislation would have given him, the monstrosity of the existence of the House of Lords would not have been such an object lesson to the people as it has been made owing to his anxiety to crush Home Rule by means of a most decisive vote. By adopting this course he has shown that the question is one between the landlords and the people, and there is no doubt that the latter will win in the contest which is now fairly begun.

The Tories, and the enemies of Ireland in general, of course, pretend to be jubilant at the situation, but the battle is not finished yet; nor will it be till Ireland's cause be won. It is said on behalf of the Lords that they have for once risen to the dignity of their position by checking hasty and dangerous legislation, and thus saving the Empire from dismemberment. If there is anything that tends to the dismemberment of the Empire, it is the perpetuation of a misrule which has lasted for centuries, and which creates intense dissatisfaction; and this is what the Lords have voted to do.

The saving of the Empire by their action is but a form of words, a well turned phrase which has no substantial meaning.

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The disestablishment of the Irish Church was also an Irish measure: so also to a great extent was the Catholic Emancipation Act, and on occasions of the passage of both these Bills the Lords were obliged to give their assent, though they were just as much opposed to them as they are now to the Home Rule Bill. We have no doubt, therefore, that the last named Bill will become law in spite of the majority of more than ten to one which voted it down on the 8th inst.

CARDINAL GIBBONS.

The city of Baltimore will on Oct. 1 be thronged with priests and prelates, with men of every class and creed, all eager to lay their tribute of respect and congratulations at the feet of the great Archbishop of Baltimore, Cardinal Gibbons. He is fifty nine years old, and who can, on looking back upon his labors as a humble missionary and as a Bishop, refrain from saying that the years were well spent. A man of high intellectuality, he is unassuming, and invested with a sublime dignity he is approachable by all. Beset by various obstacles and in contact with discordant elements he has never yet flinched from a performance of duty, and has never overstepped the limits of Christian courtesy and charity. We admire his high ability, his concentration of purpose, his long record of unwearied and unselfish toil; but we admire still more that kindness that prompts his every word and action. One who had had the happiness of conversing with Cardinal Gibbons will cherish it in long and loving memory. One glance at the earnest, thoughtful face, lighted up by bright blue eyes, tell you that you are in presence of a man whom you may trust and love. You feel that he is what he is—a good priest, a lover of humanity. Nothing sordid or mean could find an abiding place within such a nature. His manner is gentle and winning, and when we bade him farewell he said "God bless you, my child," in such earnest tones that we felt assured that the prayer would be heard and that God's blessings would shield us from danger. Some time has passed since last we saw the Cardinal-Archbishop, but the memory of these few moments with him will be ever with us.

He was born in the city over which he now rules fifty-nine years ago, on July 23, 1834. Educated at the Seminary of St. Sulpice and St. Mary's University, he was ordained priest on June 30, 1861. In 1868 the Holy See appointed him Vicar-Apostolic of the State of North Carolina, and on August 16 in that year he was consecrated Titular Bishop of Adramythum. Four years later he was transferred to the Bishopric of Richmond, in Virginia. In the administration of that See he gave proof of the high executive ability that has given him the unexcelled honor of being one of the most prudent and successful statesmen of the Church. With all the energy of his nature he bent himself to the task of instilling by word and example the doctrine of peace and good will into the hearts of his spiritual subjects. He was never wearied in visiting the sick and poor, and many a thrifty housewife, bending perhaps over the wash-tub or busy with household affairs, was oftentimes surprised by good Bishop Gibbons, but never embarrassed, for the genial smile and kindly words put her at her ease. His heart went out to all, but the especial objects of his predilection were the poor. Well may the words of Holy Writ be applied to him: "The ear that heard me blessed me and the eye that saw me gave witness to me. Because I had delivered the poor man that cried out and the fatherless that had no helper, the blessing of him that was ready to perish came upon me and I comforted the heart of the widow. I was an eye to the blind and a foot to the lame. I was the father of the poor and the cause which I knew not I searched out diligently." Little wonder that he was loved by the citizens of Richmond and that deep was their sorrow when in 1877 he was appointed Coadjutor Bishop of Baltimore. Before the end of the same year he had succeeded to the vacant post of Archbishop and Primate of the United States. Since then he has figured prominently

in every important ecclesiastical event of the age. The world wondered when in 1887 he intervened in favor of the Knights of Labor, and prevailed upon the Holy See to declare it an organization to which Catholics, without danger to their faith, might belong. But the wonder vanished when the qualities of Cardinal Gibbons came to be recognized. In season and out of season we have heard his voice, now laying down the basis of national prosperity, now speaking to his dissenting brethren in calm and kindly words, and again pleading the cause of all who toil. He, indeed, draws no line between class or creed or race, and when in after years he goes home, "to the temple above not made with hands, to be in the company of God's living saints, with the palm of victory in his hands," his tomb may bear no epitaph more significant of his life than "Here Lies the Workingmen's Cardinal."

