

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

VOLUME XV.

LONDON, ONTARIO, SATURDAY, APRIL 29, 1893.

NO. 758.

### The War Song of Ulster.

Hold on till I mention the Ulster conviction  
That's to put the comethers, they say, on Home  
Rule.  
Wid Sanderson, Russell and Balfour to  
bustle  
The parliament members—like childer at  
school.  
There's Sanderson havin' militia in Cavan:  
Wid thousands iv pols to join on the nool  
An' 'imperialism iv well, wid texts in his noole,  
Embracin' the Bangers for the glory iv God.  
Says Sanderson shpakin' "Me fingers is  
achin'  
To tear out in battle the stripes iv me foe.  
That would fain give us slavery, priest-craft  
and leavary.  
Brass in our pockets an' wood on our toes.  
"It is the intintion of this here conviction,  
If the bill becomes legal, the issue to join,  
For if any wan royal forais we are loyan,  
We'll kick the regalia into the Boyne.  
"To sons of King Billy from Cavan to Swilly,  
Thil greives a lesson on Salisbury's plan—  
That if yez would gather advantages—blather!  
Call it 'loyalty' 'tween 'whichever yez can."  
"Look here, Queen Victoria, the issue's before  
Ye well ye beforhand iv what we have done:  
An' as for the nation, we'll be its salvation—  
We'll rend it in pieces to keep it in one!"  
—S., in Westminster Gazette.

### A MANLY PRESBYTERIAN MINISTER

#### Defends the Catholic Church.

The Oakland (Cal.) News reports the following portion of a sermon delivered in the Independent Presbyterian Church, of that place, by Rev. Mr. Hamilton:

"We are compelled to own that this old Mother Church shows an astonishing vitality. More than half Christendom still bows at her altars. The common people cling to her robes. Through pitiless storms that leave the seats of our Protestant sanctuaries nearly vacant, we see them crowding to her worship, morning, noon and night. Wherever a few of her children make their homes a cross-mounted church will soon be seen. She builds wisely to meet convenience among the poorest communities to win aesthetic culture wherever wealth creates such a taste to be pleased. And her people pay for her churches. Her missionaries are always crowding to every heathen country, and among the great populations of India and China number their converts by scores for every one that Protestants can count as the fruits of their labors. No degree of possible self-sacrifice demanded by their work turns them back. No danger appals them. Wherever she gains a foothold she speedily erects the university, the college and the seminary as well as the church, and wins thousands of the sons and daughters of other religions, and even Protestants, by the superior appliances with which she furnishes them. And close by the side of her school and church you will soon see her asylums for indigence and misfortune spring up. She is also a gentle and tireless nurse of human pain. Where the pestilence mows its deadliest swath of human lives, there you will see her Sister of Mercy and Father Confessor, never shrinking from the touch of the plague and never leaving the field or remitting their ministries of care till the scourge departs or death discharges them. And many a good priest has evinced his sincerity as well as his courage by going into the battle field where death fell the thickest, that he might give the comforts and hopes of his religion to the dying.

"We sometimes hear it said that the whole system of Romanism is a shell, without a heart, substance or spiritual life, that the masses are duped by its false pretenses, but its leaders know it is hollow. We shall never deal wisely with the evils in any great power which millions of human hearts love and trust and find comfort in until we learn to do it justly. We know that men do not endure half a century of voluntary pain and sacrifice for what is in their eyes a transparent sham.

"Millions of thirsty souls, generation after generation, do not rush to a fountain which has long ago run dry. When humble hearts are seeking eternal life they do not hold it so cheap as to take up with a patent counterfeit. Catholics find some deepest want of soul in their Church, or they would turn away from her as a false mother.

"The judgment of charity is beginning to supersede the judgment of prejudice upon her. The tone of Protestant utterances respecting her is rapidly changing. The Atlantic Monthly not long ago sent forth an appreciative article that fully conceded her merits. The Rev. Thomas K. Beecher followed with words of high commendation. The Rev. Mr. Jams, in his sermon lately at the installation of Dr. Rexford, in San Francisco, noticed the place she fills among the religious organizations of Christendom in the same tone. And lo! within the week past comes to us the Christian Union, one of the most widely circulated and powerful papers of Protestantism, bearing this sentence: 'With all respect for the earnestly religious among the Old Catholics and the Continental Protestants we judge that the Church of Rome contains by far the greater part of the living spiritual faith that exists on the Continent (of Europe).' Testimony could hardly say more. The power of the Catholic Church and her use of that power for good within a certain sphere are not to be questioned.

