

# The Catholic Record.

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

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## My Beads.

FATHER RYAN

Sweet, blessed beads! I would not part  
With one of you for richest gain  
That gleams in kindly gleam;  
You know the history of my heart.

For I have told you every grief  
In all the days of twenty years,  
And I have moistened you with tears,  
And in your decades found relief.

Ah! time has fled, and friends have failed,  
And joys have died; but in my need,  
Ye were my friends, my blessed beads!  
And ye consoled me when I wailed.

For many and many a time, in grief,  
My weary fingers wandered round  
They circled chain, and always found  
In some Hail Mary sweet relief.

How many a story you might tell  
Of inner life, to all unknown;  
I trusted you and you alone,  
But ah! ye keep my secrets well.

Ye are the only chain I wear—  
A sign that I am but the slave,  
In life, in death, beyond the grave,  
Of Jesus and His Mother fair.

## THE IRISH RACE CONVENTION

From our own correspondent.  
Dublin, Sept. 14, 1896.

The great convention has reached a glorious termination. The delegates were equal to the occasion, and by professing publicly their determination to ignore party lines, and to abstain from inquiring into the causes which have led to the splits and factions, they have obtained a respectful hearing from all sides. The followers of Mr. Dillon—and they are the immense majority—alone favored the convention. Mr. Healy's organ, *The Nation*, used every possible effort of persuasion to discourage people from attending it. Mr. Redmond's organ, *The Independent*, treated the foreign delegates with very scant courtesy. It declared day after day that they were nobodies, that they represented no class of Canadians or Americans, that they were nothing but donkeys and impostors. The charge by implication that Chevalier John Healy, of Ottawa, was a friend and companion of Le Caron, the British spy, was ably refuted by Dean Harris. And the accused veteran, wearing the decoration sent him for his good and great deeds by Pope Leo XIII., stood on the platform indignantly denying the foul accusation before a cheering multitude of priests and people. Mr. Redmond was called on for proofs or for a retraction of the infamous charge, but neither, so far, has been forthcoming. *The Independent* is now lost to every impulse of self respect, and many in Dublin have hinted to me that, unless supported and subventioned by the Tory party, it cannot last many months.

Mr. T. Healy is acknowledged by all to possess a clearer knowledge of the Land Bills that have been passed since 1881 than any other member of the parliamentary party. He has many admirers and followers among the clergy especially. Next to his services to the country have been valuable, and his grasp of all the difficulties and intricacies of the laws concerning the relations between landlord and tenant makes his presence in the House of Commons very desirable. He lacks prudence, however; is caustic and acrimonious in debate, and seemingly careless as to the damaging and ruinous consequences of his public denunciations of the very best and most patriotic men and leaders of his party. His followers maintain that the next general elections Mr. Healy's friends shall be in the majority. They do not seem to understand, however, that in the meantime he and they should unite in supporting instead of belittling the actual leader, Mr. Dillon.

The delegates, although arriving here unbiased and unpledged to any party, have now declared in favor of John Dillon, until some other public man shall be elected to succeed him in the leadership.

Bishop O'Donnell, of Raphoe, is now in front of the party that calls for unity and rule by majority. His presidency at the convention is favorably commented on by all who are anxious for the disappearance of faction and the unification of all discordant elements. His address at the opening was a masterly effort of eloquence and close reasoning. Coupled with the Christian character which the Pope's blessing stamped on the meeting, it had the effect of raising to a very high standard of respectability and importance the Irish Race Convention held in Dublin, September, 1896.

The reception given to the delegates in Belfast partook of the character of an ovation, or of a triumphant entry. The crowds that surrounded the van which the delegates were seated were cheering vociferously. Suddenly the cheers changed to a song. The words "God Save Ireland" rang out, and were taken up by the multitude to the air of "Tramp, Tramp, the Boys are Marching." Other national songs succeeded. "We are the Boys from Wexford" alternating with "God Save Ireland." On returning from the hall a night, a torch-light procession was formed, with sky-rockets and Roman candles adding still more liveliness to the scene. We were treated next morning to a ride through the city. Some visited the largest linen factory

in the world, the York street Manuf. Co., Ltd. Others saw the Hughes' Bakery that supplies most of the city with bread of superior quality. The dough is kneaded by steam power. Eighty-five delivery wagons are out every day carrying the staff of life to thousands. Mrs. Hughes, proprietress, now widowed, is sister of Messrs. P. and B. Hughes, Toronto. Other delegates visited the docks at Queen's Island, where five thousand skilled operatives are at work in the building and equipment of sea-going iron vessels. The *Majestic*, *Teutonic*, and all the other ships belonging to the White Star Navigation Co., were built at Queen's Island, Belfast.

