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, JANUARY 30, 1892.

THE PRIEST IN POLITICS.

The following article, "The Priest

cal atmosphere will soon prevail

THE PRIEST IN POLITICS.

It is asserted just now with more

than customary vehemence that Home Rule means Rome Rule. Certain poli-ticians on both sides of the Irish Sea ob-

ject to the influence of the Irish priest

mately succeeded in preventing it. I am not, therefore, inclined to set

much store by this worn-out election

At the outset I would emphasize this

ectors to priestly influence in Irish

hood in politics. The objection is not a novel one.

self-government.

C. J.

NO. 693.

God Knoweth Best.

time, when all life's lessons have been learned, a sun and stars forevermore have set, things which our weak udgments here have spuraed— things o'er which we grieved with lashes

wet. stars before us out of life's dark night, stars shine most in deeper tints of blue; we shall see how all God's plans were right d how what seemed reproof was love mos

nd we shall see how, while we frown and sigh, God's plans go on as best for you and me; low, when we called, He heeded not our cry, Besause His wisdom to the end could see. Ind even as prudent parents disallow 'so much of sweet to craving babyhood, o God, p.-thaps, is keeping from us now Life's sweetest things because it seemeth good.

And if, sometimes, commingled with life's wine We find the wormwood, and rebel and shrink Be sure a wiser hand than yours or mine Pours out this portion for our lips to drink. And if some friend we love is lying low, Where human kisses cannot reach his face, Oh. do not blame his loving Father so, But wear your sorrow with obedient grace !

But wear your solves And you shall shortly know that lengthened breath Is not the sweetest gift God sends His friends, And that, sometimes, the sable pail of death Conceals the fairest boon His love con send. If we could push afar the gates of Hic, And stand within and all God's workings see, We could interpret all this doubt and strife, And for each mystery could find a key.

But not to day. Then be content, poor heart ! God's plans, like lilies, pure and white, un-fold ; We must not tear the close-shut leaves apart – Time will reveal the calyxes of gold, And if, through patient toil, we reach the land Where tired feet, with saudals loose, may

When we shall clearly know and understand. I think that we shall say, "God knew the best!"

CATHOLIC PRESS.

Buffalo Union and Times.

The tremendous revulsion of popular feeling in England in favor of the Liberal party has impelled some of the Conservative leaders to urge upon Lord Salisbury the necessity of prolonging the present Parliament to its full constitutional limit of seven years. This unusual and almost unprecedented roposition is made in view of the fact that nearly every bye-election has resulted in an overwhelming Glad-stonian victory, and the old hide-bounds of the Tory party argue that any means of postponing the evil day of Liberal domination and Irish Independence is not only justifiable but imperative. In only three or four instances has it occurred that a Parliament has lived out its full legal life; and so strong in England is the popular feeling that the last year should not be utilized, that a party taking advantage of medi-statutory right in the matter would incur the odium of meanness and the charge of cowardice.

London Universe.

Mr. Jeremiah MacVeagh has de-livered an excellent lecture on "The Capacity of Irishmen for Government" before the Belfast Young Ireland Society. This passage fetched us : A Society. This passage fetched us: A few weeks ago the Duke of Argyll in Manchester urged that because some Irish Kings were assassinated about ten centuries ago we are therefore unfit to be entrusted with self-govern-But what about England? ment. find that no less than twenty-eight Saxon Kings were murdered, not to speak of these deposed; and that with-in the space of half a century four Northumbrian Kings were put to death and three relieved of their royal cares. Charles II. of France formed the rather sweeping opinion that the natives of the England of his time were "a perverse nation, murderers of their

