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Catholic Record.

London, Sat., Nov. 29th, 1890.

CAPT. O'SHEA, PARNELL AND THE TIMES.

This disgraceful and, to Irish sentiment especially, shocking case has been dragging its slow length for the last twelve months. Now it has been finally brought to a close by Mr. Parnell's silence and by Mrs. O'Shea's refusal to appear in court and submit any evidence in defence of her assailed and, for aught we know, unjustly assailed character. Parnell's well known habits and principle of action in private as in political life ought to be well established by this time. Those who know him most intimately—Michael Davitt and John Dillon, both men of irreproachable and unassailable morality and purity of purpose as of character—declare him incapable of any baseness, and represent him as away above and beyond the turpitude of the horrible accusations just now levelled against him. Mr. Parnell's silence on this trying occasion tallies exactly with his well-known principle of passive resistance and his imperturbable coolness under fire, which for the time being and to all appearances seems withering and scorching enough. From the beginning of his public career, as a leader and chief of a great movement, he advised the rack-rented tenants of Ireland to hold on to their rooftree and bit of land, to let their homes be pulled down over their heads, but to offer a sullen, passive resistance. This passive resistance drew upon the victims of landlord inhumanity the attention and the sympathies of all England and of the whole civilized world. When the late Irish Secretary, Buckle, accused him publicly on the platform and in the press of being leagued with Fenianism and dynamitards and of receiving money from the skirishing fund, Parnell bore it all in patient silence. A day came, however, when the attack and the calumny were repeated in the House of Commons, and then Parnell arose in the might of his genius and of his innocence of the alleged offence. He delivered such a well merited castigation and poured so overwhelming a torrent of vituperation on the head of the offending minister, that the latter was compelled to retire from public life and seek a refuge and solace on the breezy banks of the Nile in Egypt. The fierce attack made on him that night, all provoked by himself, coupled with his utter failure as a statesman in Ireland, most probably contributed to induce a state of nervous prostration from which he never recovered. The whole world stood amazed for many long months at Mr. Parnell's indifference to the terrible and persistent onslaught made on his name and character by the London Times. Well written and high flown editorials appeared week after week and day after day in proof of Mr. Parnell's close connection with hired assassins. His own letters were quoted to exhibit him in the character of a chief of a gang of murderers. He was represented as being in correspondence and in collusion with traitors and dynamitards. To tell this vituperation he offered but passive resistance and calm denial. The day came when the calumnies and the forgeries of the London Times were laid bare and exposed to the horrified gaze of the civilized world. The London Times lost one hundred thousand pounds in the transaction, and were it not for Tory subsidies and secret service money, would have closed forever its career of bigotry and wrong-doing. It is very evident that the defeated and dishonored Times, which lavished its thousands on the Piggott and Le Carons of "Parnellism and crime," would have no scruple whatever in suborning loathsome and traitorous Capt. O'Shea and his servant girls to continue the work of blackening the character of Mr. Parnell and besmirching him before the Catholic people of Ireland. One year ago the Times relied upon the Englishman's horror of treason and dynamite, to day its chief reliance for Parnell's destruction is on the horror which all Irishmen—Bishops, priests and people—conceive for the sin of adultery. As it failed in the former, we have much reason to believe it will fail as egreg-

iously in the latter scandalous charge. Parnell has not yet been heard from. We have great confidence in his well-established character for silence and passive resistance. All his colleagues and followers, both in Ireland and America, stand by him in the present crisis. They are better acquainted with all the facts of the case than we can be. They know the utter worthlessness of the evidence upon which Parnell has been condemned by English judges. They still pay homage to him, and there is no reason why we who are at a distance and ignorant of all bearings of the nasty developments should join in the cry of the Piggottists in condemning him unheard.

It would be unpardonable ingratitude on the part of the Irish people to forget, in a moment, because a cry has been raised, all the great achievements of Mr. Parnell in favor of the liberties, the fortunes and the lives of themselves and their posterity. The word of notorious ruse and the evidence of two or three servant girls, bribed with secret service gold, are not of sufficient weight to turn the balance of public opinion and of Ireland's devotedness against a glorious and successful career of statesmanship, such as was not witnessed even in the days of the great O'Connell.