No demonstration of a hostile character occurred on the part of the Orange element—probably owing to the number of American delegates. (Belfast does an immense trade in linen with all the American cities)—probably, too, owing to the pacific and liberal character of our speeches.

The American and Australian delegates were constant and loud in their praises of Irish scenery and the amazing fertility of its soil from Cork to Belfast. Hay, barley and oats are the prevailing crops. Extensive pastures are seen with herds of cattle and flocks of sheep in prime condition. The second crop of hay has been gathered and stacked; not so with the barley, most of which is yet in the fields, the constant showers of the last three weeks rendering its stacking impossible. It is feared that a great quantity of this valuable crop is already unmarketable, by ever-recurring downpours. The potato crop is an assured success this year. This wholesome element, the staple food of Irish men at home and abroad, has never attained to more perfection of size, quality and flavor than it has reached this present year. Maugolds, turnips and other vegetables are a superior quality. Taking it all in all, especially if a barley crop be yet saved, there is little danger of distress or dire want any extent this coming winter in Ireland.

Imperial Hotel,  
Lisdoonvarna, County Clare.

I ran down to spend a few days with relatives, who are summering it in this salubrious region. Lisdoonvarna, a small village of very modest pretensions, is situated on the western coast about six miles, as the crow flies, from the rocks against which the Atlantic wastes its tidal rage. There are sulphur springs and baths, hot and cold, with the alternative of Magnesia and Iron Springs, at which thousands resperate from early June until late in October. Several hotels, with accommodation for one hundred and more each, are perched on the slopes of adjacent hills, from which easy descent is made to the health-dealing springs. The days are spent by visitors in hearing Mass and visiting the wells in the morning, and, when permission is given by the clerk of the weather, in picnicking on some rock or in some cove by the sea-side, until the near approach of evening's shades. *Table d'hôte* dinner is served at all the hotels from 5 until 6 p. m., and relished with an appetite that only brisk exercise and sea air can impart. Ladies and gentlemen take long walks every day—six or eight miles are not considered much of a distance to cover between morning and evening meals at any time. Elastic seat, light carriage and rosy cheeks are the consequence.

The late evenings are spent in social enjoyment in the large drawing-rooms. Most of the ladies sing and play very well. All the priests, who are not invalids, say Mass every morning—there are three altars in the stone chapel erected purposely for visitors. Masses are said every morning at the three altars from 7 a. m. until 10:30, sometimes later. Crowds of visitors or invalids attended every Mass. In this hostelry one Mr. Phalen, an estate gentleman from Cashel, amuses everybody by his wit and comic songs in the drawing room, but he is seen serving on some days eight Masses, one after the other, in the stone chapel next morning.

The American delegates have disbanded and retired, some to visit relatives and the friends of boyhood's days. Others have gone to the continent and will visit Rome.

The members of the Canadian delegation held on to the last and done what work was required of them by the Irish leaders. Only Saturday last Rev. Father F. Ryan, Dean Harris, Mr. J. McKeown, of St. Catharines, with Chevalier Healy, were addressing enthusiastic crowds in Sligo and Westport. There is no doubt but much and great good has been accomplished. A United Ireland and Rule by Majority have been adopted almost everywhere. I have been in several towns and counties and have found that all sensible and intelligent people are heartily sick of divisions and quarrelsome politicians. The men who oppose the present leader, John Dillon, do so on personal grounds—from motives of private spleen or grudge, or causes that in a country in which people are accustomed to Home Rule or self-government would not be considered worth mentioning and certainly would have no weight in a political contest.

Irish candidates for Parliamentary

honors or positions are learning but slowly what is practiced in Canada, and among every self-governing community, that the defeated ones must bide their time and meanwhile give loyal support to more successful rivals. Parnell should have so acted when Mr. Justin McCarthy was first elected to the leadership. His fatal example of insubordination is all too closely followed by Messrs. John Redmond and Timothy Healy. The latter has a large number of devout followers among the clergy who declare that the differences concern only details and personalities, but that on the great questions of Home Rule and religious education there is but one opinion and one party in Ireland.