A despatch from Cambridge an-nounces that, "The Harvard Crimson has published an account of a futile effort to suppress the third Dudley lec-ture, which, according to the will, must To the Editor of the Catholic Record : have to do with 'exposing the idolatry of the Romish Church, its tyranny, in Politics," is taken from the January number of the Welch Review and is the usurpation, damnable baseness, fatal errors, abominable superstitions and other crying wickednesses in their high places." The despatch also stated that, "Last May fifty-eight members of the Harvard faculty sent a letter to the President and fellows protesting against the sectarian character of such a lecture, and asking to have this one omitted, as being indecent and unjust. The petitioners thought it would be betthe recipient of addresses and deputater to surrender the trust rather than tions, and that he had to address a continue such an offensive attack on Catholicism. The matter was carefully considered by the corporation, and two months ago it was decided to continue the lectures. This decision is based on the belief that the suppression of one of the four lectures provided for under the bequest of Chief Justice Dudley would be a breach of trust, which might amount to a termination of the whole trust." In a few weeks we may expect to hear that the result of "exposing the idolatry of the Romish Church, its tyranny, usurpation, dam-nable baseness, fatal errors, abominable superstitions, and other crying wickednesses in their high places," was that the fifty eight members of the Harvard faculty who had the wisdom and manhood to protest against such an "in-decent and unjust" lecture, had re-ceived the gift of the light of faith and were on the right road for the salva-If this will be the tion of their souls.

result of the Dudley lecture, by all means let us have more of them. Catholic Columbian.

It is reported that the Methodist body, which possesses no small share of worldly wealth in this country, prooses to establish an university at the National Capital and give it the title of the University of America. Of course, any religious denomination has the same right to open an university at Washington as the Catholic Church exercised when she founded the school there, a few years ago, over which Mgr. Keane so worthly presides. It is one thing to found an university in the National Capital, though, and quite another performance to give it a title which will be misleading and nondescriptive of the institution. And such a performance would be the calling by the Methodists of their intended school

by the name of the University of America. Boston Republic.

The objections which were raised by Rev. James F. Spalding against the government and policy of the Episco-pal Church are troubling the conpresent situation in Ireland. point : It is to be noticed that the obsciences of many earnest souls in England. Like Dr. Spalding, they are flocking into the true fold, where impolitics are either those who have always resisted any and every influ-ence in Irish political life which promutable truths find their natural abiding place. Some of our English moted the National interests; or those who, having latterly abandoned the National programme, are doing their best to suppress every influence which friends console themselves by imitating the services of the Catholic Church, while others deplore the evident decadence of religious unity and har-mony in the Anglican communion. The English papers are filled with re-ports of disagreements between pastors and people, with accounts of schis-metic meters and deleful wallings might carry that programme to fulfil matic movements and doleful wailing over the gloomy prospect. Rev. Hylton Stewart, who is settled at New Brighton, recently adopted the High Church fad and led with him a section of his flock. led Another section, who thought the vicar had virtually gone over to Rome, set up a separate congregation and engaged Rev. Malcolm Forbes, a Montreal minister, to preach to them. Mr Stewart called upon the bishop to de-nounce the flock of Mr. Forbes as heretics. The dissenters declare that his lordship and Mr. Stewart are the real schismatics, and so the quarrel pro-ceeds. Both sides are, of course, right. Neither has any authority; neither has established principles or unerring guidance. One is just as far from the right as the other. Both are entitled to follow the essential rule of Protes

this is not tending to scepticism, what is? A despatch from Cambridge an-neunces that. "The Harvard Crimson THE PRIEST IN POLITICS. THE PRIEST IN POLITICS.

tween the pastor and ms nock. He is one of themselves; sympathizing with a whole heart in their sorrows as in their joys; with them at life's begin-ning and at its close; the one guide, counsellor and friend in whom they have absolute and unlimited confiproduct of the gifted pen of that prom- dence. His interests are theirs. His ising young statesman Sir Thos. H. Grattan Esmonde. Sir Thomas is well of the day or night. He will incur for remembered by the people of Canada, them, without an after-thought, and in and his exemplary life, while on a visit to the capital of the Dominion, was a source of profound satisfaction to its citizens. Notwithstanding that he was the reveryday pursuance of his vocation, would sound incredible to anyone un-acquainted with Ireland and the ways of Irish life. These facts alone would sufficiently

explain the influence which the Irish to prepare himself to receive the dividual. It also comes to him as an in-dividual. It also comes to him by the Sunday morning. His comes has on very reason of his sacred calling out life.

