

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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Eclipse.

BY THE LATE DR. PARSONS.

Prayer strengthens us; but oft we faint
And find no courage even to pray;
Oh, that in heaven some pitying saint
For me might Ave Mary say!

For sometimes pre-ent pleasures drown
The serious vein; and some dark days
Of great, or marvellous anguish frown
Amid the sacred tapers blaze.

Before the morning watch I rose—
I say before his morn' to kneel,
But of my voice the fountain froze,
Yes, something seemed my soul to seal.

And now I know what roses mean:
That oftentimes the heart is weak,
And cannot in a mood serene
Its dumb petition duly speak.

Yet every head may count with Him
Who healed the pained and the blind,
Restored the lame and withered limb,
And lifted the disordered mind.

As mine was then, who had no might
Of utterance with mine icy lips,
For one great shadow veiled the light
Full hope itself was in eclipse.

Eclipse come, and also pass:
Let us not dream like savage men,
With shouts and cries and sounding brass
To scare that shadow off again!

But take the phases of our thought
As of the planets—wanderers they
Even as ourselves, but better taught,
Through gloom or glory, to obey—

As of the moon, that many times
Conceals in clouds her crescent sheen,
But when her fullness cometh, climbs
Above Orion's front, serene.

THE CRYING SIN OF OUR DAY.

The Picture of Intemperance in the Home.

The following is a synopsis of the paper read before the Catholic Congress by Rev. James M. Cleary, of Minneapolis:

No congress of earnest men in our time and country can justly consult the best interests of their fellow men and ignore a thoughtful consideration of the drink evil. Many honest and conservative men hesitate to enter upon a discussion of the evils of intemperance and to openly ally themselves with temperance workers lest they be accused of fanaticism or misunderstood by those whose good opinion they highly esteem. Every great and noble work in the history of human progress has suffered from the intemperate zeal of its friends and from the hypocrisy of its avowed advocates. But the temperance cause has suffered more, I imagine, from the apathy of timid friends than it has from either hypocrisy or fanaticism. It is a cause that in a special manner needs the support of honest, conservative and thoughtful men.

INTEMPERANCE IS A CRYING SIN OF OUR LAND,

and with marvellous ingenuity has kept pace in its onward march with our unrivaled prosperity and progress. Something over nine times as much intoxicating drink is consumed in the United States to-day as there was forty years ago, and we have only about three times as many people as we had then within our borders. No evil existing among us menaces so boldly the peace, prosperity, happiness and moral and religious welfare of our people as the evil of excessive drinking. No other social evil disturbs the family relation and renders the domestic life of men, women and children so inhuman and hopeless as the evil of excessive and habitual indulgence in strong drink. Intemperance unites husband and wife for the duties of parentage, the most sacred and solemn in the entire catalogue of human obligations. It destroys the sense of decency and honor, silences conscience and deadens the best instincts of the human heart. There is no bright side to the picture of strong drink in the home. This hideous and brutalizing vice cannot be condemned too severely, and those who have experienced much suffering from its influence may be pardoned if they are unsparring against every effort that tends to widen the way for the spread of habitual drinking among us.

The Church, through the united voice of our Bishops assembled in the Third Plenary Council of Baltimore, warns its members against the dangers of the drink habit and the temptations of the saloon. The same Council warns our Catholic people against the business of saloon-keeping as "AN UNBECOMING WAY OF MAKING A LIVING."

A man cannot be a good Catholic, a loyal follower of the teaching of the Church and be a good friend of the saloon. We should at least have the courage to follow where our chief pastors lead, and our Catholic loyalty is not above suspicion if we are not as ready to condemn the drink evil as our Bishops, who have been placed over us to rule the Church of God.