"Wherein lies the secret of this

great strength? One short sentence gives the answer. That Church has come to a fixed conclusion. In doctrine and practice her mind is made up. It is not doubted; she has the stability and force of the world. Her ritual is one for all the world—for the Pope at Rome and for the Digger Indian in California. The very sound and accent of its words are the same. No thought of innovation is tolerated for a moment. There is no debate over methods. The preliminaries of work are all settled. All hesitation is cut off. There is nothing to be done but the work. And what that was a decided ages ago—to extend and preserve the Church at she is. Each member soon learns his part. Age after age the command goes forth from the triple crowned Head at Rome. The whole mighty organism, from the scarlet Cardinal to the rag picker in the street, moves responsive to that command."

### A SON OF GENERAL SHERMAN.

#### Father Thomas Sherman Preaches at the Jesuit Church.

Detroit Tribune, April 3, 1893.

Father Thomas Sherman, the son of the late General W. T. Sherman, spoke last night at St. Peter and Paul's Church on Americanism. He was most vigorous in his words. After he had introduced the subject he said: "I am indignant that in this day and age there should be any set of people who want any man to have his rights diminished by reason of his being a Roman Catholic or a Roman Catholic priest or a Jesuit. I am indignant in every drop of my American blood. I am ready to defend the Roman Catholics against such vicious attacks.

"I here fling down the gauntlet in the face of any man who can belong to any such organization in America. We are not under the rule of a Nero nor under any government when Jesuits could be tortured because they are Catholics."

He told how his grandfather fought for the War of Independence. He added: "I defy any man who is a member of such an organization as I have referred to to tell where his grandfather was at that time. If he was in the war he was in the British camp. I propose to prove that such men are anti-American, ex-American and un-American. If ever they were Americans they have lost all pride and all traits."

"None dare to speak or gather in public but they meet in secret and in vile alleys: They are cowards and wolves." Father Sherman said that to prove his statements it would be necessary to define America and Americans. He then told what he meant by America, and then he described the characteristics of Americans.

#### DEFINITION OF AN AMERICAN.

"An American is known by his broad, manly independence. An American is known by his candidness and openness."

These points were illustrated by little stories.

"Will any man dare tell me I am not an America? If they will not lie in public they must not lie in private. They are all servants of the father-land."

He said that Americans are known by their boldness and tact, and here he told a story of Custer.

"There are those among us who do not charge openly but they slink around us. They sneak behind me, and there may be one behind me at any time to stab me in the back.

"Eternal vigilance is needed now if it ever was. They are worse than the Indians, but we will expose them until they become so contemptible in their own minds that they will hide their heads."

He spoke of the feeling of sympathy, and told a little story to illustrate the point. He added:

"The American spirit is the spirit of Catholicism, but this other spirit is the spirit of the shadow of 'know-nothingism.'"

"From these characteristics spring the fundamental principle of our Government—individualism—individual rights. It springs from my personality. To eat and breathe, to have liberty, to have ownership, to have family ties, to have myself—all these are my own. The State is made by myself and others for our common good. It is made with my own free will. If any State or any man tries to deny me these rights, it or he ceases to belong to the union, and of this class are the men whom I speak against."

#### NOT LESS AMERICAN BECAUSE CATHOLIC.

"I speak with indignation against any doctrine that declares our origin is in the State and that the State is the ultimate arbitrator of us. Above my conscience there is no power, not even the Pope of Rome. I bow to Leo in the Eucharist as I bow to Grover Cleveland when he took his oath of office or to our Supreme Court when it enunciates a law. This is when it enunciates a law. This is individualism, and Catholicism is the individualism, and Catholicism is the power of the Catholic Church and her use of that power for good within a certain sphere are not to be questioned."

olic I am less than they he is anti-American; he is a traitor to his country.

