

## The Catholic Record.

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## THE FEAST OF ALL SAINTS.

The month of November which we are now celebrating begins with the festival of All Saints, which is intended by the Church to honor the whole Church triumphant in heaven and particularly those saints of God for whom no special feast has been instituted. As the number of saints is exceedingly great, whereas the days in the year are necessarily limited, it is impossible to have a feast in honor of them all singly, and as the Church is anxious to put before us their example so that we may imitate their virtues, the first day of this month is appointed on which to honor all, and as it is a feast of great importance it is a holy day of obligation observed with great solemnity, and it has an octave which extends over eight days, during all of which the offices and masses of the Church place before us the virtues of all the innumerable host of heaven, which includes martyrs, confessors of the Faith who have left glorious examples, some being Popes, Bishops, priests, doctors of the Church etc., and other holy men and women of every degree and condition in life.

The lesson or epistle of the mass of this feast is taken from the Apocalypse of St. John, wherein the Evangelist describes his vision of heaven and the occupation of the Saints who assist before the throne of God eternally praising and adoring Him. He describes that there are saints from every tribe of Israel, to the number of a hundred and forty four thousand. It is not to be supposed, however, that this is intended for a definite number, but in accordance with the public usages of language it signifies merely a very large multitude, and after the enumeration of twelve thousand from every tribe, it is added "And after these things I saw and beheld a great multitude which no man could number, out of every nation, and of all tribes and peoples and tongues standing before the throne and before the Lamb arrayed in white robes and having palms in their hands," praising God and the Lamb, which means God the Father and the Son.

The reward of the just in heaven is then declared to be such that they are delivered from all tribulation and sorrow, as the Lamb who shed His blood for their salvation shall be their shepherd and guide to bring them to fountains of waters of life and to wipe away all tears from their eyes.

The Gospel of the Feast of All Saints' day is taken from the beautiful sermon on the Mount, in which Jesus so admirably lays down the duties of the Christian, and promises to the just an imperishable reward. This Gospel contains the eight beatitudes which are the foundation of our heavenly hopes.

In these Jesus promises His bounties and favors to the poor in spirit or the humble, the meek, the merciful, the pure of heart, peacemakers, and to all who hunger and thirst after justice.

Catholics very properly venerate the saints, because they are the friends of God, and God has honored them and continues to honor them in heaven, and they will be thus honored for all eternity. St. Paul teaches that honor is due to earthly princes, and it is one of the commandments of the decalogue that parents are to be honored. It is therefore no lessening of the honor due to God if we show to His worthy creatures, His friends and servants that respect and reverence which is their due in proportion to their merits, and we fulfil an obligation to God and honor God by showing due respect to His saints, provided always that the honor we show to them be not the supreme honor which is due only to God. This doctrine is most agreeable to reason and is plainly taught in holy scripture, throughout which, both in the Old and the New Testaments, we find that angels and saintly men are constantly treated with the greatest reverence by all pious men, though by the wicked kings of Judah and Israel they were frequently

persecuted and treated irreverently. It is surely not reasonable that the saints in heaven who have received their reward from God and who enjoy the beatific vision, should be treated with less respect than those on earth. Their glory is greater in heaven than it was when they lived on earth, and their power with God is increased in like proportion.

It is true that we have more evidences in the Old Testament of reverence shown to angels than to saints who have received their reward, but the reason for this is clear. The angels were frequently and specially sent by God as messengers to man. Hence departed saints have but seldom re-appeared on earth, yet we have the assurance of Christ Himself that the saints in heaven are like the angels, and we must therefore believe that they are also to be honored in a similar way, and as we know that the angels pray for us, we know that the saints do the same, for we have proof of Scripture that the saints really do know what is being done on earth, and still continue to interest themselves therewith. The answer of Abraham to the rich man who from hell asked that Lazarus should be allowed to go to earth to warn his brothers to turn from their evil courses is proof of this. Abraham was able to reply that they had Moses and the prophets whom they should hear, and if they will not hear them neither would they hear one risen from the dead.

We would write more fully on the subject of invocation of the saints, but to do so in the present article would make it too lengthy, as our purpose here is merely to make certain devotional remarks upon the glory and happiness of the army of saints and to increase devotion toward them during the month of November. We shall speak further of their power with God and the utility of invoking them in a future issue.

## THE IRISH PARLIAMENTARY PARTY.

We observe with pleasure that the appeal made by the Hon. Edward Blake for subscriptions to the cause of the Irish Parliamentary party has been generously responded to already. A list has been opened, and liberal donations have been made by a number of well-known friends of Ireland. The Hon. Mr. Blake will act as general treasurer of the fund and will correspond with sympathizers with the cause throughout Canada. A central committee has also been appointed in Toronto for the purpose of increasing the list, which amounts now to \$5,100, as announced in the Globe of Monday the 1st inst., and which we give below.

