

The Catholic Record.

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

VOLUME XIV.

LONDON, ONTARIO, SATURDAY, OCTOBER 1, 1892.

NO. 728.

The Clover.

Some sing of the lily, and daisy and rose,
And the pansies and plinks that the summer
time throws
In the green, grassy lap of the meadow that
days
Blink up at the skies through the sun-shiny
days;
But what is the lily and all of the rest
Of the flowers to a man with a heart in his
breast
That has dipped brimful of the honey and
dew
Of the sweet clover blossoms his boyhood
knew?
I never set heavy on a clover field now,
Or foot round a stable, or climb in a meadow,
But my childhood comes back just as clear and
as plain
As the smell of the clover I'm sniffing again;
And I wander away in a bare-footed dream,
Where I tauged my toes in the blossoms that
gleam
With the dew of the dawn of the morning of
love
Ere I went o'er the graves that I am weeping
above.
And so I love clover—it seems like a part
Of the sweetest sorrows and joys of my heart;
And wherever it blossoms, O there let me bow
And thank the good God as I am thanking Him
now;
And pray to Him still for the strength when I
die.
To go out in the clover and tell it goodby,
And lovingly needs my feet in its bloom,
While my soul slips away on a breath of per-
fume.
—James Whitcomb Riley.

CATHOLIC PRESS.

Buffalo Union and Times.
Henry Labouchere is not a Catholic, but observe how pungently he ridicules the pretense of the Anglican Establishment to be the "Catholic Church," when he writes: "For the Church of England to call itself the Catholic Church has always seemed to me as absurd as for the Hartington and Chamberlain gang of seceders to call themselves the Liberal party." That's it precisely.

It may surprise many who fancied that Mormonism was a dead issue to learn that its adherents are making many converts in one portion of England, where they hold open-air meetings and portray the glories of the "Zion" across the sea. The local authorities when appealed to by indignant citizens declined to interfere. In contrast to this apathy is the prompt action of the resident of a town in Virginia, who, upon the first appearance in public of the polygamist proselyter, simply arose as one man and drove them beyond the city limits. The best informed "Gentiles" of Utah know that the practice of plural marriages, which makes the sect of Latter Day Saints particularly odious, is, although apparently suppressed by the law, only held in abeyance until a more propitious season—"scotched, not killed," like the celebrated serpent.

In view of the fact that the ritualistic observances of certain ministers have been the object of continuous persecution by the majority of the authorities of the Protestant Episcopal body, it is rather amusing to note that there is a tremendous upheaval in Paris, Illinois, owing to the discontinuance of those practices by the present rector. A board of inquiry is investigating the charges against Mr. Oram, which are, briefly, that he has done away with the confessional introduced by his predecessor, abandoned the use of incense, and is quite too sparing of candles. The investigations into these shortcomings are held with closed doors, and the members of the congregation, friends and enemies alike, await with eagerness the result of the deliberations.

Irish World.
The Parnellites in Ireland have already commenced active operations in their programme of making more difficulties and trouble for Chief Secretary Morley in his work of reforming Dublin Castle than they ever attempted to make for Chief Secretary Balfour while that arch-reactionist was ruling Ireland by rifle shot and plank bed. So far as we can remember there was never a Parnellite meeting held to denounce Balfour or Salisbury or to call upon them to re-instate the evicted tenants or to liberate the political prisoners, but during the short time since Gladstone and Morley have come into power the Parnellites have been energetic in meetings and manifestoes directed against the new Government—a Government which, besides being pledged to do justice to the tenants and to do as soon as possible, and which has intimated its intention to inquire into the case of the prisoners and to give favorable consideration to the demand for their release. That the new Government is resolved to honestly carry out its policy and perform its promises we have already evidence. Mr. Morley declared at Newcastle, a few weeks ago, that he was going to Ireland with a "flag of truce." He was not many days in Ireland when he gave proof of his good faith by suspending the operation of coercion. His first official act in Dublin Castle was to cancel the Tory proclamations through which the landlords and the landlord police have for years had power of life and death over the mass of the Irish people. There is now no coercion in Ireland. John Morley has put an end to all that. Of course, there still remains the evil fabric of foreign rule, but this cannot be touched by anything presently in the power of John Morley to do. Mr. Morley cannot repeal or reform statute law by a stroke of his pen. He can make changes only in the administrative department. The rest may be done in Parliament; and when the time comes for doing it, as it will

Mr. Morley and Mr. Gladstone will be ready to redeem their pledges in the matter of legislation.