It is the crowning glory of the Catholic Church that, true to the spirit of her Divine Founder, she has never become the Church of any special class, as also she has not permitted herself to be narrowed down as the Church of any particular nation or generation of men. She is the Church of all times, all nations and all classes and conditions of men. She is the living voice of God to cheer, instruct and comfort all the people. But in this country, owing to the mighty wave of immigration from less favored lands during the past half century, bearing a noble army of toilers to our hospitable shores, the great body of the wage-earners, the masses of the people, crowd around our altars and with loyal, honest hearts appeal to our

Church to devote her best efforts to their moral and spiritual welfare. The great army of labor, the sinew of the nation, acknowledges a loyal allegiance to the Catholic Church. The debasing, brutalizing influence of excessive drinking and saloon environments falls upon the laboring classes of our people with more disastrous effect than upon those better favored by fortune. The dreadful vice of intemperance has made frightful

HAVOC AMONG OUR HARD-WORKING CATHOLIC PEOPLE.

What else but this spendthrift vice could afflict a large portion of our people with poverty so hopeless as to be like an incurable disease, a people to whom countless millions are yearly paid? What else huddles so many of them into the swarming tenement houses? I make no odious comparison between the intemperance of the wealthy and the intemperance of the poor. The heathenish vice of drunkenness is an abomination wherever its foul presence is known. I only state a fact which cannot be set aside—a fact which the philanthropist and the statesman cannot ignore—namely, that the greatest curse blighting the lives and desecrating the homes of the poor in this country to-day is the curse of drink. The homes of comfort and luxury are, alas! too often blighted by the presence of the demon of intemperance, and drunkenness among the wealthier classes of the people is equally odious and even more disgraceful than among the poor. But the poor are greater sufferers, and hence enlist our deeper sympathy when intemperance blights their lives: for in addition to the heartache and sorrow which the vice entails equally upon rich and poor, it adds the horrors of penury, beggary and hopeless degradation to the lives of the children of toil.

Great and long standing evils are not remedied in an hour. When we have to deal with human passion and human weakness, when we must conquer bad habits and diseased appetites, our progress will not be rapid, and discouragement and failure will often be our reward. Evil there will always be in the world, and human energy must not slumber because wickedness and sin remain.

THE PEOPLE LOOK WITH LONGING AND HOPE

to the Catholic Church to lead them away from the bondage of drink. The Church that civilized the savage and that preserved the civilization which it erected on the ruins of barbarism, is able to rescue the masses of the people in this country to-day from the cruel thralldom of drink. The drink curse is entrenched in custom, hence we must follow it into society. At all social assemblages of Catholics let them deny themselves the indulgence in intoxicating liquors and thus publicly proclaim their recognition of the principles of self-denial. At the reunion of friends and family connections, whether occasions of joy or of sorrow, let Catholics show their horror of drunkenness by denying themselves the use of strong drink. There is no gratification worthy of a Christian that cannot be enjoyed without the use of intoxicating liquors. As an act of reparation for what our religion has suffered from intemperance, let our Catholic people proscribe intoxicants at all their public gatherings. Let there be such an earnest and potent public sentiment among our Catholic people that no liquor saloon can crowd itself right up to the doors of our churches, and thus, by its foul presence, tempt weak and unwary men to wickedness.

UNDER THE VERY SHADOW OF THE CROSS.

If our prelates, priests and people join hands together to work in harmony and strength for the realization of the admonitions of our plenary councils, the awful curse of intemperance can be almost entirely eradicated from among us. We must encourage, then, our total abstinence societies by every means at our command. We priests, mindful of Pope Leo's words, must "shine as models of abstinence," and by exhortation and preaching avert the many calamities with which this vice threatens Church and State.

Let there be a general and generous distribution of temperance literature, tracts, lectures, statistics and good reading among our people. And this work and agitation in favor of sobriety and temperance must be constant and active. The allurements of drink are ever thrusting themselves in the pathway of men. Near to the house of prayer the workingman finds the drinking saloon, cheerful, enticing and hospitable, as he goes to worship God on Sunday morning. Close to the gates of the factory or mill the agents of alcohol ply their trade and tempt the weary toiler to spend for a moment's gratification his hard-earned money that is much needed in his humble home. Surrounded thus by attractive temptations, men need constant warnings, repeated admonitions and such wholesome influences as will strengthen and safeguard them against the overpowering spell of drink.