And this brings me to the second source of priestly influence in Ireland. Sunday morning. His example edified all who saw him and is an evidence that he has himself profited by the It is to be found in the religious char benign influence of the priesthood. In this country political life has come to be associated with boodling; and why? Because our politicians, in many acter of both priests and people. That the Irish are a religious people

requires no argument to demonstrate. Their religion, as their morality, is proverbial. Of the religious characinstances, are not actuated by the spirit of religion. Let our Catholic only this to say: that, compared with the clergy of other countries, they statesmen attend more closely to their religious duties, and a healthier politihave few equals, while there are none to surpass them either in the zeal, the

disinterestedness, or the devotion with which they discharge their sacred duty. Thirdly, among the sources of the influence wielded by the Irish priest hood I place with the late Mr. Thorold Rogers their steady devotion to the temporal interests of their people.*

Every movement that has ever been is as old as English rule in Ireland. initiated for the social advancement of Ireland has ever found the Irish priest-But it is used to day of set purpose, and with a view to the coming general hood among its foremost champions election, to prejudice the case of Irish and supporters. and supporters. This circumstance goes a long way

self government. This objection is invariably used whenever there is question of doing Ireland justice in any shape. But while we recognize that there is no more unworthy method in political controversy than these perpetual ap-controversy than these perpetual ap-test is always to be found wherever he can advance the temporal welfare controversy than these perpetual appeals to sectarian prejudice, we may also say with reference to them, that though heretofore they have been suc-cessful in delaying the concession of Irish demands, they have never ulti-mately succeeded in preventing it. But the mainspring of priestly influence in Irish politics consists in the patriotism of the Irish priesthood

cry. It may, however, be worth while, in Had they no other claims upon us this one cannot fail to weigh with a grateful people like the Irish. deference to existing circumstances, to inquire into its value. Let us then ex-amine the worth of the "No Popery" catchword in its application to the As a body the Irish priests have invariably been Irish patriots.

Irish nationality and Irish faith have been banned conjointly. They have grown side by side. They have grown side by side. They have been knit together by the operation of persecution, and have become one. No human oower can rend them asunder. In power can rend them asunder. In olden days the Irish priesthood rallied the nation to the National standard, and sealed their patriotism with their blood. In our own time they have borne the brunt of Coercion acts ; they

ment. Both these classes of objectors have always been ready to laud to the skies any Irish priest who has shown himself disposed to abet them in their projects. And this further point is worth con-They have shown us that Parliament. he spirit of the O'Briens, the MacMahons, the Plunkets still lives under the assock of the humblest Irish curate, and as the result we find that the which drew the proscribed Irish Papist to his Soggarth in days of old have not lost in tenacity even in the nine teenth century.

Origin of a Report that His Holines was a Member of that Society. The Paris Figaro continues the dis-

PIUS IX. AND MASONRY.

enssion of M. Floquet's statement of Pius IX.'s connection with Masonry with a very interesting story. Mastai Ferretti became a priest at the age of twenty-seven years, in 1817. Shortly afterward he went to Chili in company with Monsignor Mussi, who, as nuncio, was sent on a diplomatic mission to that country. When Mastai returned to Rome he was made President of St. Michael's Hospital. At the age of thirty-two he became Archbishop of Spoleto. Certainly, as Archbishop of that town he could not very well be-come a member of an association pro-combed by the Church. On several scribed by the Church. On several occasions the imputation was denied by Pius IX. himself, and nothing could be more opposed to the deportment of a Freemason than his conduct through

A single fact has given rise to all these false rumors which were circulated and have been even published in the Larousse dictionary, the chief asy-lum of all improbabilities ; and that was that in the Mastai Ferretti family there were four brothers, and that one of the brothers of Pius IX. was an officer in the gendarmerie and a member of the Carbonari. He was dis-missed from the service and banished on account of his connection with that society. But the Archbishop of Speleto secured his pardon. This was not the first time that the Archbishop of Spoleto pleaded for the condemned members of ecret societies.