Baltimore Mirror.
The Ritualists are going steadily ahead in England, in spite of certain newspapers and old ladies, who hold up their hands in horror and dismay. We do not care about the Ritualists, but as the *Catholic Review* says, the fact that they are so rapidly gaining ground shows two things—first, that the authorities of the Establishment are becoming more and more convinced of the necessity of tolerating the widest latitude of opinion for the sake of peace and harmony; and, second, that the tendency upon the whole is decidedly in the direction of extensive Catholic revival. The latter, especially, has been evident for a long while and in many ways; the smaller indications are even more significant than those more apparent. The number of conversions, particularly among a certain class—persons connected with literature and art, and in society—has of late years been quite remarkable. This is only a straw; but it shows what the tendency is among the most intelligent and cultivated. That England will one day again be Catholic is the prayer and prophecy of many a pious soul, and certainly most likely to be answered and fulfilled.

Chicago News World.
A Protestant Episcopal congregation in Illinois has presented charges against its pastor, and has had him cited against its Bishop for trial, for his neglect to "light a sufficient number of candles at the regular church services." The Bishop (Dr. Seymour, of Springfield) has appointed a church court to try the charges, and expectation is on the edge for the outcome. This is High Churchism with an emphasis. In England Bishops and clergymen are put on trial for lighting candles "at the regular church services;" but here the case and the parties are reversed. What does this indicate? Will some of our Episcopalian friends tell us?

A North of Ireland visitor to Chicago was interviewed a few days ago on the subject of Home Rule and stated that though the Protestants of Ulster are opposed to the re-establishment of an Irish parliament under any circumstances, yet they would, possibly, tolerate it if Mr. Parnell had lived and been the head of the Irish State. The reason of this is, that Mr. Parnell lived and avoided the immoral complicity in which he died, the Catholics of Ireland would not have refused to place him at the head of the Irish nation. The Orangemen of Ulster will not trust a Catholic, while the Catholics of Ireland would put the most unreserved trust in the hands of a Protestant! While the Ulster Orangemen was being interviewed in Chicago, the Catholic majority of the Dublin City Council were electing a Protestant in the highest office in their gift, that of Lord Mayor. These facts show who are the practical exponents of religious liberty.

Catholic Columbian.
In a state of religious excitement, Mrs. William Johnson lately confessed to some ministers, at a revival held at Dresden, Ohio, that ten years ago she poured oil on the clothes of her weak-minded sister-in-law, set her on fire and let her perish in the flames. The ministers went before the grand jury and disclosed to that body what had been confided to them in their professional capacity as clergymen. Thereupon the woman was indicted for murder in the first degree, was arrested and was incarcerated in the jail at Millersburg, where she is now awaiting trial. By this breach of confidence, made in the name of religion, the ministers have made further trust in them impossible. They have themselves violated the law, for the law protects the sacredness of confessions made to lawyers, clergymen and physicians by their clients. Who would trust one of them now with a secret of any kind?

N. Y. Catholic Review.
A Jesuit priest has been chosen to attend to the Catholic victims of cholera on the quarantined vessels in New York harbor and on Swinburn Island. For this post of honor, every clergyman in the State would have been proud to contend, and a number did indeed volunteer before the selection was made; and should Father Blumenthal fall a martyr to charity—which God forbid!—a hundred priests, secular and religious, stand ready to take his place. Blessed be our Lord, Jesus, who gives to His own this grace!