In this world it frequently happens that when man has reached the place of anguish God folds away the mist from before his eyes and the very spot he selected as the receptacle of his tears becomes the place of his highest rapture.

THE IRISH SITUATION.

Mr. T. P. O'Connor Expresses his Views.

Mr. T. P. O'Connor, M. P., President of the Irish National League of Great Britain, was asked to give his views upon the Irish situation in Ireland, particularly upon the attitude of Mr. John Redmond, the Parnellite leader, in announcing his intention of giving his support and that of his followers to the Conservatives; and of ousting Mr. Gladstone from power should it be found necessary in his opinion to do so.

Mr. O'Connor replied as follows:

Your request that I express my views in regard to the recent pronouncement of Mr. John Redmond comes at a moment when I am scarcely competent to make a statement. I regret very much the recent speeches of Mr. John Redmond, and for reasons not dictated by any hostility to the section of the Nationalists following his lead. My views as to the attitude the Parnellites should take up toward the Conservatives, and toward the Government, are, in my opinion, that by patience, moderation, and avoidance of injudicious and offensive epithets we should be free to prove that the apprehensions they have been taught to regard us with are unfounded, and that they should in this way be free, by the absence of incitements to their passions and their recollections of Parnell, to consider the attitude of the Irish party with something like a dispassionate spirit. I did not see that the fact that there was a party of Nationalists professing more extreme doctrines than ours was altogether unmixed with evil. In short, the attitude I always thought sound and wise in regard to the Parnellites was to treat them as one of the factors working for the National cause, and utilize them for that good object. Up to a few weeks ago it appeared to me that this was also the view of their own leaders, and I am not sure that it is not now the view of the majority. They still keep up the appearance of being more extreme than other Nationalists, and in doing so undoubtedly had to sail very near the wind, and sometimes to subject the Irish cause to imminent risk of shipwreck. For instance, their attempt to retain the Irish members in their full strength in the Imperial Parliament after Home Rule was very near landing us in terrible disaster. As it is the retention of even eighty members forms one of the most effective weapons against Home Rule in the next campaign. If we had succeeded in forcing on the Government, as he might perhaps have done, the retention of the full number, our success in another campaign, I considered, would be impossible.

THE AMNESTY FOR DYNAMITERS.

This demand for amnesty for political prisoners I regard not only as perilous to the cause of Home Rule, but even more destructive to what little chance these unfortunate men have of ever getting released. The idea that Home Rule involves sympathy with dynamite methods (and such an impression, though ill-founded, would be spread if the Parnellite policy were adopted) would, of course, mean the defeat of Home Rule at the next elections, and the defeat of Home Rule would mean the accession of a Tory Ministry, and the accession of a Tory Ministry would likewise involve the permanent imprisonment of these men. But for all these things I have been willing to make an allowance. To put it frankly, the Parnellites had to keep their extreme followers on their hands, and I was willing to allow them considerable latitude in political tactics in doing so. But on the other side, the Parnellites, as a body, supported the Government and Home Rule loyally throughout last session.

I am without knowledge of the inside history of this latest move of Mr. Redmond. I must say, however, that his policy seems mere insanity. The fundamental point to be remembered about Home Rule is that it has finally to pass into law by a majority of British, as well as Irish, votes. Unless we get a majority from British constituencies as well as from Irish constituencies it will be impossible that we should ever force measures through the opposition of the Lords. Now, what is to get the British vote for the Liberal party? Mr. Redmond must be strangely ignorant of electioneering history if he does not know that one means by which we can get Liberal votes is to pass Liberal legislation, and if anybody has any doubts upon it he has only to study the tactics of the Tories and Unionists. Their obstinate obstruction to the Home Rule Bill was dictated as much by the desire, not merely to impede the Bill, but also by the resolution to limit this parliamentary session to Home Rule, for a strong card with the Unionist and Tories has been that the Home Rule measure would destroy all power of the Liberal Ministry to carry any British legislation, and that the English workingman could therefore be called upon to resist the return of the Liberal Ministry on the distinct ground that by so doing they would destroy all their chances of getting their own sore needs attended to. That is the reason that the Unionists so strenuously refused the autumn sitting, which begins next Thursday. In short, there is no political party not

agreed in the opinion that if the Ministry has to go to the country without British legislation, its chance of getting a majority is destroyed. What, then, is Mr. Redmond asking for? Why is it that the Liberal Government should do the very thing the Liberals and Tories alike believe would lead to its destructive defeat?