Some years ago Mr. Bodley, a non-Catholic critic, visited America, and upon his return to England wrote a series of articles on the Catholic Church in America. The sketches were keen but friendly, and were accorded a warm welcome by our cousins over the border. His estimate of Cardinal Gibbons' character satisfied his most enthusiastic friends. He does not hesitate to call him a truly great man, an ornament to his country and the glory of the American Church. "A walk with the Cardinal," he says, "through the tranquil streets of the residential quarter of Baltimore, gives a vivid impression of the affection with which the monumental city regards its distinguished son who was baptized and ordained in the cathedral over which he now presides. Though Maryland is a Roman Catholic stronghold, there is a vast Protestant population in its great commercial capital, yet as the Cardinal passes along nearly every hat is doffed to the simple citizen who has made a greater impression on European policy than any American of his generation." The determined prelate who was strong enough to lead the Vatican to reverse its own decision has nothing of arrogance in his gentle nature, which loves to live in charity with all men.

This is the secret of the love with which he is regarded by Catholics. He is deservedly popular—not popular indeed as passing celebrities or demagogues, but as a man whose life has brought forth good fruit that will remain.

INSULTED THE G. O. M.

Quite a sensation has been created by a foolish and wanton insult to Mr. Gladstone offered by the Reverend Frederic Davies, Rector of Blairgowrie, who took occasion from the Premier's presence in his church on Sunday, the 10th inst., to attack the Home Rule policy of Mr. Gladstone, and to rebuke the large crowd that had assembled for worship, knowing that Mr. Gladstone would be present. He said that the congregation had come not to worship the Creator, but the creature. The bulk of the congregation were very indignant against the preacher. Of course we are not to attribute to the Church all the fantastic acts of clergymen, but such acts have been so frequent in recent years that we are quite justified in suspecting that the system on which the Established Church is based is a wrong one. These whimsicalities are the natural result of the systematic disrespect for lawful ecclesiastical authority which is a leading feature of Protestantism. Can the system be a divine one which leads to absurdities like this without affording any means for their correction? The entire independence of ministers in their respective churches, to conduct their services in their own fantastic style is a legitimate consequence of the Anglican theories which are current nowadays, especially that of independent national, or of independent diocesan, churches. If every Bishop is independent of a central authority in the Church, why should not every minister be independent of his Bishop, and be privileged to conduct the Church service after his own fashion?

"THERE is great distress in this parish," said Father Schnell, of St. Patrick's Church, Terre Haute, Indiana. "I have a deposit in the bank which comprises my savings for some years, added to the pension I get as a Union soldier. This is at the disposal of the destitute so long as it holds out." Noble words, worthy of a good priest! Father Schnell has cast his bread upon the waters.

One noticeable feature of the late Catholic Congress was the rapturous applause that greeted every mention of Mgr. Satolli's name.

THE RITUAL OF FREEMASONRY.

A curious illustration of the diversity of principles according to which the various Protestant denominations frame their course of conduct in matters of Church discipline occurred a few days ago at Elkhart, Indiana.

The Rev. John Millbank, rector of St. John's Episcopal church, when asked to permit the burial service of the Freemasons to be conducted in his church over the remains of Thomas W. Stalker, a member of the church and a Mason of high grade in the order, "flatly refused," stating as the reason of his refusal that "it is contrary to the rules of the Church organization to hold the funeral of any member of a secret society in the church."

After a good deal of argument the rector consented to hold the service himself according to the rites of the Episcopal Church; but he said he could not allow the Masonic service—a decision which did not satisfy the Freemasons, who have been accustomed to use their own ritual on such occasions. They say there is no reason why the ordinary usage should be departed from in that particular instance.