"Next to the rights of individuals is the second right—the right to get together for any noble purpose, any good purpose. In this list are our domestic rights, the rights of men to form associations and corporations, and the State fosters them by making them as one person. The State's right is not to allow such as will do evil. The ends do not justify the means: this is false and vile and not Catholic doctrine. Any attempt to lessen our influence against the State, and I call upon the State to investigate such associations, and, if such exist, to indict them.

"I know I will be called an agitator, and I am willing to be called one. We are the best American citizens because we are Roman Catholic and we are 10,000,000 strong.

Father Sherman argued that giving spiritual allegiance to the Pope was not un-American. He added: "The union of State and Church in America is an impossibility. It never can be. It would be un-American."

### THE CATHOLIC CHURCH AND HER CHARITIES.

#### An Eloquent Address by the Hon. Bourke Cockran of New York.

The Hon. Bourke Cockran recently delivered an address in Providence, Rhode Island, for the benefit of St. Joseph's Hospital on "The Church in Her Charities," in which he said in part:

"The Church in Her Charities" suggests a subject which embraces a whole history of Christian civilization. I believe that if I was asked to state to-night what was the most important event of the last fifty years, I should say that it was the late Papal Jubilee. You are fully aware that the last fifty years has been a memorable epoch in the history of the human race. We have seen ancient institutions crumble into dust, monarchies overthrown, dynasties expelled, and the map of Europe changed. We have seen in our country slavery forever banished, and yet realizing fully all that has been accomplished for the human race in the way of material development, commercial progress and political emancipation, I should say the celebration of the Jubilee of the Pope at Rome within the past few weeks was the most important event within the last half century.

#### WHAT THE GOLDEN JUBILEE CELEBRATION TEACHES.

It typifies and illustrates what the Christian Church must be in the future, the part it must play in the development of human institutions. We have all read of the splendors of that occasion and of the throngs that assembled in St. Peter's, the enthusiastic way in which the Pope was received, and of the revival of Christian faith which was shown, and the respect and reverence to the head of the Church reveals the undying and unquenchable vigor of the Christian faith throughout the world. We know that the ambition of the Christian Church through all ages has been essentially an ambition of humanity and of charity, and it is a strange and significant fact that in the first century of her existence and in the nineteenth century of her existence she sees the condition of men from exactly opposite positions.

In the first century all men were equal, but it was an equality of servility, and in the nineteenth century the tendency of the whole human race is toward an equality of mankind, an equality of liberty, progress and recognition of the human race.

#### THE DEVELOPMENT OF THE HUMAN RACE HAS BEEN THE WORK OF THE CHRISTIAN CHURCH BEYOND ALL OTHER AGENCIES.

We know through all the period known as the dark ages when trouble had swept over all the civilized provinces of Europe, that a period of desolation and violence set in all over the world. We know that a failure in the civil conflict meant exile and death, and through all that period there was but one place inside of which no human force could penetrate, and that was the sanctuary of the Church. Moreover, in that same time we know that the poverty-stricken men who were unable to bear arms had no place in the body politic; it was not incumbent upon the State to support them, and no one was worthy of protection except he could bear arms; we find the Church sheltering the poor in the monasteries. We know that when darkness spread over Europe that the flame of truth was kept alive in the monasteries, and all we owe today to the development of science, education and learning we owe to the monastic Orders, which preserved the art of reading and writing through a period when learning was held in contempt, and valor in the field was the only pathway to advancement.

But times have changed, and the Church no longer finds it necessary to maintain the sanctuary as a place of refuge for the oppressed. The monasteries have been suppressed, and the State has been forced to preserve that charitable feature which I have described, and the care of the poor devolves upon the Government.

But because the sanctuary is no longer kept open for the refuge, because the State supports the hungry, is there no longer any need of charity to the Church? Have all her functions been fulfilled? My friends, CIVILIZATION HAS DEVELOPED A CONTEST FOR BREAD.

and the daily competition is such as it existed when men fought openly in the field in order to obtain possession of the goods of their neighbor or in defence of the property which they had. The competition is gradually driving into the crowded cities of this land large numbers of the population. The young, active and ambitious are deserting the fields of agriculture and are crowding into the business marts. Countless thousands fall by the wayside and are trampled under foot by the careless ones hurrying on. On all sides there is every indication of this distress, but it is heeded not. Those who could help turn their eyes away. There are cries for a remedy in legislation and education. All cry in vain. Like the whistle of the ocean steamer when the mariner does not know where the danger lies, their appeal sounds forth. Who shall suggest the remedy?