It is a sad reflection that it should be necessary to send round the hat so frequently in order to aid Ireland in securing just government, but it is to be remembered that Ireland has been kept in so impoverished a condition under alien and unfriendly government that she is not able to keep up herself the Irish party in Parliament to fight the battle for political liberty, and friends of Ireland must assist in the struggle that it may proceed to a successful issue.

It is still true that the Liberal leaders assert that they will concede Home Rule if they come again into power, but the people of England have not yet been brought to admit that Ireland should be allowed to govern herself, as is evident from the fact that the present anti Home Rule party is sustained by the largest majority which has ever supported a British Government. The English people must therefore learn that Ireland is resolute and united in her just demands, and though we do not doubt that these will be conceded in the end, the struggle may yet need to be long and tedious.

The Irish Parliamentary Party needs to be maintained that its final success may be assured, and the demands of Ireland must be brought before the English people through the means of literature and discussion, which cannot be effected without means. We earnestly hope, therefore, that the present movement to keep the cause prominently forward will prove as successful as it deserves to be.

We cannot sufficiently thank the Hon. Edward Blake for his earnestness in the advocacy of Ireland's cause. He has given up his claims to be the leader of the Reform party in Canada in order to promote the interests of Ireland, as there can be no doubt that if he had remained in Canadian politics he would be at this moment the Dominion Premier. The spirit of self-sacrifice and disinterestedness displayed by Mr. Blake is rarely to be found among public men, and if there

were no other reason than to show that his patriotism is appreciated, Irishmen and their descendants in Canada should put their shoulders to the wheel to make his present movement to sustain the Irish cause a complete success. We are rejoiced to see that there is every prospect that this will be the case. But it is not alone through gratitude to Mr. Blake that this should occur. Love of country will undoubtedly be the principal motive with Irishmen, and if subscriptions be generous the cause of Home Rule may be nearer to success than we have imagined.

The following donations have been so far handed in for the good cause:

|                                       |                |
|---------------------------------------|----------------|
| His Grace the Archbishop of Toronto   | \$1,000        |
| Sir Frank Smith                       | 1,000          |
| Hon. Edward Blake                     | 1,000          |
| Hugh Ryan                             | 1,000          |
| Eugene O'Keefe                        | 500            |
| Thomas Long & Bros.                   | 500            |
| Vicor General McCann                  | 300            |
| Rev. F. Ryan                          | 100            |
| Rev. J. L. Hand                       | 100            |
| Very Rev. Dean Harris, St. Catharines | 100            |
| Jas J. Foy, Q. C.                     | 100            |
| Wm. J. Haney                          | 100            |
| John Ryan                             | 200            |
| <b>Total</b>                          | <b>\$5,100</b> |

## A WORD TO THE GLOBE.

The Register is always complaining of the intolerance which prevents Catholics being elected to Parliament or selected for public office in proportion to their numbers. What is the use of preaching equality and fraternity in the face of such utterances as Mr. Cleary's insisting upon the isolation of Catholics, under penalty of mortal sin?—Globe.

Is it because Archbishop Cleary has told his people that they must not be present at services in Protestant churches or in Protestant cemeteries, that Catholics are to be ostracised? Not at all. Nor is it because of the utterances of any other Catholic dignitary, in the east or in the west, in the present or in the past. Protestant bigotry stares us in the face at all times and in all places in this Protestant Province of Ontario. Take an example. Ever since Toronto began its history as a hamlet it has not, and would not, elect a Catholic to the position of Mayor. A Catholic who would allow himself to be placed in nomination for that office, for member of Parliament, or for any other position of prominence, would be dubbed a simpleton, so small would be the chance of his election. The ballots of the L. O. L. and S. O. E. would simply annihilate him. This condition of affairs prevailed long before the Archbishop of Kingston was born, and will, we fear, be the rule, long after he is dead.

We would ask the editor of the Globe to contrast the history of Protestant Toronto with the history of Catholic Montreal, and he will find abundant proof that Catholics in the east are far more liberal than their Protestant fellow citizens in the west.