The funeral took place at the church; but the Freemasons, who attended in all their regalia, marked their displeasure by remaining outside while the service was going on, only the pall-bearers and undertakers going in.

During the service the clergyman gave his reasons for taking the course he had determined on, maintaining that Freemasonry and similar organizations are from their nature opposite to the spirit of Christianity, and are therefore not to be recognized as part of Christianity, or to be encouraged by any act of a Christian Church. He added that hereafter no funeral service of any member of a secret society will be allowed in that church, at least during his incumbency.

Some of the Masons proposed to remove the body from the church before the service was finished, but the suggestion was not acted upon.

At the grave the Masonic service was read, and Rev. Mr. Millbank, who accompanied the cortege, was asked to give the benediction, but he refused.

What renders the case all the more remarkable is the fact that Bishop Linckebacker, of the same diocese, is said to be a Mason of the thirty-second degree, and chaplain of the Grand Lodge of Indiana. Mr. Millbank, the anti-Mason rector, is a son of Commodore Millbank, of the English marine service, and he came only recently to Elkhart. He is accused by some of his parishioners of having stated once: "I will let the people know that I am Pope."

Great indignation has been expressed in the neighborhood against Mr. Millbank, who is said to be arrogant and tyrannical in his conduct. Is this indignation reasonable?

If there is really a Church which has been instituted by Christ, it is surely the province of the Church, and not of a private and purely secular society, to establish the ritual and prayers by means of which the living and the dead are to be recommended to the Divine mercy, at least in the public acts of worship which are to be offered to Almighty God. The Masonic ritual must be either an act of worship, or a mockery. If it is an act of worship, then Masonry claims to be a religion, and as it is not the religion which Christ established, it is a purely human religion. Without entering here upon a discussion of the fundamental idea which dominates Freemasonry, we need only remark that its whole ritual lays aside the idea of the true God, and substitutes the Atheistic idea of chance or nature as the Supreme Being who rules the universe. This is the reason why the expression "the great architect of the universe" is substituted for the name of God in the masonic rites. The notion intended to be conveyed is Atheistic, or Deistic at best, and the worship founded upon it is not suited to a Christian Church wherein the true God is to be worshipped. We consider, therefore, that Mr. Millbank acted reasonably in refusing to participate in Masonic rites or to permit them in the church over which he presides.

Rev. Mr. Millbank is not the only Protestant minister who has regarded secret societies as being opposed to the spirit of Christianity. It is not long since the Baptist ministers of Massachusetts in a meeting at Boston almost unanimously condemned the association. But it is not the matter we have in view here to discuss the principles of Freemasonry, but rather to call attention to the diversity of discipline within the Episcopal Church,

in which we find one minister so strongly indicating his opposition to Freemasonry, while his colleagues and even his Bishop have given it their warmest sanction. We are led by the circumstances to ask, does Episcopalism furnish any definite information to guide us to the knowledge of what Christian ethics inculcate, and what they condemn?

A curious feature of the controversy is that those who are most vigorous in denouncing Mr. Millbank's rejection of the Masonic Ritual, which has nothing in it symbolical of Christian truth, are they who most strongly condemn all Ritualistic tendency in the church.

If it be true that Mr. Millbank once declared that he is Pope in his Church, it is only the natural result of the system which has abolished the supremacy of the Pope to substitute therefor the supremacy of the individual judgment. The logical consequence of the abolition of a supreme authority in the Church is the subjection of every congregation to the whims and caprices of the minister who happens to have charge of them at any particular moment.

STAY AT HOME.

Every day we hear of young men returning from the States poor in material resources and dispirited by reverses. They imagined that the neighboring republic would be to them their El Dorado, and realized that success amongst our neighbors entails hard and incessant work, and not at times to be secured by even this means. The pathways of labor are crowded by eager, earnest men, and the fittest alone survive. What chance has a young Canadian in a United States city? He may obtain a minor position, but could he do as well in his own country? There are exceptions, but they prove the general rule, that a Canadian, putting the same enthusiasm into his work as he would were he in the States, can make as much money and achieve as much distinction in any walk of life. It has been said that our age and our country are like our father and mother—there may be better, but we should never think so. There are no opportunities in Canada, say these who dilate on the advantages held out by the States. To him who stands and waits, an opportunity never comes, but he who does all within his reach, the opportunity freighted with victory is never wanting. The men who enriched the world with the wealth of their talent and energy created their opportunities. We do not wish to give examples of this, but suppose Edison had mooned away his time on a railroad train, never thinking there would have been a mute inglorious genius. The men who, unaided and in the face of every obstacle, have reared up undying monuments for themselves in the commercial world have been always conspicuous for patient and persistent work. Croakers should take as their motto, "Labor conquers all things."