We who walk through our great cities and see the long line of wharves crowded with the leviathans of the deep, the long rows of store-houses, filled with costly wares, the hives of industry, the miles and miles of palaces adorned with luxury, the grand churches with their heaven-pointing towers, we have no conception of the extreme poverty and degradation they contain. Walk along one-half a mile from the center of luxury in a city of 300,000 or more, and you will reach the most degrading and abject poverty, and except for Christianity, hopeless poverty. Day after day the honest and industrious father goes from his home to ask but for a chance to work for his daily bread, and day after day he is driven back to that home, whose walls are reeking with disease, through whose broken panes the cold winds whistle, at whose door that awful wolf of starvation is ever present. The gloom and despair of to-day isn't lightened by the hope of relief to-morrow.

#### THE REMEDY IS FAITH IN GOD INCU- CATED IN THE TEACHINGS OF THE CHURCH.

Where is the remedy, where is the hope? Here is where the Christian Church must enter. No other remedy is possible for the terrible growth of poverty. He who reads history aright knows that the barbarian was not a cruel man, but a hungry man. He slaughtered because his arm was strengthened and his heart fired by hunger. In London one hundred thousand working men go to Trafalgar Square, that spot so full of monuments of England's greatness, and demand bread. Is not the hungry denizen of a great city as dangerous as the savage barbarian who lurked in the forests until he broke forth and destroyed corn laden fields and happy villages?

Here we are confronted by a terrible danger. Coercion is useless. What avails force to preserve social order? Do we find in education the remedy? Educate the masses, we are told, and we will find them loyal supporters of the law. Society is greatly menaced to-day by the bomb of the Anarchist, yet there isn't an Anarchist who cannot read and write. There is one influence which can remedy all: faith in God inculcated in the teachings of the Church—the Church which has stood the pillage and persecution rather than surrender one of its heaven-given principles. The power which will maintain the sanctuary, give shelter to the foot-sore and helpless, and raise up the cast-down, can yet animate the breast of man with that sacred flame of hope in God which is founded on the eternal rock. This civilization of the nineteenth century, involving a belief in the equality of the human races, is founded primarily on the precepts of the Christian Church—the Church which has established the Christian home as a unit in our social life. The family is distinctively a Christian invention. Christianity has raised up woman from social degradation, and has made marriage a sacrament instituted by the Lord God in heaven. The Church preached the sublime mission of the Virgin Mary. It was a woman who was selected as an instrument of glory. This is the force which has regenerated the whole world.

#### THE FEAST OF ST. PATRICK AS AN EXAMPLE OF THE INFLUENCE OF CHRISTIANITY.

If we wish an example of the influence of Christianity, consider the character of the festival which is celebrated by Ireland—St. Patrick's Day. Consider how far back it takes us. When Mohammed pouched the Koran it was two hundred years old; three hundred and fifty years passed before Popin repulsed the Lombards and the republic of the Goths was established. It was a thousand years old when Constantinople was taken, and the Cathedral of St. Sophia became the chief temple of the Moslem faith. This mission was not a conquest or slaughter, but a mission of peace and good-will to men. St. Patrick did not come with the panoply of a warrior, bearing a sword. His weapon was the crucifix. He didn't found fortresses with walls

of gloom, but he kindled the flames of Christian truth on the Irish hills which is yet alive in the four quarters of the globe. And the emblem of his mission was not the sword or torch, it wasn't the creation of the human hand. It finds its bed in the green fields where the flocks feed; it is nurtured by the running brooks, and turns its face to the sun. It spreads its green leaves, and the dews of heaven refresh it. It is the messenger of early Spring. It tells of the valor of men and the virtue of women. Emblem of an indomitable race, thy roots are no longer confined to thy green island home, but are spread all over the world! Everywhere men love and honor the sham-rock.

During all these fourteen centuries the Irish people have been loyal to the Church founded in Ireland by St. Patrick. They have been loyal in the heat of persecution. The enemies of their creed sought to hide their faith in darkness and ignorance, but they failed; and to-day in every quarter of the globe the Irish people have carried and planted the seed of their faith, and the evangelization of the world is largely the result of American emigration.