Surely the editor of the Globe does not desire to conceal the fact that at almost every gathering of Protestants in Toronto, as well as other places in the Province of Ontario, many of the Ministers have ever the unjust, bitter, and uncharitable word for the religion of their Catholic neighbors. It is, they declare, superstition, mediocrity, idolatry, etc., and the secular press, as a rule, does not call them to order. Only last Sunday a Rev. Mr. Walsh preached a sermon, in this city, on the "Gunpowder Plot." He said that its promoters were wealthy and influential Romanists, "and there was," he added, "yet danger." Here we have an intimation that Catholics will, some time or another, blow up their Protestant fellow citizens! Is this not a unique sample of fanaticism? Not a secular paper in Ontario, however, dare criticize as it deserves the Rev. Mr. Walsh's utterance, but a number of them fly into a great rage because a Catholic dignitary referred to the Congregationalists as a small sect!

Is it a theological kinship that blocks the way, or is it the fear that the cry of "Stop my paper" would come from thousands of throats? Let the cause be what it may. It is best known to the editors of the secular press. Catholics cannot help noticing and feeling this unfair treatment at their hands. Ministers of the gospel may abuse us to their hearts' content. The Carmans and the McVicar's and a host of kindred spirits may pour upon our faith, from the pulpits and platforms, all manner of abuse, and may write articles for the papers, on the Catholic faith, with pens dipped in gall, and a word of protest is scarcely ever seen in the secular press. This is not fair play. By all means let us have social intercourse—let us have the best of feeling prevail in the community—but the advent of this happy condition of affairs will be long delayed unless the secular press are more outspoken and candid when dealing with the firebrands whose life-business is

spreading hatred of the faith of Catholics. May we not say they are hirelings who, were it not for their trade of abusing the Pope, would become a community of Wilkens Micawbers?

## ZIONISM.

Dr. Herzl, who is the leader of the movement among the Jews of Germany to reoccupy their ancient country, Palestine, has so far succeeded in attracting attention to his scheme that there is being held at the present moment a Conference at Basle, Switzerland, for the purpose of taking the whole matter into serious consideration, and in case the plan be found satisfactory, to make provision to put it into operation.

The great nations of the world have not come into existence in accordance with any settled previous plans, but have grown gradually till they have attained greatness and power, but if Dr. Herzl's plan is to succeed, the new Jewish nation will have its beginning with a complete organization. Streets are to be laid out in Jerusalem and some other sites which are deemed to be suitable places for future cities, railways and bridges to be built, roads and telegraph lines to be laid out, and even the rivers are to be so regulated as to furnish water for the irrigation of farms in the very inception of the enterprise, and even the form of local government is to be decided on beforehand. As a matter of course the first step to be taken will be to arrange for the permanent occupation of the country. This arrangement will have to be made by purchase from the Sultan of Turkey, and in all probability the consent of a majority among the European great powers will have to be obtained before the plan can be carried out.

It is not likely that the great powers can be got to agree on any plan in particular. The European concert was powerless to protect the Armenians from some of the most horrible atrocities which were ever perpetrated on mankind, and at the present time there is scarcely a prospect that the concert of which we have heard so much will save Greece from being crushed under the heel of the Turk. We can scarcely expect that the concert will be any the more real when the question is the building up of a new nation in the territory which was once peopled by the Jews, even should the Sultan give his consent to its establishment, which he is not likely to do unless the new nation remain, at all events, subject to his rule.

The plan is evidently viewed with favor by a considerable number of Jews in various parts of Europe, as otherwise there would not be any influential assemblage convened to promote it, as has been the case. We do not as yet know what course will be recommended or adopted by the Basle Conference but the probability is that as the Conference is called to promote the movement, the majority of those who are assembled will be favorable to it, with a considerable minority on the other side. But, whatever may be the programme adopted, it is certain that among Jews, both in Europe and America, there will be strong opposition to the scheme.

The movement has received the name of Zionism, which signifies the restoration of Zion, by which name ancient Jerusalem was called, and a good deal of enthusiasm has been aroused by it among earnest adherents of the old Mosaic ordinances. We are reminded by all this of the aspirations of the Jewish people while they were in captivity in Babylon.

"Upon the rivers of Babylon, there we sat and wept: when we remembered Zion:

"On the willows in the midst thereof we hung up our instruments.

For there they thatled us into captivity required of us the words of songs.

"And they that carried us away said: Sing ye to us a hymn of the songs of Zion.

"How shall we sing the song of the Lord in a strange land.

"If I forget thee, O Jerusalem, let my right hand be forgotten.

"Let my tongue cleave to my jaws, if I do not remember thee.

"If I make not Jerusalem the beginning of my joy."