One day his servant told him that a stranger, who refused to give his name, wanted to see him. The bishop gave orders to admit him. The stranger was a careworn and haggard young man, very plainly dressed. " Do you remember, monsignor," said he, "when you were in Rome you used to say Mass in the Church of Santa Maria, in the Via Lata?'

"Yes," replied the Bishop. "A lady with two children," con-tinued the stranger, "used to come every day to that church, and one of her little boys served you at the altar. It was Queen Hortense and her two sons, Charles and Louis."

That is all perfectly true," said the Archbishop, " but what do you mean ?" "I am Louis, your former altar boy, and I have come to ask you for protec tion.

And here the future Emperor told the future Pope that he was a member of the Sercognani, who attempted to march upon Rome to break down the temporal power of the Pope. They were beaten by the troops, and Louis Napoleon, a fugitive, begged the Arch-bishop to save him in the name of his mother. The great heart of the Arch-bishop was equal to all the most difficult circumstances. Louis Napoleon was concealed in the Archbishop's Furthermore, the Archbishop palace. went to Rome and pleaded the cause of the fugitive so well that when he returned to Spoleto he was able to give him a safe conduct, and sent him to the frontier, after presenting him with 1200 francs for his travelling expenses, for Napoleon at that time was penni-

IX. himself to a few of his intimates. [impelled many to theft and dishonesty for the means of another venture, of Figaro and this is the first time that it ever appeared in print. It is also said that as long as Napoleon remained in power he never forgot the generosity of Pius IX., and was faithful to his benefactor to the very limits of his engagements with the friends of Orsini. He remembered Spoleto, and at the same time recollected his reception among the Carbonari. His political contradictions are explained by his desire to serve Pius IX. and Mazzini at the same time—that is to say, in the language of the *Figaro* "to serve God and the devil."

time a regular contributor to the Dub-Father Doherty, the director of the

Mission for Homeless Boys, at Staten Island, N. Y., has taken practical measures to help supply America's navy and merchant marine with American sailors. He has purchased a large yacht and will use it as a training ship for those of the boys of the mission who are fit for life at sea.

The Duchess Eugenie Litta Boloquine, of Milan, lately sold her mag nificent jewels, miniatures, fans and laces for six hundred thousand dollars, and has begun the erection of a children's hospital in the suburbs of Milan with the money. She is tired of fashionable life and intends to fill a subordinate office in the convalescent ward of her hospital.

The widow of the late Matt H. Carpenter, U. S. Senator, has recently become a Catholic. Seven or eight years ago her daughter Lillian also became a Catholic, and not long since her son, Paul D. Carpenter, and his wife took the same step, so that now there is little surprise manifested at the determination of the mother to seek salvation in the Church.

Lord Connemara, in an interesting letter to the Liverpool Standard recently, expresses the opinion that the riots in China have been caused by the teachings of the "literati" and the influences of the "Kalao-hwei" secret society. He bears testimony to the excellent work done Catholic nuns in China. At Ichang, he says, the Rev. Mother and the Sisters spend their lives in school and hospital, and members of poor Chinese nospital, and members of poor Chinese mothers bring their children to the convent, imploring the nuns to take them. This is the case not only at Ichang, but at all the places in China where the Sisters are carrying on their charitable labors.

CARDINAL GIBBONS PROTESTS.

He Joins in Prayer for the Downfall of the Lottery.

The following letter for Cardinal Gibbons to Gen. George D. Johnston was made public yesterday :

Cardinal's Residence, Baltimore, Jan. 11, 1892.

MY DEAR SIR-In reference to our conversation this morning, and prescinding from all political aspects the case, I wish to express to you the hope that the efforts of those who, like yourself, are opposing the renewal of the Louisiana Lottery charter will result in the suppression of the evil that that now rests on the fair State of

Louisjana. I heartily commend every movement in favor of public morality, virtue and honesty, and it seems to me that the question, Shall the Louisiana lottery continue under the law's protec-tion its scandalous business? is preeminently one of morality and virtue. The practical working of the company tends to enrich the few at the expense and misery of the many, to tempt the poor and those who can as little afford it to squander their earnings - the only support of dependent mothers, wives and children—in the vain delu-sive Tantalus like hope of one day becoming possessors of a winning number. And oftentimes it is not un-This anecdote was told by Pope Pius known that the fever of gambling has