#### THE IRISH CLUNG TO THEIR FAITH WHEN IT WAS CONSIDERED A CRIME.

They have been driven from cities and villages and sought seclusion in the mountains, and there participated in the worship of their God. If they had over their heads no stately dome, they had the blue vault of heaven, constructed by their Father. If they had no marble altar upon which to spread the white cloth for a chalice, they spread it over a rock. They worshipped God through all these dark ages, and persecution, and carried their faith triumphant through it all.

What is the influence of the Catholic Church upon the race in the hour of emancipation? To-day we see through clouds despotism thrown down and the Irish people independent. Already must elapse before the Irish people will assume control of their own land; and yet notwithstanding the years of persecution and oppression which they have suffered, the transportation of the women and children, the confiscation of their lands, the shedding of the blood of their patriotic martyrs, there is no suggestion of revenge to mar or stain the hours of their triumph. Notwithstanding all these oppressions the Irish people have to-day no other desire than to engage with their adversaries in peaceful competition of business. Nowhere is there a suggestion that the wrongs of centuries should be wiped out in blood, and nowhere is there even a demand for the lightest atonement. Everywhere we find them pressing forward to resume once more the place they occupied in past ages and the desire which animates the breast of Irish patriots is for the time when they may revive their drooping hearts and

#### SHOW TO THE WORLD THAT THEY ARE A NATION OF SCHOOLS AND INDUSTRIES.

where a new flag will float from the masthead of ships in every quarter of the globe which will tell the nations of the earth of the birth of an ancient race. After fourteen centuries of continuous Christian influence, tested by such suffering as no other nation has ever undergone, the Irish people, under the influence of Christian leadership and the leadership of the Christian Church, are prepared to forget all their wrongs and push forward for the development of their race and the glory of their country. The Church in all ages of corruption preached the laws of morality. She has preached from the beginning charity as a duty, for all men to render unto Caesar the things that are Caesar's and to God the things that are God's. She remits to the custody and care of the State the things which belong to the State and reserves to herself the spiritual functions. When the State takes up the work of secular education to spread the light of learning wherever it can the Church well comes and sustains it. When the State falls short, neglecting the principles of morality which are essential, the Church steps in and supplies the deficiency.

I have said to you to-night that this Jubilee of the Pope, proving as it does a wonderful revival of the Christian faith, is the most significant event of the past fifty years—a light by which we can see stretching out before us a greater dignity for the human family, and the ultimate solution of all economic questions and difficulties which perplex to-night the statesmanship of the world.

#### THE GRAND OLD MAN.

New York, April 23.—The Sun's London cable says: London is torn today by conflicting emotions. Last night's great Home Rule triumph in the House has inspired the Liberals wonderfully. The Tories are rejoicing with equal vim over the demonstrations by the visiting Irish Unionists. Friends and foes alike are marvelling over the magnificent speech with which Mr. Gladstone brought the debate on the second reading of the Home Rule Bill to a close, and over the matchless eloquence of its delivery. It was a far finer effort than the speech with which he introduced the bill a few weeks ago. It is, indeed, pronounced by competent opinion to be the greatest utterance of Mr. Gladstone's life, both in matter and in manner. The moment he took the floor the great

and Grand Old Man seemed to feel that the climax of his life had come. His years dropped from him like a cloak. His voice was like a deep-toned bell, clear and clarion. Not for a moment did it fail him during the hour that he held the House under the absolute spell of his eloquence. Not a single oratorical arrow was absent from his quiver, and he used them all. Wit, satire, invective, logic, pleading, scorn and denunciation followed each other in overwhelming succession. Mr. Gladstone in oratorical passion is magnificent and terrible. Last night he was vengeance incarnate. Words that were hells left upon his enemies with a fury that made the great gladiator seem something more than a human antagonist. At the same time was a scene and a speech which make it more evident than any previous event in his career that Mr. Gladstone at the present moment embodies greater power in personal leadership than any man of his time.