The English despatches of Monday last cabled from London explained fully the secret springs and foul source of all the ignominy lately heaped upon Parnell. They tell us that the Salisbury Government, under cover of the odium cast on Parnell and while rumors of the O'Shea scandal are still fresh in the minds of the people, will order a general election. Balfour, who never scrupled to brazen it out or put forward an untrue statement, will find congenial employment in building on the loathsome foundation already laid in the divorce court. Let us hope that before the English masses are again called upon to decide the fate of Ireland's future, the heavy clouds of misrepresentation and calumny will have cleared away and that Ireland's cause, while triumphant, will also have saved its honor.

EDITORIAL NOTES.

In this issue we present our readers with a report of a beautiful discourse preached by His Grace the Archbishop of Kingston, in St. Mary's Cathedral, of that city, on Sunday, 16th instant. Ten years ago the Diocese of Kingston became the spiritual charge of the present distinguished Archbishop, and his remarks have special reference to the works accomplished for the good of religion during that period of time. Great indeed have been the changes since Archbishop Cleary first set foot in Kingston. In nearly every district of his charge improvements were required, churches were to be built or repaired, and conventual and other schools were in urgent need of establishment or encouragement. In a word, a vast amount of hard, earnest and persistent labor presented itself on all sides, and vigor, tact and determination were qualities required in abundance by him who was to take hold of the helm. The present flourishing condition of the Archdiocese proves conclusively that Divine Providence guided the mind that named Right Rev. James Vincent Cleary Bishop of Kingston; for the interests of our Blessed Redeemer have been looked after in a manner calculated to bring joy to the hearts of the people. And surely a rich reward awaits the faithful shepherd in the court of heaven. His labors have been great—so great that God alone can measure their extent and the fruits thereof. We may truly say that not in Kingston only, but in all parts of our broad Dominion will be found thousands of pious souls whose prayers will unceasingly be offered to the Throne of Grace to spare for many, many years to the Church in Canada the present illustrious Archbishop of Kingston.

We congratulate the Bishop of Hamilton on the splendid demonstration of last Sunday in his episcopal city. Another grand edifice has been dedicated for the purpose of divine worship, and it is, too, a building of which the Bishop, priests and people have every reason to feel proud. Vast improvements are continually going on in the Diocese of Hamilton, and God's blessing seems to attend the arduous labors and self sacrifice of the energetic and far-seeing Bishop Dowling and his devoted clergy and laity.

The Orange press, is very persistent in the claim that the departure of Messrs. O'Brien and Dillon from Ireland was an "ignominious flight." A little thought will convince reasonable persons that this characterization is dictated not by reason but by a very intense hatred of Irishmen who are not of the Orange sort. Despatches this week prove very clearly that cowardice cannot with justice be charged against the Irish members of Parliament. Between them and Mr. Balfour there was merely a difference of opinion as to the time they should go to jail. Mr. O'Brien and Mr. Dillon had

some pressing business to attend to in the United States and very naturally postponed acceptance of Mr. Balfour's kind invitation to retire from public life for a year. View it in whatever light we may the whole transaction was a very brilliant stroke of policy on the part of the Irish members, and fits of anger displayed by the Secretary and his Orange allies will provoke nothing save hearty laughter at their expense.

A DESPATCH from Montreal informs us that Mr. J. J. Curran, M. P. for Montreal Centre, is to be the recipient of a testimonial from his friends and admirers in that city in consideration of his services in Parliament and elsewhere. At a private meeting held on the 24th over \$3,000 was subscribed on the spot. We are not surprised at this manifestation of friendly regard towards Mr. Curran. His character is above reproach, his honesty of motive unquestioned, and his talents of the brilliant order which render him eminently worthy of a high place in the councils of the country. The Irish Catholic people especially have cause to feel proud that one of their number—one, too, whom they have every reason to respect and admire, and in whom they have the utmost confidence—holds such a high place in the esteem of the community at large.

Last week the cable was cruel enough to bring us the dreadful news that the Marquis of Lorne had decided to run for Parliament, and, if elected, would take his seat alongside Salisbury or Balfour. We were also told that the Prince of Wales felt annoyed at the Marquis because of this decision, as he did not wish to see royalty mixed up in party politics. We incline to the belief that the Prince places altogether too much importance on the incident. To very few, indeed, will it cause either worry or pleasure whether the Marquis takes a seat with Gladstone or Salisbury, or remains aimlessly loafing about the country as usual. If he be elected, and takes part in the political strife of the country, not many will connect royalty with the incident, for it will be remembered that, after all, Argyle's son is only permitted to take place at a sort of side table royalty, and holds rank only one step above the butler.