CATHOLIC CHURCH AND BIBLE.

Right Rev. Mgr. Seton, of Newark, N. J., read a paper on "The Catholic Church and the Bible," at the Parliament of Religions containing the following interesting paragraphs:

One of the duties incumbent upon the pastors of the Church, in the conduct of public worship, has ever been the reading of the scriptures with an explanation of what was read or an exhortation derived from it. During the Middle Ages, owing to the lack of those aids and appliances—such especially as archeology and comparative philology—learned and scientific as contrasted with scholastic and devotional interpretation of the Holy Scripture, although never quite neglected, occupied relatively only a small share in the studies of those times.

The Catholic principles as to the general use of the Bible may be deduced from the Tridentine decree which was particularly directed against those irreverent and sometimes blasphemous exponents of Holy Writ, whom the council qualified as "petulant spirits." According to one view, the Bible does not contain the whole of revealed truth, nor is it necessary for every Christian to read and understand it. The Church existed as an organized society, having powers from her Divine Founder to teach all nations, before the scriptures as a whole existed and before there was question or dispute about any part of the scriptures.

The Christian Church did not receive the canon of Old Testament scriptures from the Jewish synagogue, because there was not settled Hebrew Canon until long after the promulgation of the Gospel. The inspired writers of the New Testament did not enumerate the books received by Christ and His disciples. Nevertheless we are certain that the Septuagint version or translation of the Old Testament scriptures into Greek made some part (the Pentateuch) at Alexandria about 280 years B. C., and the rest made also in Egypt before 133 B. C., which contains several books now thrown out by the Jews, was favorably viewed and almost constantly quoted from by them, so that St. Augustine says that it is "of most grave and pre-eminent authority." It is supposed to be the oldest of all the versions of the scriptures and was commonly used in the Church for four centuries, since from it was made that very early Latin translation which was used in the western part of the empire before the introduction of St. Jerome's Vulgate.

It was held in great repute for a long time by the Jews and read in their synagogues, until it became odious to them on account of the arguments drawn from it by the Christians. From it the great body of the Fathers have quoted, and it is still used in the Greek Church. This celebrated translation contains all the books of the Old Testament which Catholics acknowledge to be genuine. The Christian writers of the first three centuries were unanimous in accepting these books as inspired; and the letter of Pope St. Clement, written about A. D. 96, indicates that a scriptural canon must already have been fixed upon by apostolical tradition in the Church at Rome, since the author cites from almost every one of the books of the Old Testament, including those called deuterocanonical and rejected by the Jews.

At the Council of Florence the canon was not discussed. "A clear proof," says Dixon in his General Introduction to the Sacred Scripture, "that the Greek and Latin churches were then unanimous upon this point." At this period, A. D. 1439, the Decree of Union drawn up by Pope Eugene IV. for the Orientals who came to Rome to abjure their errors gives the Canon as it had always been held by his predecessors. In the next century the Bible, having become an occasion of bitter religious controversy, the canonicity of the Scriptures was thoroughly discussed and forever settled for Catholics by the Council of Trent, which uses these words in the fourth session, held on the 8th day of April, A. D. 1546: "The Synod, following the examples of the orthodox Fathers, receives and venerates with an equal affection of piety and reverence, all the books, both of the old and of the New Testament—seeing that one God is the author of both—and it has thought it meet that a list of the sacred books be inserted in this decree, lest a doubt may arise in anyone's mind which are the books that are received by this synod."