But there is far from being a unity of opinion among the Jews in regard to the expediency of Dr. Herzl's plan. At the recent Conference of the American Rabbis held in Montreal, Dr. Wise, the President of the Conference, declared it impracticable and visionary. This may be taken to be the general sentiment of Reformed Judaism at least, as it is not to be supposed that those Jews who wish to assimilate themselves to the people of the countries in which they live have the same aspirations as those who have retained the traditions of the old religion, and

consequently an affection for their ancient royal city and country from which they have been exiled for eighteen centuries.

But even many of those who adhere to the ancient religion regard the movement as chimerical. The executive Committee of the Rabbis of Germany have declared against it, and Dr. Hermann Adler, the chief Rabbi of Great Britain, says of it:

"I consider that the holding of this Congress is an egregious blunder. I believe that Dr. Herzl's idea of establishing a Jewish State in the Holy Land is absolutely mischievous. It is a movement that can be fraught with incalculable harm."

The Jews of the present day, for the most part, have apparently accepted their condition as citizens of the countries in which they live, and they are not likely as a whole to take part in any wholesale emigration from the lands in which they have made their homes. There have been prejudices against them in most European countries, and when those prejudices existed, such a movement as that of Zionism might have been attractive to them, but this is not likely to be the case now that the prejudices are overcome, and they are on the same footing with the people of the various countries. Nevertheless there will be much interest felt in the course which the Basle Congress will decide on recommending.

On the occurrence of a vacancy of a chaplain's position in the United States Army, General Alger, the Secretary of War, received three hundred applications from Protestant ministers for the post. Nearly all the applicants are known to be pronounced opponents of any connection between Church and State, and many have made this the basis of violent tirades against Romish aggression. But their conscientious opposition to a connection between Church and State ceases when the question has reference to paying them a good salary.

The Anglican encyclical letter, signed by the 194 Bishops who met at the Pan-Anglican Conference at Lambeth, expresses the hope that all the various religious bodies that have renounced the authority of the Pope, while retaining some features which make them somewhat resemble the Catholic Church, may come into the Anglican fold. The Greek Church and the Old Catholics are included in this wish, but it is remarkable that the Non-Conformist bodies of England itself are not similarly mentioned, though one would suppose that they would be a more acceptable acquisition to the Church of England than the Old Catholics, who have run their course and are now virtually defunct. A desire for the conversion of the Jews to Anglicanism is also expressed, but the Jews do not respond graciously to this invitation. A leader of the Jews, Oswald Simon, has written a reply to the Encyclical, in which he says: "It is well for Anglicans to reflect that no Jew with a sense of history and logic, with which they are not meagrely equipped, would dream of becoming a Christian except as a Roman Catholic." This is substantially identical with the answer attributed in a well-known story to a Jew who was asked by a certain Protestant his opinion in regard to the controversies between Catholics and Protestants:

"If the Messiah has come the Catholic is right; if he has not come, I am right; but in either case you are certainly wrong."

## Land of the "De Profundis."

I have heard of a pious English priest who objected to the psalm being called the De Profundis in a popular publication; he thought the simple reader would know it better as "Out of the Depths." That would certainly not be the case in Ireland. In Ireland, from time immemorial this psalm is recited after every Mass by the priest at the foot of the altar. The trials and perils through which Irish Catholics preserved the Faith during all the Penal days made them secure at least this commemoration of the faithful departed as Requiem Masses and anniversaries could not be celebrated in these troubled times. I know not, and probably no one knows, when the liturgy of the Holy Sacrifice received in Ireland this addition, which entitles her to be called the Land of the De Profundis.—Rev. M. Russell, S. J.

It is sometimes said of certain non-Catholics that they are within a step of the one true Church. Only a step and yet so far away. They are without the door and the Bridegroom is within. When the foolish virgins stood pleading for entrance they were within a step, only a step, of the presence of the Bridegroom. They could even hear His voice, but—the door was forever closed against them.—A. G. Ewing.

## ON GETTING MASSES SAID FOR THE SOULS IN PURGATORY.

(Adapted from "The Holy Sacrifice of the Mass.")

1. From the earliest times under the Old and New Law, Sacrifices have been offered for particular objects and persons. They have also been offered for the souls in Purgatory. The greatest love and mercy we can show to souls in purgatory is to pour out upon them the merits of the Cross through the Mass. The Mass avails the souls in Purgatory, both as an *impetratory* or *supplicatory*, and as a *propitiatory* or *satisfactory* sacrifice.

Consider what purgatory is. A realm of pain created by infinite Justice for the punishment of souls. No doubt there are degrees of punishment; but the least degree of purgatorial pain is keener and intenser than all the pains of this life put together.

You ought to get as many Masses as you can said for your deceased friends and benefactors. They not only expect this service from you, but they will at once repay you by becoming your most grateful friends and intercessors with God.