Lords, and worse than pagans." That monarch had probably a somewhat lively imagination; but when the Duke of Assuri Duke of Argyll plunges into Irish history to tell as about civil wars in this country he might not unprofitably tell us something about the rebellion in England of William's son Robert; the civil wars in England between Stephen and Matilda ; the wars of the barons under King John, Henry III., and Edward II.; the murders of Edward II. and Richard II.; and the feuds between the houses of York and Lancaster.

N. Y. Catholic Review

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The Rev. Dr. Lyman Abbott, who acceeded Henry Ward Beecher as succeeded Henry Ward Beecher as pastor of Plymouth Church, is a Pro testant in full bloom. He exercises "the right of private judgment" up to tantism which is individual judgment In the Church of the ampersand. Convenant in this city, on a recent Sunday, he preached a sermon, in the course of which he said : "It used to be the belief," said Dr. Abbott, "that the Bible is a perfect book. I think that few held this ennion now. They that few hold this opinion now. may think they hold it, but I do not believe that they do. . . . There is another dauger besides scepticism. It is sham pretending to believe what we do not believe. Let us be honest with ourselves. I do not wish to with ourselves. I do not wish shock any one, but I do wish to 591 that for my part I do not believe that the Bible is an infallible book. I believe that it is an inspired book, but not infallible. There is no such thing as infallibility. By infallibility we would mean that the book infallibly communicates to the man who reads the infailible thought of the man who writes. We cannot believe this. We have one infallible book -- Euclid's The value of the Bible is geometry. The value of the Bible is not that it is infallible, but that it brings God nearer to the human heart. Therefore Euclid's geometry is more trustworthy than the Bible, according to Dr. Abbott, and there is no infallible teacher of God's truth anywhere. If the various sects and denominations the various sects and denominations to seek. They consist, firstly, in that the the trust water of the various sects and denominations to seek. They consist, firstly, in that the trust water of the various sects and denominations to seek. They consist, firstly, in that the trust water of the various sects and denominations to seek. They consist, firstly, in that the trust water of the various sects and denominations to seek. They consist, firstly, in that the various sects and they are the various sects and denominations to seek. They consist, firstly, in that the various sects and they water the various sects and they water the various sects and they water the various sects and the

in matters of interpretation. Baltimore Mirror.

There are always new "religions" starting among those outside the Cath-olic Church, and the strangest fact is that there are always a few poor deluded souls to take up these crazes and impostures, no matter how ridic-A man named Terry has ulous. been preaching a new religion for the last few weeks, in Kentucky He claims that Christ came again to this earth in 1784, and is still here. and that the world will certainly come to an end in October, 1914. He bases this assumption on a mathematical calculation which he made from th Bible and says that by a close calculation he can figure the precise day and minute of the event. He has no name for his religion, but says the people have all along been living in the dark ages, and that only recently has God revealed the mysteries of the Bible and brought forth the true light and correct understanding of His Holy Word, and

And this further point is worth con-sidering, viz., that Irish Protestants, as such, do not object to the influence of the Irish priesthood in Irish politics The great mass of Irish Protestants. who belong to neither of the political schools I have just named, do not ob-

No advocates of priestly influence in Irish politics are more outspoken than the Protestant members of the Irish Nationalist party.

But let me put this query : Why should the Irish Catholic clergy be differently treated in the matter of the exercise of their civil rights from the ministers of religion of other persuasions in England, in Scotland, or in Wales? Are the former not equally citizens with the latter? Are they not entitled as citizens to a correspond-ing share of influence in political matters? Or must they be disfran-chised because they are Irish priests, and Catholic ?

No one will deny that non-Catholic ministers of religion throughout Great Britain exert a vast influence in politics. No one who knows anything of Grenchmen. British electioneering will say that their influence is of no account.

Will anyone hold that because they are ministers of religion they have no right to exercise their influence as they can and where they may?