Boston Republic.
Bishop Keane, who may be accepted as an authority on the subject of education, said in a discourse delivered at the dedication of a parochial school in Chicago: "Mr. Gladstone has lately written with solemn significance that the all-important question now pressing, not only on America, but also on the nations of the world, over which America is sure to exercise a growing influence, is not what manner of producer of the future is to be. To this momentous question we can only answer, this must, in the nature of things, depend on what kind of schools the American of the future is trained in. The welfare of our country absolutely demands that the youth of America shall be trained in

schools which will form them not only as producers, but also, and above all, as men."

Our esteemed contemporary, the *Catholic Citizen*, offers this sensible suggestion: "If the Catholic press is doing any good at all it is worthy of occasional commendation from the pulpit. It may not be deemed advisable to commend any paper by name, but the propriety of every Catholic family keeping alive the Catholic spirit among its members by taking a Catholic paper is certainly a fair matter for frequent mention. It can be seen that these localities where the Catholic paper circulates are usually alive to Catholic concerns. There is fealty to the Church, a disposition to respond to its needs and a desire to co-operate with its pastors. On the other hand, where the Catholic paper has little circulation Catholicity is often a dead and alive affair."

Pittsburgh Catholic.
The worst plague that infects a community is a bad and criminal Catholic. He drags the Church into the mire and is a cruel impediment to the advance of truth. An eminent bishop calls him the scare crow of the Church. Terrible, indeed, is the scandal a bad Catholic gives. He drives away many from the true fold. Not only for his own soul will he have to answer, but for the souls of many lost by his example.

Pittsburgh Catholic.
While we are all properly shocked at the idea of a genuine Spanish bull fight at the Columbian exposition, we hear no complaints of the fights of other brutes, the account of which the press now teem with. The daily press had devoted columns *ad nauseam* to the glorification of the fistic art. We are not a whit behind the old Romans, who delighted in the brutal sports and games of the amphitheatre, if we to judge ourselves by the enthusiasm the brutal gladiators in New Orleans created over the entire country. There was assembled a vast multitude of thieves, crooks, libertines—the debauched of humanity—and the sickening record was detailed minutely in every journal laying claims to decency and respectability. It was certainly not clean and instructive reading for the young and innocent. But such is our vaunted civilization, our high Christianity, our mortal superiority as a nation!

N. Y. Freeman's Journal.
The extraordinary appearance of a picture of the Holy Family in a Minnesota church is attracting much attention, not only in that section, but all over the country. It is charged by some that the thing is a concoction for popularizing the church, while a priest, who is also a scientist, is of the opinion that the mysterious production is due to a molecular phenomenon, probably originating at the time of the figures have been developed. What ever the cause, it can be safely entrusted to Bishop Cotter and Archbishop Ireland for investigation. Those prelates are reported as having taken the solution in hand, and the public can rest assured that, whatever it is, the result will be fully declared. If there has been any attempt at fraud, there will be no effort to conceal it, and a severe punishment will be in store for the guilty ones. On the other hand, if a supernatural agency be recognized, while ever slow to give countenance or credence to the claims set up in such cases, even where evidence is pretty conclusive, the authorities may in due time so pronounce. Until then, it is not for us to do other than print the news and surmises just as they come to us. The reader will take them for what they are worth on their face.

DIOCESE OF HAMILTON.

His Grace the Archbishop of Toronto and His Grace the Archbishop of Kingston and Very Rev. Father Gauthier, V. G., Brockville, paid a visit last week to His Lordship Bishop Dowling in Hamilton. The distinguished prelates visited the different Catholic institutions in the city, and also drove to Rock Bay to see Holy Sepulchre cemetery and the mortuary chapel and vault.

On Wednesday morning, Sept. 21, at 8:30, His Lordship Bishop Dowling, assisted by Very Rev. Father Kenny, S. J., of Guelph, and Rev. Father Hahn, of Carlsruhe, and the city clergy, dug the first sod for the building of a large wing in connection with the Convent of Loretto, Hamilton. During the past few years this institution has an efficient staff teaching certificate work—1st class certificate included—and the number of pupils has increased to such an extent that the addition of a large wing is a necessity.