The three Kingdoms have been surprised and shocked by the startling news—No. 1. having been caught in the toils and jailed at last. The alarm is heightened by the sensational and blood-curdling imaginings of the London *Times* and other leading British journals. They foresee palaces undermined by Fenian conspirators and the Prince of Wales with all possible heirs apparent blown to atoms. The facts are that whatever remains of the Fenian element declares its abhorrence of outrages by dynamite; and that very grave suspicions are afloat of intention on the part of British diplomats to at once make friends of the Czar of Russia and at the same time excite the English masses to renewed hatred of everything Irish. By representing that the English police force alone and Scotland Yard detectives are a match for all nihilist plotting and that no such security may be found in France or in the whole world for the Czar's life and protection as in a close alliance with English power and British gold, the diplomats, it is thought, fancy they can weaken the ties of confidence that bind Russia to France. Thus they kill two birds with one stone. At least it is thought such is the alleged object of the Fenian scare—to injure France in the estimation of the Russian Emperor and destroy Ireland's prospects of Home Rule, by creating in the minds of Englishmen a hatred and a horror of the Irish race and name.

W. F.

## A NATIONAL MISSION.

Father Elliot Talks of a Glorious Undertaking Which Concerns the Whole Country.

A correspondent of the Philadelphia *Catholic Standard and Times* writes as follows from New York, under date of September 23.

The opportunity unexpectedly offered me recently of an interview with the celebrated Paulist missionary, Father Walter Elliot, enables me to make the Catholic public sharers in the pleasure derived from the unfolding of a great and hopeful programme. It is little wonder that the big hearted and zealous priest is so pleased as he is over the subject of his work. All the satisfaction that flows from success in a splendid cause is his. He has not only been the direct instrument of the conversion and recovery of many wandering souls, but he sees before him the realization of his long-cherished day-dream, the establishment of a permanent mission in various dioceses and the active co-operation of many bishops and clergy in the glorious undertaking.

Father Elliot was about to start on an extended missionary tour in Canada—for his ambition is too large even for the ample field of the United States—when I found him. His spirits were high, and his great physique revealed capacity for any strain likely to be put upon it for a long time to come. He seemed to be something like a piece of spiritual machinery with a ten horse motive power.

"The continuation of his work in the incorporation of a missionaryary trust, if I may so designate the new association, seemed to have rejuvenated him and filled him with renewed energy.

"The situation is now more encouraging than it has ever before been, I believe," said he. "Recent developments over the question of Church unity have caused a general spirit of inquiry. Men and women who never before thought of going to the root of things have been moved to examine into the claims of the Catholic Church lately more than ever by the controversy over Anglican orders and the Pope's encyclical on unity."

"Do you not think these difficult subjects likely to prove too embarrassing for them?"

"By no means. The people to whom we appeal are of all mankind the best able to grapple with such spiritual problems. Logic is the most powerful element in the question of orders. The question is certainly one for human reason, and clear headed Americans, who cannot be led away from facts by pious generalities opposed to common sense, once they apply themselves to the reasoning out of the problem, must easily see that it takes the authority of Rome to make Anglican orders valid the authority of Rome must be something so essential that it cannot be got away from in one case and clung to as a matter of life and death in another."

"And you are inclined to think the

Holy Father's appeal for unity not quite so barren of results as the chief non-Catholic organs would make the world believe?"

"His results are not as yet apparent; they are negative only as yet. By and by they are likely to develop in a measure that may astonish the world. We have already the first condition essential to unity—that is, charity. Everywhere the kinder spirit is being manifested towards Catholics and Catholicism. Protestants come in voluntarily to help Catholic work—the holding of bazaars for church and school buildings, musical entertainments for Catholic objects, and many other things. We see the whole English nation, headed by the Archbishop of Canterbury openly doing honor and sending gold medals to the Catholic priests and people of Brittany for the tender solicitude they showed towards the living and the dead from the wreck of the Drummond Castle. The boundless love of the old Mother Church is winning back the hearts of millions; the stamp of God is seen in her inexhaustible charity, which not even the condition of separation and schism can neutralize."

"Do you consider the charge of apathy to missionary obligations in the past on the part of the Catholic Church to be well grounded?"

"By no means. The position of the Church itself in America to-day is the best refutation that can be furnished. That position has been won only by dint of the most wonderful missionary sacrifice and martyrdom. We must take into account the vast extent of the territory and the frightful physical obstacles that had to be overcome.

"Do you think there is any ground for the charge of indifference on the part of bishops and priests in the past on the subject of missions?"

"None. Every age has its own opportunities. There has never been so favorable a time as the present for such a movement as this. The rough-hewing work of the Church has been a tremendous strain on her energies. This accomplished to a large extent, more attention can now be devoted to individual localities.

"Do you think the Church has lost in membership because of surrounding conditions in the past?"

"Most decidedly in certain localities. How could it be otherwise? Take into account the number of mixed marriages that occur, the fact of whole communities never seeing the face of a priest or hearing the sound of a church bell for generations and decades, the corrupting influences of a practical money getting age, and the absorbing character of the struggle for daily bread among so many millions of people, and you will easily see that the chances of the religious lessons of childhood retaining their hold upon many of them in remote districts were slender indeed."