2. You may now perhaps ask: What are you to do when you desire to have a Mass applied according to your intention?

You must ask a priest to offer the Mass for you. Of course he is not obliged, and indeed he may not be able to do so. But you need have no delicacy in asking him, because this relation between the priest and the people is regulated by the Canon law, which supposes that a *honorarium*, *tax*, *stipend* or *alms*, as it is variously called, should be given on the occasion.

The holy scriptures lay down the principle that they who serve the altar shall live by the altar, and that they who minister to the people spiritual blessings shall receive, as St. Augustine puts it, "their support from the people and their reward from the Lord." Whenever, therefore, you ask that the Sacrifice be offered up, especially and exclusively for your own intention, it is right that you should practically recognize this principle. If the priest accepts the *honorarium* it is a pledge to you that the Mass will be offered exclusively for your intention: for he is then bound by justice and under pain of sin to offer it.

The stipend or *honorarium* must not be regarded as the price or equivalent of a Mass. Such a thought would be blasphemous, the Holy Sacrifice being beyond all price and of infinite value. It may be regarded, however, partly as the Canonical daily maintenance of the priest and as a slight recognition of the time and labor actually spent for you, and of the long years of self-denial and study by which the priest prepared himself for services of which the people reap the benefit. For this reason, the intention should be given to your parish priest or his assistant.—The Catholic Columbian.

## DEATH OF REV. FATHER GAHAN.

With sincere and unfeigned regret we chronicle in this week's issue of the CATHOLIC RECORD the sad demise of the Rev. Father N. Gahan, P. P. of Biddulph.

As the many and noble qualities and generous deeds of charity which marked the career of this good priest were widely known and thoroughly appreciated, his late parishioners of Biddulph are not alone in their bereavement.

Rev. Nicholas Gahan—born fifty four years ago, in Monocoin, county Kilkenny, Ireland—was intended by his pious parents for the priesthood almost from his earliest years, as is the custom in many parts of Ireland. He completed his classical and theological studies in St. John's college, Waterford, where he had the good fortune of sitting for the last two years of his college life under the learned and highly gifted Dr. Cleary, the present distinguished and most venerated Archbishop of Kingston. Invited by Bishop Walsh to a share in the missionary work of this fair province, Father Gahan left home and sorrowing parents and friends in 1869. He had for companion de voyage a fellow-student, Mr. James Murphy, who came on the same invitation, and on a similar mission to this diocese. Both received holy orders on the same day in the old pro-Cathedral at the hands of the Right Rev. J. Walsh, now Archbishop of Toronto.

Rev. Father Gahan attended successively the parishes of Stratford, Woodstock and Ingersoll. He also gave valuable assistance to Rev. Dr. Flannery in establishing missions in the townships of Dunwich, Southwold and Aldborough in the county of Elgin and fulfilling faithfully and well all the duties of a zealous missionary in the neighboring city of St. Thomas.

It may be stated truly that north and south, far and near, the name of the late Fr. Gahan is well known and revered. His late parishioners of Biddulph, the Catholics of Mount Carmel, and hundreds of others who were conversant with him more intimately in this city, shall miss the genial smile and cheery words with which he brought comfort and sunshine to many a domestic hearth.

Heartfelt prayers, we are certain, shall be offered to day, for the soul of the good priest in many homes wherein his silent and unpublic charities shall be long held in grateful remembrance.

Rev. Father Gahan, after a painful illness of six weeks' duration—which he bore with calm resignation and priestly fortitude—breathed his last on Thursday morning, the 28th ult. On the Saturday following an immense multitude attended at the church where his remains lay in state.

High Mass of Requiem was celebrated on Saturday, the 30th ult. His Lordship the Bishop—attended by Rev. Dr. Kilroy, of Stratford, and Rev. John Connolly, of Ingersoll—occupied a seat in the sanctuary. There were also present: Rev. Dean Murphy, Ingersoll; Revs. T. Noonan and M. McCormack, London; Rev. P. Brennan, St. Marys; Rev. D. J. McKee, Parkhill; Rev. T. J. Valentin, Zurich; and Rev. P. J. McKee, St. Augustine. High Mass, *coram populo*, was celebrated by Rev. Dean Murphy, with Rev. T. Noonan as deacon, and Rev. P. J. McKee, sub-deacon.

May his soul rest in peace!

You can never catch a word that has once gone out of your lips. Once spoken it is out of your power. Do your best, you can never recall it. Therefore take care what you say, for many sorrows are avoided by guarding the tongue, and many evils are brought about by the too frequent use thereof.