During the past week His Lordship, accompanied by Father McEvay, visited Galt and Berlin. At St. Jerome's college, Berlin, the Bishop has a number of ecclesiastical students who speak both German and English. At present there are thirteen ecclesiastical students studying for the diocesan and some thirty boys attending the preparatory classical class in Hamilton, under charge of Father Coty.

On Sunday, Sept. 25, His Lordship paid a pastoral visit to the parish of Freelon and confirmed sixty-six candidates. After preaching an eloquent

sermon, he complimented both pastor and people on the completion of their beautiful stone church, which, with its massive tower, is a great credit to the congregation. Owing to the burning of the Freelon church confirmation was postponed until last Sunday in this parish. His Lordship has now visited every parish in his diocese, and some of them two or three times, and has confirmed during the last three years 5029 candidates.

The Rev. Father Cosgrove, P. P., of Fergus, has returned from a continental trip much invigorated in health and spirits, notwithstanding his disagreeable experience of being detained some days in quarantine. Preparations are being made on a large scale in the city of Hamilton to celebrate the fourth centenary of the landing of Columbus on the American continent. In the morning in the cathedral solemn High Mass *coram pontifice* will be celebrated. In the afternoon in the new Opera House a matinee will be held, in which two thousand Catholic children will participate and an address will be delivered by one of the most brilliant and eloquent young lawyers in Ontario—George Lynch Staunton, Esq. In the evening grand Musical Vespers will be celebrated in the cathedral and a lecture suitable to the occasion will be given.

LETTER FROM REV. DR. FLANNERY.

Enoch, County Tipperary.
Sept. 11, 1892.
So far in my communications to the *Record* I have refrained from touching on the political aspect of the present, or the probable destinies in store for Ireland in the future. I wished to examine both sides carefully before declaring in favor of one or the other. My convictions are now definitely settled, and I can hesitate no longer to pronounce on the wisdom of Ireland's choice at the last general election. The alternative was placed before the electorate of deciding whether the Irish Parliamentary party, guided by such men as McCarthy, Davitt, Dillon, Sexton, O'Brien, and if you will, Tim Healy, should place confidence in the promises of Gladstone and the Liberals of England to secure autonomy for Ireland; or whether, led by such men as John Redmond, Timothy Harrington and a few others, the Irish people should be defiant of all Englishmen and secure Home Rule independent of any party or any statesman in Great Britain.

The general elections held in July have proved by a majority of 70 against 9 that Ireland has thorough and implicit confidence in the honest declarations of the Grand Old Man "that Home Rule for Ireland and retributive justice to her for the wrongs of centuries, constitute his most ardent wishes, and that the strongest incentive that keeps him, in his old age, attached to political life, is the hope of restoring freedom to Ireland and of establishing a perpetual reign of peace and mutual confidence between the two nationalities so long estranged in feeling and in interest."

The immense majority of the Irish people believe in the sincerity of Mr. Gladstone's words, so often repeated in public and in private. His able supporters, the Honorable Mr. Morley, Harcourt, Spencer, Ripon, and others, are men of unblemished character, and are also entitled to the confidence of their own immediate constituents in England, as they are the outspoken and chivalrous advocates of justice to the long-suffering sister isle. Needless to add that Ireland's choice, so manifestly expressed at the last election, has the unanimous approval and endorsement of the clergy and the episcopacy.

The organ of the minority in Ireland—the *Independent*—reads more like an organ of Gambia than like the Irish Catholic people, so incessant and unfair are its attacks on the clergy. It is very much to be feared that the party of the minority will inflict irreparable injury on the faith of the Irish people and bequeath a legacy of Communistic unbelief to the coming generations. Whence the money comes for the maintenance of a daily journal of the size and importance of the *Independent* is a mystery. The Messrs. Redmond, Harrington and Co. are not men of wealth, nor do they receive very large contributions at the weekly meetings of the National League.