Inspiration is a certain influence of the Holy Spirit upon the mind of a writer urging him to write, and so acting upon him that his work is truly the word of God. Father, since Cardinal Franzelin's second thesis on the sacred scriptures, in his course at the Roman College in 1864, states the

Catholic idea of inspiration in the following words:

"As books may be called divine in several senses, the scriptures, according to Catholic doctrine contained both in the Apostolic writings and in unbroken tradition, must be held to be divine in this sense, that they are the books of God as their efficient cause, and that God is the author of these books by His supernatural action upon their human writers, which action is styled inspiration in ecclesiastical terminology derived from the scriptures themselves."

The holy scriptures have been translated into every language, but among these almost innumerable versions only one, which is called the Vulgate, is authorized and declared to be "authentic" by the Church; the belief of the faithful being that the doctrinal authority of the Church extends to positive truths and "dogmatic facts" which, although not revealed, are necessary for the exposition or defense of revelation.

The Vulgate has an interesting history. It is the common opinion that, from the first age of Christianity, one particular version made from the Septuagint was received and sanctioned by the Church in Rome and used throughout the West. Among individual Christians almost innumerable Latin translations were current, but only one of these, called the Old Latin, bore an official stamp.

These translations, corrections and portions left untouched by St. Jerome, being brought together, form the Vulgate, which, however, did not displace the old version for two centuries, although it spread rapidly and constantly gained strength, until about A. D. 600, it was generally received in the churches of the West and has continued ever since in common use. In the collect for the feast of St. Jerome, Sept. 30, he is called "A Doctor mighty in expounding Holy Scriptures."

IGNORANCE AND BIGOTRY IN CONGRESS.

Washington, Nov. 1.—The Youmans memorial asking for the unseating of Congressman Linton, which was sent to the committee on elections in the House yesterday, declare that Mr. Linton and the supporters represented that Youmans was a Roman Catholic and that the Pope controlled his vote while he was in Congress; that owing to the purchase of arms by the A. P. A. the Saginaw district has been terrorized, and that many persons were frightened into voting for Linton. Exhibits of letter and circulars sent out by officers of the A. P. A. are attached to the memorial. They all breathe the same hostility to Roman Catholics, and call upon "all true and loyal Protestants to vote for Linton."

A copy of oaths which are said to be taken by members of the A. P. A. Association are attached to the memorial. The oaths are as follows:

No. 1 is a secretive oath, in which the candidate declares his honesty of purpose, and in which he asserts that he is not the spy of any theological institution, and more especially the Catholic Church.

No. 2 asserts the candidate's intention to deal justly with his fellow-men.

No. 3—taken on a dagger—prohibits the candidate from divulging what takes place in the order, commits him to the support of the United States Government, makes it obligatory to keep the Church and State separate, renounces all foreign powers, temporal or ecclesiastical, and asserts that he will take up arms if need be to defend the principles of his faith there set forth.

In No. 4 the candidate swears he will make warfare against all ignorance and fanaticism and will use his utmost power "to strike the shackles and chains of blind obedience to the Roman Catholic Church from the hampered and burdened conscience of a priest-ridden and Church-oppressed people." That he will promote interests of Protestants everywhere, will not employ Roman Catholics if he can secure the services of a Protestant; that he will not aid the Catholic Church, but will do all in his power to retard and break down the power of the Pope; that he will not enter into an agreement with Catholics for a strike where Protestants might be displaced and Catholics employed. The closing part of this oath is as follows:

"I furthermore promise and swear that I will not countenance the nomination in any caucus or convention of a Roman Catholic for any office in the gift of the American people, and I will vote only for a Protestant—should there be two Catholics for the same office I will erase the name from the ticket I vote. That I will at all times endeavor to place political positions in the hands of Protestants, to the entire exclusion of the Roman Catholic Church, or the members thereof and the mandate of the Pope."

Oath No. 5 is as follows:

"I hereby denounce Roman Catholicism. I hereby denounce the Pope, sitting at Rome, or elsewhere. I denounce his priests and emissaries and the diabolical works of the Roman Catholic Church and its Pope. Amen, amen, amen."