At a meeting held a few days ago of the Protestant Committee of the Council of Public Instruction for the Province of Quebec it was decided that acceptance of the grant of \$62,961 for Protestant education, made by the province in connection with the Jesuits' Estates Act, should be confirmed. The committee will leave the money in the hands of the Government, drawing 4 per cent. interest, to be withdrawn on demand; interest to be paid half yearly. We may reasonably hope that this will end unresolving agitation on the part of Ontario firebrands who would force their opinions—willy-nilly—down the throats of their Quebec co-religionists.

DURING the recent municipal elections in England, which were fought out on party issues, Birmingham, the city which sends both Mr. Joseph Chamberlain and Mr. Arthur Balfour to Parliament, was the scene of a venomous contest between the Tory and Liberal Unionist parties. Mr. Chamberlain won his seat in the Corporation after a severe contest, but East Birmingham, the constituency of Mr. Balfour, was triumphantly carried by the Liberals. It is pretty clear from this that the Irish Secretary will have to look for another refuge if he desires to have a seat in the next House of Commons. Elections were held in one hundred and fifty boroughs, and the Liberals wrested fifty from the enemy. To appreciate fully the position, it must be borne in mind that the Liberals also swept the country last year, and the gains of last year are to be added to those of the present year to show the full extent of the Liberal victory. It forebodes, unmistakably the result of the next general election for the House of Commons—the triumph of Home Rule.

A CRANK, who by the Methodists is dubbed reverend, thought it his duty to publish in the Chicago papers an indignant protest because at Archbishop Parnell's jubilee festival cigars were used. He found out, however, that his letter was too prelate, for he brought upon himself the ire of quite a number of his brethren in the ministry who use the weed and think it no sin. When will these people learn to agree on what is sinful and what is lawful? They would seek wisely if they would do this before attempting to enforce their self-opinionated notions of theology upon those who know something about a matter concerning which they know absolutely nothing.

The Philadelphia American, an able and representative Republican journal, speaking of the Wisconsin and Illinois elections, wherein the Republicans were so badly "snowed under," says: "The result both in Wisconsin and Illinois will tend to discourage the politicians from attempting drastic legislation on the question of compulsory education." The issue, however, was not precisely "compulsory education," but compulsory godless education. Massachusetts too has given a strong hint that though fanaticism may have a temporary success, the tables may be turned at any moment.

ARCHDIOCESE OF KINGSTON.

THE ARCHBISHOP'S TENTH ANNIVERSARY.

Next Friday, the feast of Our Lady's Presentation in the Temple, will be the tenth anniversary of the Episcopal consecration of the Most Rev. James Vincent Cleary in the Chapel of the Urban College of Propaganda in Rome, by His Eminence Cardinal Simoni. As announced in the Cathedral last Sunday, the clergy of the Diocese will not be asked to come from their several missions to celebrate the event with public solemnity in our city on this occasion, so short a time having elapsed since they assembled for the Pallium investiture. But the faithful were exhorted to come to the church at 7:30 o'clock next Friday and unite with the Archbishop in offering the Holy Sacrifice of the Mass in thanksgiving to God for His numerous favors in the past decade of Episcopal government and in supplication for a continuance of the Divine protection and blessing in the future. An interesting and very instructive sermon of an hour's duration was preached to a crowded congregation by His Grace at Vespers. The following is a summary: Taking for his text Eph. 2 c. 1, v. 7, "We are God's workmanship, created in Christ Jesus in good works, which God hath prepared for us to walk in them," he said that next Friday will be a day of sacred commemoration, not alone for himself, to whom it recalls the most momentous event of his life, and the assumption of gravest responsibilities made bearable through the sacramental bestowal of proportionate graces of light and a reign from on high; but for the people also who were then delivered to his charge for guidance unto salvation, and with whose spiritual well being his soul's safety is indissolubly linked. The pastor with his flock, the general with his army, the commander of the ship with his crew and passengers, are bound in community of interest, of hope, of present danger, and of success or failure in the final issue. Wherefore he requested the Catholics of Kingston to join him in the offering of the Eucharistic Sacrifice next Friday for three ends.