They spent £15,000 on the last general elections, and, by their opposition to McCarthyite members, caused more than one Orange or Tory member to be sent to the House of Commons. Several times have they been challenged to acknowledge the source of their wealth, but in vain; the key to their hidden treasure is known only to themselves. Some people have no hesitation in saying that all the capital is found in the Carleton, or Tory, Club at London; while others, and perhaps with better reason, maintain that it is furnished by Cecil Rhodes. The latter millionaire lives in Cahirland, or Mashonah Land, in South Africa. He is the head and life of a most wealthy syndicate that owns whole provinces and vast territories where diamonds are found. He also holds the position of Governor-General

and blacks and whites submit to his domination. This man, Cecil Rhodes, must have allies and friends in the British Parliament. He secured the sympathy and good-will at least of the Irish Parliamentary party by sending £10,000 to the late C. S. Parnell. The latter, it is said, accounted for £5,000. What became of the remainder is a mystery that is buried in Glasnevin cemetery. The £10,000 obtained the nomination of Mr. Rocheford Maguire, who sat for one of the counties in the House and who now represents West Clare, in the interest of the Parnellites.

With Mr. Rocheford Maguire money is no object. His master and the syndicate he represents are making fortunes in South Africa; but they would make bigger fortunes and more money by extending the territory under their jurisdiction, and by securing greater privileges. A few members pledged to support their demands would be of incalculable service in the House of Commons. Mr. Rocheford Maguire as member of Parliament, with money at command and with the aid of two or three influential English members, could watch and promote the interests of the syndicate in Africa. Therefore it is reported that during the last general election money flowed freely.

A CANDID PRESBYTERIAN.

It has been customary at all meetings of Presbyterians to hold up Protestantism, particularly the Presbyterian form thereof, as everything that is good and perfect, while the Catholic Church was pronounced to be a mass of superstition and everything else that was bad. At the gathering of Presbyterian divines lately held in Toronto, we were pleased to notice a different spirit, and at least one of the clergymen was candid enough to make the following reference to the Catholic Church and its influence on the people:

"Rev. Prof. Rentoul, of Australia, said all would agree with what Dr. Lindsay said in his paper, that the power of the Reformation lay in the power and force it had to appeal to the individual spirit in man. He would like that some of the learned brethren would endeavor to explain what was noticed in the newspaper press in Australia, the United States, Germany, Holland, and in Britain with regard to the failure of Protestantism to deal with certain problems. It must be remembered that the great Catholic Church had given to Protestantism a mighty purity in its womanhood and girlhood. She had shown an example of a Church not only paying taxes for natural education but going to a great expense to maintain schools where the principles of Catholicism might be taught. It seemed to him that Protestantism had largely failed in laying hold of the laboring classes and the poor. The Gospel never seemed to have, in Scotland, got down to the cottar classes and lifted them up into a united brotherhood. In Australia not only was the Bible put out of the schools, but the very name of Christ was struck out of the text books. Even in that beautiful poem of Longfellow's the following verse was struck out: 'Then the maiden clasped her hands and prayed. That saved she might be, And she thought of Christ who had stilled the wave On the Lake of Galilee.'"

In these days physical forces and mental forces were being landed on Australian shores, and in all this individualism representing Protestantism they seemed to have no hold upon religion beyond a certain fondness for their father's creed. Thus in Australia they had not only the trouble and perplexity of dealing with the natural difficulties of a new country, but the added greater difficulty of dealing with the problem he had referred to. It did seem to him that these people should be made Christian before they were sent out. The teaching of Protestantism did not seem as definite as it should be; for instance, teaching should be made plainer in regard to the observance of the Lord's day. Even in that part of Europe from which Prof. Baynack came Protestantism seemed to have no practical hold over the everyday life of the people. What was wanted was some spiritual force that would make Protestantism more than a mere negation. The great trouble in Australia was in getting large masses of the people to preach to.