In No. 6 the candidate swears that

he will use all endeavors to keep Roman Catholics out of office; oppose the efforts of Catholics to obtain control of Public schools, and will hold these principles above party affiliations and will give a brother of the order preference in all matters of business, and also with his elective franchise.

November's Devotion.

None of the various devotions to which Catholic piety consecrates the passing months of the year, appeals more universally to mankind than the one which this month introduces.

Catholics, of course, remember the departed souls in their prayers at other times of the year than during the days of November; but in that month, which is especially dedicated to the commemoration of the dead, the Church exhorts them to redouble their prayers, that the sufferers in Purgatory may be the more speedily released from their imprisonment and admitted to the joys of heaven. And the Church has acted wisely in setting apart a month for this particular devotion, because it is one of the failings of human nature to become forgetful of the obligations which we owe our dead when the lapse of time has mitigated for us the painful sense of our loss.

The fell spirit of the "reformation" deprived those who came under the sway of that destructive movement of the consolation of remembering their dear dead in their prayers; but it is noticeable that in certain forms of Protestantism this craving of human nature to hold communion with the departed souls is finding expression in imitations of the services which the Catholic Church holds in their behalf. How any person who has lost a relative or friend by death can mourn the loss without breathing at least an inward prayer for their eternal rest is something that is very difficult of understanding.

The Catholic Church, kind mother as she is, not only urges upon her children the sweet duty of praying for the departed souls daily, but she dedicates an entire month to their memory, that the living may redouble in it their intercessions for the dead.—*Catholic Columbian.*

CATHOLIC PRESS.

Boston Pilot.

When Mr. John Redmond suggests the advisability of defeating the Liberal party in the hope of getting better terms from the Tories he only invites his followers to jump from an imaginary frying-pan into a real fire. Mr. Gladstone has kept faith scrupulously with Ireland. Salisbury and Dalhousie have never wavered in their deadly hostility to all things Irish. Chamberlain has reiterated here in America his bitter hatred of Home Rule. Whatever the English Liberals may do or fail to do, there is no question of the purpose of their opponents. It would be idle folly to expect aught of justice or favor from the latter quarter. There was only one Tory, and he was only a Tory by chance. The real Tory never knows enough to do right for policy's sake. If he did he would cease to be a Tory, no matter how poor the quality of his Liberalism.

An Englishman, who proves his nationality by spelling his surname with a coupling pin, A. E. Horners-Snythe, writes to the *New York Sun* from Philadelphia, saying:

"I have the honor to remark that I don't see where you blasted Yankees and Irish-Americans (Irish first here, but not in England, thank God) find a basis for your blowing and crowing over the defeat of England in the recent yacht races. The Valkyrie is owned by an Irish lord, whose family name is Quin, who has not a drop of English blood in his bloody veins. It was designed by a Scotchman named Watson. There are representatives of the subordinate, conquered races which go to make up the world-wide English Empire, composed of 350,000,000 of human beings. To look after all these fellows and keep them in their proper places leaves genuine Englishmen little time for frivolous yacht racing with upstart Yankee dudes. England still remains cock of creation's walk."

The representatives of the subordinate, conquered races, and the upstart Yankee dudes may understand their proper place in the late nautical contest. Possibly if the Valkyrie had won, Mr. Hyphen-Snythe would not have been so discriminating.

An amusing incident occurred recently at Rotterdam. The Revolutionary Socialists of the city are about 300 strong, but they have an organ named *De Vrijheid*, which recently declared that the Catholic Church condemns individual property. This was denied in the Catholic journals, and a controversy sprung up in consequence. A meeting of the Catholic Workmen's Union was held in the usual course of events, at which the statement of the Socialist organ was repudiated; but the Socialists thought it a good opportunity to propagate their doctrines, and accordingly as the 1,700 members of the Catholic Union were coming from their hall, Socialistic pamphlets were freely circulated among them, whereupon the Workmen gathered all the pamphlets unread and gave them to a Catholic club to be sold as waste paper for the benefit of the Holy See. This use for their publications did not please the Socialists at all, but all Rotterdam enjoys the joke at their expense.