FIRST, IN THANKGIVING to the Most Holy Trinity through Jesus Christ, the High Priest and Victim of the New and Eternal Testament, for the favor of whatsoever good religious works have been accomplished during the past ten years in this city and diocese. Those works are not ours, and we must not glory in them, but with all sincerity and humility of spirit cry out, "Not to us, O Lord, not to us, but to Thy Name be the glory." Whatsoever of imperfection is in those works—whatsoever taint the searching eye of God may discern in them of human motive, natural feeling, or failure in substance or form or method of execution—is imputable to our weak and erring nature, and should be acknowledged by us with sorrow and humiliation. But those and all other works in an hour are good and salutary, are wholly and absolutely God's works, and for them our thanks are due to God alone. This is the gist of the text I have quoted from St. Paul to the Ephesians, "We are God's workmanship," that is, the product of His handiwork, not only in the order of natural existence, which we readily comprehend, but more emphatically in the order of our Christian existence, our life of faith and grace and virtuous and salutary works, whereby we live unto God and insure our destiny of future glory. By baptismal regeneration we have been created anew in Christ Jesus; and the good works of Christian life which we do in our respective callings, you in yours and I in mine, are but the vital functions of our new and Divine life, of which faith and grace are the quickening principles.

"We are God's workmanship," created in Christ Jesus in good works, which God hath prepared for us to walk in them." Not only are our works of religion and charity and piety the handiwork of God, sustaining, stimulating and giving effect to the forces of supernatural vitality in our second creation through Christ, but all and every such salutary works were in an hour created and prepared by God for each of us from the day of our sanctification, and by their successive fulfillment, as by so many regular steps on the road of life, we should finally arrive at the mountain of God, the home of the elect. Herein is a profound mystery, calculated to make us ponder well and examine whether we have been walking steadily on in the line of good works prepared for us, as the way of our destiny, in the eternal decrees of God's wise and merciful Father. For me these words of the Apostle have been always suggestive of most solemn reflections. By God's special election and the sovereign command of Christ's Vicar, I was unexpectedly, and without any choice or will of my own, called from my home beyond the seas and ordered to assume charge of a numerous people whom I had never seen or heard of. In the day sanctified by the preaching of St. Peter and Paul and irrigated with their blood, I received the sacramental character of the episcopate, transforming me into a "new creature" in Christ Jesus, to live thenceforth in a new order of existence, and walk in the line of a new series of works prepared by Divine decree for my fulfillment of the mission assigned to me. Next Friday it will be a serious question for me to put to my own soul, how far have I corresponded with the decrees and preparations of God through the past ten years of this my new life and mission? Have I anywhere frustrated the handiwork of God in me? And if, by the superior power of grace, the Divine workmanship has prevailed over the faulty nature in producing any good through my ministrations in Kingston city and diocese, let praise and thanks be given to Him "from whom are all holy desires, righteous counsels and just works," and who is the beginning, the middle and the end of all salutary operation.

GOD'S OWNERSHIP IN ALL GOOD WORKS OF MEN.

That you may comprehend more clearly the full and absolute ownership of God in every good work of ours, and our consequent duty of returning thanks and giving the glory of all to Him, let us

briefly analyze those works from beginning to end. In the first place, consider man as the agent. He holds his existence from God in the very moment of each action: for "in Him we live and move and have our being." Then the vital faculty or principal of man's action is in us by placing to "our own good" in His mercy to "our account for ever-lasting reward each voluntary submission to His action upon us and each cooperation of our will with His, in effecting His pre-ordained works of religion and charity and mercy. Let the words of my text sink deep into every mind, "We are God's workmanship, created in Christ Jesus in good works, which God hath prepared for us to walk in them." And let us repeat every day, and ten times a day, the sweet little theological prayer "Prevent we beseech Thee, O Lord, our actions, by Thy holy inspirations, and carry them on by Thy gracious assistance, that every prayer and good work of ours may always begin from Thee, and by Thee be happily ended, through Christ our Lord. Amen."

THE WORKS THAT REMAINS TO BE DONE. The third end for which I invite you to assist at the Holy Sacrifice next Friday morning is one which very specially concerns you in common with me. It is to beseech God the Father, through Our Lord Jesus Christ, that He may be pleased to induce my mind and heart and whole being with the fullness of His spirit, that I may know what works He has "prepared for me to walk in them," throughout the remaining short or long, of my mission amongst you; and, knowing them, to devise the proper ways and methods of their execution and faithfully accomplish them in the opportune time. How is man to know the plans and preparations of God except through prayer, daily fervent prayer, in conjunction with the Great High Priest immaculating Himself continually for us on the Christian altar? May nothing be undertaken but what will contribute to His glory and be entirely His workmanship in us? May we never trust in our own strength; and may we never fail to rely on Him with unbounded confidence, that, having begun the good work in us, He will perfect it unto the day of Christ Jesus.