The final passage of the Home Rule Bill by the Commons now seems to be in sight. The committee stage may be vexatious and slow, but the bill will go through within a reasonable time and be sent to its death in the House of Lords. That the dead Bill will in the end prove a weapon with which the House of Lords will be struck, however, is confidently predicted by the Liberal leaders. Before that day comes, however, Britain must pass through the bitterest political struggle of her modern history, and a struggle which will involve issues far greater than those of the present measure.

#### ARCHDIOCESE OF TORONTO.

The entertainment given by the St. Paul's Catholic Young Ladies' Literary Society on Thursday evening, 23rd inst., in St. Paul's Hall, Power street, was a grand success, viewing it in the light of the merit of the rendering of the programme. The wretched weather, unfortunately, prevented a large attendance, but, under the circumstances, there was a good sized audience. The whole affair was under the direction of Mrs. Della Ross Knoble, and she deserves the greatest praise for the excellence of the entertainment in all its details. The comedy, Marriage a la Mode, was ably interpreted by the following ladies and gentlemen: Messrs Langford, Mallon, Thompson and Kelly, and Messrs. Mogan, Langford and Neven. A Peep at Japan, consisting of selections from a well-known opera, was well put on by members of the society in beautiful and appropriate costumes. The solos, duets, trios and choruses were finely given. Then followed a song and pantomime, "Voices from the Sea," rendered by Miss E. O'Hagan. A violin solo by Mr. Badgie and twelve beautiful tableaux closed a really excellent entertainment. By urgent request, it was repeated on Friday evening to a bumper house. The musical part of the programme was under the direction of Mr. P. J. Neveu.

The Forty-first Devotion was held this week in the Church of the Sacred Heart, on King street east. It was begun on Sunday at High Mass, at which His Grace the Archbishop assisted and delivered an eloquent sermon in French. His auditors were delighted to hear him preach in their own language, which he speaks as fluently as he can the English.

#### FROM FORMOSA.

WHAT A VETERAN TRAVELER SAW AND HEARD IN THE PRETTY VILLAGE OF BALMY DAY LAST WEEK.

#### FOR THE CATHOLIC RECORD.

The man who gave Formosa its name had a level head; for, as the word implies, it is a beautiful spot made so by nature in its picturesque arrangement of hill and dale, winding stream and sloping bank—and heightened in effect by the hand of man in the more than a stately edifice crowning its summit. The poet who wrote the sonnet Auburn might pour out as much solid poetry if he saw Formosa, with this difference, that while the former was deserted, the latter is a village teeming with life and vigor. On one hill stands the church—solid, durable, commanding—worthy of being "looked up to" in every sense of the expression. Interiorly spacious and lofty, with its altars and elegant windows, it is in keeping with its sublime purpose, the pride of the villagers and the admiration of visitors. Conspicuous near it is the handsome residence of Father Brohm, the worthy and energetic pastor. On another hill stands the convent, a large and imposing structure on a commanding situation, the headquarters of the good Sisters de Notre Dame, who supply most of the teachers—earnest, assiduous and efficient professionals—for the village schools, and for several other schools in this neighborhood. In the convent grounds facing the avenue leading up from the village street, there is a scene almost startling in its impressiveness. Looking up from the street end of the avenue one witnesses an apt representation of the veritable *via crucis*, and at the top one stands in the presence of a silent life-size group illustrating the Dying Scene on Calvary—the whole so wonderfully realistic that the spectator instinctively lifts his hat, bows his head, and otherwise reverently corresponds with the solemn influence of the scene.

As a school section Formosa is strong enough to be in the front rank of rural schools. It employs four teachers, has about two hundred and forty enrolled pupils, and treats successfully all the subjects on the departmental programme of studies. The Government Inspector was here not long since, and spent a whole day examining the classes and conferring with the teachers. Judging from his closing address and official reports, the work of the teachers and pupils is being conducted in an able and vigorous manner, and satisfactory advancement has been made in the studies at large since the date of his previous visit. It is as it should be, and it must be a matter of gratification to the good people of the village and vicinity to know that the educational standing of their school is fully abreast of the times.

Much more might be said of the village and its institutions, but this must do for the present. Meanwhile, if you want to spend a day with pleasure and profit, go to Formosa, April 24, 1893. HERBIE STIE WOLL.

Let us not for the hope of obtaining some pleasure, satisfaction, or advantage, expose ourselves to the danger of withdrawing our minds from God.