JUSTIN MCCARTHY

Says a New Chapter is Opened in the Struggle for Irish Liberty.

The following cablegram from Justin McCarthy, M. P., has just been received, and is especially interesting to all sympathizers with Erin's cause: London, Sept. 9, 1893.

Dr. Thomas Addis Emmet, President, I. N. F. A., New York:

The rejection of the Home Rule Bill by the House of Lords opens a new chapter in the struggle for Irish liberty. On the one side, we, the elected representatives of the people, the sympathies of the British democracy, and the unconquerable spirit of the Irish race; on the other side is a hereditary and irresponsible chamber concentrating in its ranks all that is worst in English prejudice, wealth and arrogance. The result is not doubtful. The House of Lords has made a similar stand against every great reform sent up to them by the House of Commons. In the long run progress and the people will have invariably triumphed; and the insolence of the privileged classes has been chastised. But the struggle will be a bitter one. We have to fight against an unexampled combination of wealthy aristocrats desperately struggling for their privilege by appeals to every weapon of defamation, bigotry and corruption.

We have to look to our faithful countrymen in America for the means of sustaining our party through the incessant sacrifices imposed upon them, and of carrying on an active campaign in the English constituencies against the insolent enemies of Irish liberty. There never was a time when Irish American assistance was more urgently needed, or when it could produce more splendid results in securing to our country the great measure of Irish national self-government, which sprang from the genius of Gladstone and which the House of Commons has once for all solemnly pledged itself to carry into law. JUSTIN MCCARTHY.

The Emperor William, recently at Karlsruhe, in an address read to him by Duke of Baden, announced German Empire stands fresh armor as a hero who task it is to watch over the world. Germany will of work if this is its earth.

It is stated on high authority the Encyclical of Pope Leo is expected to be sent to the world during September provision for the next Com must be held for the electo cessor to the present Pope recommend to the Pope elected a continuance of which has been pursued and Leo XIII. since the d the temporal rule of the P Holy Father, it is said, review of the results which obtained and those which would be followed from the Pontificate.

The proposal to build a residence for Archbishop Papal Alegate, has been the Archbishops of the U and immediate steps are to put the design into pr The plan of purchasing for him is not to be carri building not designed for would be suitable, inasmu sidence must have offici appurtenances adapted t of an Apostolic Legate. not be found in any p which might be purchas will be necessary to erect ing for him. He is stil with his subordinates, a in the new Catholic U Washington.

It has been decided t sian fleet will soon visit the Paris Figaro states t quence of this movement, posed to imply a menac case of the outbreak of a the German Government and obtained from Italy t a small island in the Med serve as a coaling stati vessels of war. The ish ceded is to be converte devout fortress such as M land. It is said that Eng asked to cede such an purpose, but as the cessi tainly have met with gr in England the proposal ably received.

It is expected that Ir the Chicago Exposition the most enthusiastic festivals of the Fair. September is the day ap The Secretary of the m ittee appointed to org celebration is Mr. John who announces his exp Irish nationality will " the world the splendor of the race and its glorious that in a free land the o is lighted at the sun, and of the other is the bosom He exhorts Irish men " attend the Exposition numbers so grand as to sion truly a demonstrati and an event of which th be proud and lasting. hundred of the represen ment of Chicago sign the with Mr. Keating.

The barbarous pract was very near becomi of a great tragedy at th of Davenport, Iowa. I tomarty at this school to hill with a couple of oth of him, every freshma resistance, and the cl freshman is, of course stroyed by this treatme on their entrance to t formally wear their old suits would be ruined. named John Wilson re being pressed hard dr and fired it into the c harassing him. No dan but the practice of haz to have been completel the occurrence. We a that such barbarous p prevail in any Catholic situation that we know

Donahue's Magazine ing to the front rank o Last month there was a sketch of John Boyle O who, alone and beset t obstacles, won fame a