Whatsoever has been effected in the past, must be accounted as nothing, so long as there remains much to be yet done. Hitherto the wants of the outer missions appeared to demand more immediate attention; and accordingly I felt bound to postpone many undertakings in the city of Kingston, which meanwhile have been ever present to my mind and purpose. Now, however, the northern belt of the Diocese extending over two hundred miles in length, which was heretofore without a resident priest, anywhere to give due pastoral care to the scattered sheep of the fold, their sick and their little ones, has been divided into missionary districts, twelve in number, and given in charge of their respective resident pastors, for whom the people have cheerfully provided elegant and comfortable presbyteries and decent sustenance. Churches, convents and schools have been erected and fittingly furnished wherever they were needed for God's honor and the religious benefit of the people. The construction also of the Coptic Cathedral and tower of this Cathedral of St. Mary is approaching completion. Let me add that our recent financial arrangements have set our minds perfectly at ease respecting the comparatively small debt lying against us. It is time now to apply our minds to other works in this city which seem to have been "prepared by God for us to walk in them."

THE WORKS OF GOD'S PROVIDENCE.

Who amongst us has not from time to time felt amazed, especially on hearing the remarks of strangers visiting this city, because of the miserable condition of the day of their origin. Insufficient space, want of accommodation and orderly classification of the inmates, poverty of equipment and meanness of surroundings characterized them before the eyes of all observers, and reflect not a little discredit on the city of Kingston. The sick and the indigent, the orphan and the aged infirm, are, indeed, well and tenderly cared for by the holy Religious, who see the suffering Saviour's image in each afflicted countenance, and lovingly tend Him in His distressed members. But they render these essential services at great disadvantage and at the cost of much hardship, which they should not be constrained to endure any longer than necessary. They bear all with patience, trusting in Him who whispers in their souls, "so long as you did it to one of these My least ones, you did it to Me." To learn His reward they make full and free sacrifice of their lives, their health and all the talents of nature and grace with which they were endowed by God's sweet Providence in the days of their youth. Therefore, do they willingly submit to fatigue and countless difficulties in the discharge of their duties, always giving of a virtuous and generous heart, to tender natures. Let us lighten their burden by providing them with suitable accommodation and proper equipment, with space and light and ventilation and all else they need for the just development of their work of usefulness in this city. During the winter months I intend, please God, to prepare the plans and make the contracts for building in every respect adapted to the purposes of mercy and charity, to which the Sisters of the Holy Disc and the

with humble confession that we are "useless servants" after all; and let us be profoundly thankful that He deigns in us by placing to "our own good" in His mercy to "our account for ever-lasting reward each voluntary submission to His action upon us and each cooperation of our will with His, in effecting His pre-ordained works of religion and charity and mercy. Let the words of my text sink deep into every mind, "We are God's workmanship, created in Christ Jesus in good works, which God hath prepared for us to walk in them." And let us repeat every day, and ten times a day, the sweet little theological prayer "Prevent we beseech Thee, O Lord, our actions, by Thy holy inspirations, and carry them on by Thy gracious assistance, that every prayer and good work of ours may always begin from Thee, and by Thee be happily ended, through Christ our Lord. Amen."

PETITION OF PARDON OF FAULTS. Besides thanking God next Friday in the Holy Sacrifice of the Mass for all His favors of the past ten years, let us join in supplication for pardon of the many faults and deficiencies of administration that lie against me in the divine record of good and evil. How much more might have been done, and how much better done, had I been more diligent in the divine service and more faithful in yielding to the inspirations of the Holy Ghost. The higher the truth reposed in us the more severely shall our actions and omissions be scrutinized by Him who has declared that He "will judge justices," and "will search Jerusalem with lamps," and lay bare the hidden thoughts and counsels of men's hearts on judgment day. Let us implore His forgiveness now, that we may be safe on that day; "because with the Lord there is mercy, and with Him plentiful redemption, and He shall redeem Israel from all its iniquities."

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