Large numbers of these workmen were seen in Sydney even in a state of open rebellion, and it seemed that the laboring classes were absolutely divorced from the Church of God. He

thought the great minds in this council should give attention to this serious state of affairs. It was a question with which he was constantly meeting, and he would like to have assistance in finding an answer. He was, he hoped, as good a Protestant as anyone present, but could not bind himself to what were its defects."

COERCION DEAD IN IRELAND.

Urging the Release of Irish Political Prisoners.

London, Sept. 20.

The first good news of the week is the abolition of Balfour's Coercion Act. It was accomplished at a meeting of the Irish Privy Council, held Sept. 14, in Dublin Castle, Mr. John Morley, Chief Secretary for Ireland, being present.

The law under which those rights might be again suspended still stands unrevoked, but it is made a dead letter by Mr. Morley's proclamation of Wednesday. This is the first promise of the new Government to the Irish people fulfilled.

Irishmen for the first time in five years are equal before the law with Englishmen, Scotchmen and Welshmen. Morley's action is regarded as merely the fulfillment of an obvious duty, and even the opposition press fails to criticize it.

Mr. Morley's next problem, and it is the problem of the whole Liberal party, is what to do for the evicted tenants of Ireland during the coming winter. The release of Gallagher, Daly and other Irish political prisoners is expected at an early date.

William Redmond, M. P., has written a letter protesting against the use, under a Liberal Government, of an armed police in evicting tenants from their abodes.

He warns Chief Secretary Morley that the bailiffs and midnight raids will drive the people mad. The letter is regarded as an indication that the Parnellites are determined to stir up the Liberal Government faster than it is ready to go.

At a meeting held in Limerick, Sunday, Sept. 18, a resolution was passed urging the Government to release Daly and the other Irish-Americans now imprisoned in English jails for political offences.

Mr. Redmond, one of the speakers at the meeting, hotly denounced the refusal of the McCarthyites to attend. If Mr. Dillon had the private assurance of Mr. Gladstone that the prisoners would be released, he challenged him to say so. Until then, declared Mr. Redmond, the Independents would continue to hold amnesty meetings, and would expect no Home Rule measure as satisfactory unless it provided for the release of the prisoners for whose freedom they were fighting.

TO PREVENT EVICTIONS.
The Irish party are as urgent with Mr. Morley as the Parnellites for the prevention of evictions in Ireland in winter.

William O'Brien has written a letter confronting current reports that the landlords have adopted a policy of aggression and oppression, so that they may lead tenants to violence, and thus embarrass the Liberal Government.

The landlords will go so far as to attempt the collection of old arrears of rent, which were allowed to gather in order that the English Government might be gulled by the spectacle of a pacified Ireland under Balfour.

What makes the sudden greed for back rent all the more transparent is the fact that the present cessation has been notoriously unsatisfactory to tenants.

Cattle have been unsalable and the recent wetness of the weather has ruined crops. The harvest is the worst one, Mr. O'Brien says, since 1886.

Mr. O'Brien will confer with Mr. Morley shortly as the condition of Irish tenants, and will suggest to him, as the simplest checkmate for the agitating landlords, that the Government refuse to detail the public to aid the bailiffs in evictions.

The Protestant missionary societies are reducing their field of operation. A commission of English ministers, in consequence of a recent examination, declare, first, that the Italian people are refractory to Protestant propaganda; second, that the Evangelical ministers have not any personal authority nor influence through the mission confided to them, and, third, that the nine-tenths of the so-called conversions made in the past were inspired solely by financial speculations. In consequence, they have made reductions in the pecuniary aids, which were sent for many years to the various Protestant congregations. The remarkable feature about this commission is that it was composed of men capable of receiving and weighing evidence contrary to their cherished convictions and of acting upon this evidence.

The Rev. Thomas D. Beaven, D. D., rector of the Church of the Holy Rosary, Holyoke, Mass., has been appointed Bishop of Springfield, in succession to the late Right Rev. P. T. O'Reilly, D. D., first incumbent of that See.