"You think the circumstances and conditions, then, more to blame for the falling away of so many Catholics than the attitude of the clergy?"

"Yes; and there was a hostility against Catholicism in the past, which happily has almost entirely disappeared in this better time. We have succeeded in disarming antagonism. We come to show men and women the truth of God, not to abuse them for errors for which they are hardly responsible. Our appeal is to their reason and their hearts. They have been taught to regard the Catholic religion as one sort of system; we only invite them to examine what it stands for in reality. To those who have been non-Catholics especially this is an irresistible plea. They examine the question calmly, as they do, say, a political question or a commercial proposition. They follow our reasoning attentively and take time to think it over. When they are convinced we are right they come to us and candidly admit their surrender. We come to them not as enemies, but as men anxious to win by gentle argument and the force of charity. It is not so much a question of making converts. It is our duty to show those who will hear us what the truth of God is, and let them take the responsibility of rejecting it when they know it."

"Do you anticipate much increase in missionary enterprise as a result of the association now set on foot for the promotion of this work?"

"Yes; a considerable increase. We will be able to start an advance, if not along the whole line, at least on the more commanding positions."

"What are the substantial steps already taken towards this end?"

"Well, we have started the Missionary Union. This is the great step. It is an incorporated body, having a strong financial basis already. At its head are the Archbishops of New York and Philadelphia, with whom are associated as trustees six clergymen of eminence. The union is the agency by which the funds for the missionary undertaking will be collected. Its aim is to supply impoverished districts, too poor and too sparse in population, with some of the secular priests for missionary and parochial work. The corporation will take charge of the funds for the missionary work, and administer funds supplied for this purpose by the charitable and well-to-do. We are in a position to begin this work right away in several dioceses. It is our hope and belief that ere long the corporation will be increased or

imitated widely, until every diocese in the country will be united in the magnificent bond of charity manifested in the supplying of the spiritual needs of the poorer portion by those whom God has blessed with greater wealth. And now that you have seen I am a Christian socialist, I suppose I need not do more than ask a prayer for our missions and say farewell."

## FREE MASONRY

A Letter From His Holiness on the Subject.

His Holiness Leo XIII. has sent to Signor Allardi, President of the Directing Council of the anti-Masonic Union and of the Committee for the Organization of the International anti-Masonic Congress which was held at Trent from the 26th to the 30th ult., a letter of the following is a translation:

Beloved Son: Greeting and the Apostolic Benediction—it has always been pleasing to Us that Catholics should assemble under the auspices of the Episcopate to defend and promote the interests of religion. And God having most graciously seconded Our desires, such congresses, having various objects in view, have so greatly increased in number that there is no movement which makes for the advantage of the Church that has not received an impetus from them. And now, beloved son, you have announced to Us that your association has resolved to call together at Trent Catholics invited from different nations, that they may consider and study the means of combating the Masonic sect—which is daily showing greater audacity—and of exciting their own courage and animating others to struggle with greater earnestness. Passing over every other reason there is one special cause why this project should be heartily approved of. It is this—that it indicates clearly that the conviction is growing among the people that secret societies have designed most serious injuries against civilization and religion. Those injuries, which have in part actually taken place, and which are partly yet to appear, we have on every suitable opportunity pointed out, and we have referred to them more particularly in Our Encyclical Letter *Humanae Genus* and in the other Letters which were specifically directed to the Italians in 1890 and 1892. We were not disappointed as to the results of Our efforts, and we reckon amongst them the proposal to hold this congress, which we are confident, both in point of numbers and in the influence of those who will attend, will have such success as is demanded by the gravity of the subject and the advantages that are to be expected. In order that the issue may fully correspond to Our desires, it is absolutely necessary that those who will be present at the congress should place their hands on the root of the evil and should diligently search out the progress of the sects. Of those means we have treated at length in the Encyclicals already mentioned, but they may all be summed up in this recommendation: that the defence should be made where the attacks of the Masons are most violent. These documents, based on Pontifical authority and affording guidance, should be duly considered and regarded as secure standards which are best observed when, assembled in council, you devote your earnest attention to the subject. It is certain as we have said on another occasion, that the dogmas which this sect puts forward with audacious impety and the wicked arts of which it makes use, will produce less evil, and will gradually cease of themselves, if Catholics endeavor with increased energy to unmask Free Masonry, because all its strength consists in lying and secrecy, and when its deceptive mask is torn away it will be easy for all right-thinking persons to discover and oppose its iniquity.