And if English parsons exercise their influence in politics, as they unquestionably do, and as a matter of course, why may not Irish priests? But after all, the question of the in-

terference or non-interference of Irish priests in Irish politics is one solely for the Irish people. Do the Irish people — the Catholic

masses, who constitute the Irish electorate-object to the interference of their clergy in political matters?

Most certainly not. On the con-trary, they welcome it; they court it; they would not tolerate its withdrawal. The sources of the influence of the light

And yet we have gentlemen in Eng and and in Ireland who find faul with the influence of Irish priests in Irish politics. The truth is that they know but little of the character and the record of the body of men whom they assail, and they know nothing of the people for whose political emancipation they profess so glib a devotion. For myself, I hope the day may never come when our clergy will cease to exercise their fit and proper influ-ence in politics, or find themselves in the state of their brethren in France who have no influence in politics, be cause-to quote a great French writer -"They remembered only that they were priests and forgot they were

Our Irish priests are Irishmen. We believe in them, we respect them in their two-fold character. They exert an influence in our politics ; we welcome their influence, and should be loth to lose it. As Irishmen, our priests have equal civil rights with us. We cannot, nor would we, deny them those rights as fellow-citizens. And we have scant sympathy with those who would.

If the exercise of their civil rights by our priests is to be used as an argu-ment against our National claims, the argument comes to this, that because reland is Catholic, Ireland must therefore be enslaved.

THOMAS H. GRATTAN ESMONDE.

"In the history of the world I know nothing

CATHOLIC NOTES.

Rev. Father Anderledy, the Jesuit General who was yesterday announced to be dying at Rome, is dead.

Mission work among the Aborigines, of Western Australia is being blessed with success, under the administration of Bishop Salvado and his Benedictine monks.

Rev. Father F. Calzia, S. J., of San Jose, Cal., lately had his parishioners sign a paper pledging themselves not to enter a saloon from Saturday afternoon until Monday.

The Benedictine Noviciate in Brazil, which has been closed for a number of years by order of the Government, is about to be re-opened. A General Chapter of the Order in Brazil was recently held at Rio Janeiro.

The approaching beatification of the venerable Louise de Marillac, foundress of the Sisters of Charity, has been announced by the Cardinal-Archbishop of Paris.

Mr. William Bernard McCaee, who died in Dublin recently, was probably the oldest Catholic journalist in the world. Born in 1801, he began work many of O'Connell's most famous to its ravages. speeches, even before the Clare elec-tion. He was attached to the Lorder spect, yours fai tion. He was attached to the London J. CARD. GII press from 1835 to 1840. He was at one To GEN. GEORGE D. JOHNSTON.

purchasing another ticket.

A business whose plain, manifest, inevitable result and influence on the people is such, is, indeed, an enemy to the honesty and peace of any community, to the happiness and comfort of home, and to individual thrift and enterprise, and it is the duty of every upright citizen and earnest Christian to aid in its dethronement or suppression.

Christian charity and natural phil anthropy alike dictate that we remove from the unwary pitfalls of destruction and withdraw the innocent and weak from temptation. Those bent on sui-cide should be restrained. The burning fagot should be snatched from the child's hand. That the Louisiana Lot tery, as it is presented to us, prove a snare and a delusion to thousands, and is destrutive of peace of mind and energy of action, so necessary to pursue properly honorable careers and to acquit one's self of life's duties, we cannot doubt. The daily operations of the scheme make the point clear.

Worthy, then, of praise and com-mendation are they who strive to quicken the public conscience and to array public sentiment against the continuance of the evil, who speak and labor in behalf of their fellow-men by removing from their midst a dire enemy to their manhood, their homes and their prosperity. Were the evil confined solely to the

State of Louisiana I should refrain from giving expression to my senti-ments, but since, like a giant tree, it has extended and spread its branches over the entire land and embraced in the area of its operations Maryland and the District of Columbia, with which I am connected, I could not but raise my voice in protest and in prayer that our faithful people might help for-

ward the good work of putting an end I am, with much respect, yours faithfully in Christ, J. CARD. GIBBONS.