Moved, therefore, by the love of Christ and of souls, we congratulate you on your undertaking, and we heartily pray God to favor it. We have full confidence that the congress will give fresh stimulus to Catholics, so that, whilst pardoning the erring, they will not pardon error, and will not permit in any way the violation of those precious privileges which Christ bestowed upon man. That all this may come to pass according to Our desires, we impart, with affection in the Lord, the Apostolic Benediction as a sign of heavenly favor and a proof of Our goodwill to you, beloved son, and to all who will be present at the congress.

Given at St. Peter's, Rome, on September 2, 1896, the nineteenth year of Our Pontificate.

Leo XIII., Pope.

## It Was No Impediment.

Monsieur Daubron, the distinguished geologist, who lately died in France, was a devout Catholic. In his fatal illness he received the last Sacraments and died in the hope of a happy immortality. His scientific attainments were no impediments in the profession

of the Christian religion, and the more he learned of nature, the more he worshipped nature's God.

## THE MONTH OF THE HOLY ROSARY.

By the clients of the Mother of God—and they constitute a very large body in the Catholic world, if not its whole—the month of October is now awaited with much the same eagerness as the earlier one of the year that is named in her honor. For, owing to the repeated exhortations of the present illustrious Sovereign Pontiff, the tenth month is now known as the month of the Holy Rosary. When many who neglect the excellent practice at other times, make it a point to say their beads daily, and when special services in honor of the Rosary are held in the churches.

The devotion of the Rosary has many distinct peculiarities. The recitation of the beads is a form of prayer common to all Catholic countries, and people of all classes and conditions use it so generally that it is found taking the place of daily prayers and is employed as an excellent devotion during the hearing of the Mass. It is a form of prayer, too, which has been richly endowed with Indulgences from the treasury of the Church, and in commendation of which Popes without number have written and spoken fervently, since the days of St. Dominic to our own time.

Who can tell what graces and spiritual favors earth has won from heaven through the fervent recitation by pious souls of the decades of the rosary! The saintly institutor of the Rosary, as we now have it, attributed to its efficacy the extinction of the Albigensian heresy that was ravaging France in his lifetime; but that boon was only the initial one of a long and still-continuing series of graces which God has bestowed, and yet bestows, upon those who beseech His throne through this form of prayer so dear to the heart of the Mother of the world's Redeemer.

We have need, all of us, of all the graces that we can win by our prayers and otherwise. The work of salvation is always difficult; and there are evils to be prayed against, as well as benefits to be asked for. Why not resolve, then, to avail ourselves of the great opportunities which the present month will bring us and resolve to allow no day of its duration to pass without the devout recitation on our part, at least once, of the Holy Rosary—Catholic Columbian.

## A WAVE OF ROMANISM.

What Is to Become of Wales?

Writing in the Welsh monthly (*Y Dyddiad*), which he edits, Dr. Evans refers to the progress which Catholicism is making in the Principality. He says: "A copy of the *Weekly Register*, a Catholic paper, was sent to me the other day, containing an article, which was marked, on 'The Return of Wales to the Catholic Faith.' Its gist is that a petition was recently sent to the Papists of Brittany, urging them to pray every day for the return of Wales to Roman faith and practice. The prayer is printed, and all who are willing to offer it are asked to send their names to the authorities. The plain lesson to be gleaned from the article is that these people are earnest in believing that the time has come to win our nation back to the British Church. The Sunday following the receipt of the paper Cardinal Vaughan was holding a Mass and preaching at Llandrindod. The building was far too small to hold the Non-conformists and Protestants who went to hear him. The following Sunday it was the same. We see here what is possible ere long throughout Wales. Well-known men, like Mr. Bowen Rowlands, and his children, and others like the descendant of the old singer of Pantycelyn, have already been received into the bosom of the Papacy. The Established Church is continually preparing some for the same retrogression. Energetic proselytes are working throughout Radnorshire and the district, and scores have become Romanists, and this in a region where Non-Conformity was once renowned. What will be the end we do not know, but it is certain to be serious. A wave of formalism and Romanism is passing over the country; we hear a great deal of Holywell miracles, Radnorshire converts and the apathy of Non-conformists in the face of all this."

## Poor Hyacinth!

Lost in the crowd which gathered the other day at Notre Dame, where Cardinal Richard was presiding over the procession known as "The Vow of Louis XIII.," he who was formerly known as Pere Hyacinthe followed the religious services with visible emotion, says the *Paris Figaro*. He seemed to have riveted on the pupil, from which he had once sent words inspired by the most ardent and pious faith, as if the revolved Dominican was measuring his own fall. Who knows if the presence of M. Hyacinthe at Notre Dame is not a sign of return to the true faith?