

# 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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## AN APPEAL FOR FUNDS.

To Friends of Ireland in America and Australia.

THE NATIONALIST LEADERS' ADDRESS. London, Feb. 18.—The following address has been issued by Justin McCarthy and other Irish Nationalist leaders:—

To our Kinsmen and to all Friends of Ireland in the United States, Canada and Australia:

"We have reached the most crucial moment in the history of Ireland's long struggle for her rights. The Premier of England, the leader of the Government and of the party ruling the British Empire has brought in a Home Rule Bill which forms as a whole a broad and solid and enduring plan of national self-government for Ireland. The bill offers to the Irish people a parliament practically free to deal with all of Ireland's local affairs and an executive Government responsible to that Parliament, and in addition the Irish people have under the Bill the right to share, by a delegation of eighty members, in the government of the empire. In this, as in many other respects, the settlement of 1802 places Ireland on a higher national plane than that of 1886. It increases her place in the government of the world, and offers more solid guarantees of the honorable fulfillment of the great contract between her and Great Britain. The representatives of Ireland have accepted without hesitation the constitution proposed in the bill as a fitting consummation of the sacrifices and labors of the Irish race for so many centuries. They believe they could regard the enactment of the measure as a final and triumphant close to a long, bloody and sorrowful struggle. The enemies of Ireland do not yet, however, acknowledge that the end is close and assured. Although they know that the Bill is certain to pass the House of Commons by an unbroken majority, and that any measure which secures a majority of the popular chamber is always ultimately enacted into law, they invoke the assistance of the House of Lords in postponing a settlement. We cannot, therefore, disregard the possibility of a long and desperate campaign to defeat Mr. Gladstone's noble efforts and to wreck the Irish cause. Confronted by enemies venomous and unscrupulous, and with boundless wealth, it is impossible for us to carry on even the short remnant of the struggle without the assistance of brethren and friends in all parts of the world. It is only from people of our own blood, and from American and Australian sympathizers with our principles that we have asked or accepted assistance. We make an appeal to the same tried friends, more confidently on the narrow of the day when, by a vote unanimous and unchallenged, the House of Commons has stamped upon the foul and calumnious charge made by the paymasters of Egypt, that the independent Irish Nationalists had consented to become mercenaries of a British administration.

"In the struggle of the last fourteen years almost the dominant factor, next to the courage and tenacity of our people at home, has been the financial assistance from our kindred and friends beyond the seas. Our nation, reduced to poverty by long centuries of misgovernment under a restricted franchise before that assistance came to her aid, had not a voice but that of enemies in the House of Commons. The tenants were represented by evicting landlords; their aspirations for religious liberty were represented by inveterate bigots, and the never extinguished demand for national self-government by either Tories or place hunting Whigs. O'Connell's mighty movement for repeal broke down under the strain of this want of proper parliamentary representation of the demands of Ireland. For a quarter of a century after his death the constitutional movement slept the sleep of death, while Tories and Whigs in the House of Commons found no remedy for a single one of the evils of their country, and accepted the rewards of perfidy and treason in well-paid offices. In 1880 America and Australia threw themselves into the struggle. From that hour the parliamentary movement never really looked back. Aided by the generosity of our people and friends abroad the cause found honest, faithful, courageous representatives, not one of whom during all the stress of thirteen years accepted pay or places from the British Government. These representatives fought and conquered forgery. They broke successive hostile administrations until at last they find themselves friends and allies of the greatest of British statesmen and the strongest of British parties. They ask now that they may be enabled from the same powerful and generous people to bring to consummation their labors and their principles. Borne by the generosity of their race through the long night, they ask now for the aid required for the brief interval that still stands between Ireland and her breaking day. (Signed)—Justin McCarthy, Edward Blake, Thomas Sexton, Michael Davitt, John Dillon, Timothy M. Healey, Wm. O'Brien, Arthur O'Connor, Thomas Power O'Connor.

## BY-ELECTIONS.

Jeremiah Jordan, McCarthy candidate in South Meath, was elected yesterday by a vote of 2,707 to 2,638 for J. J. Walton (Parnellite). Jordan takes the seat from which Patrick Fullam (anti-Parnellite) was displaced for clerical intimidation. The vote for Fullam in the general-election was 2,212 to 2,129 for Dalton (Parnellite).

The Liberals have gained an important victory at Hexham, Northumberland, where Mr. Maciness (Liberal) has been elected by a vote of 4,504 to 4,358 for Nathaniel George Clayton (Conservative). Maciness represented Hexham in the late Parliament. In the general election he was opposed by Mr. Clayton, who is the leader of Conservative party in Northumberland. Clayton was elected by a vote of 4,012 to 4,010 for Maciness. A petition was lodged against Clayton, charging that corrupt practices had been used in his behalf. He was unseated, and the Liberals have now regained the constituency.

Hon. Edward Blake's first speech in the House of Commons was a distinct success. He spoke for an hour and a half, impromptu, in reply to Mr. Chamberlain, forcibly dealing with point after point raised by the latter, and holding the close attention of a full house. While he considered that the Bill amply secured the supremacy of the Imperial Parliament, Mr. Blake said he objected to the suspension of the land question for three years. The Irish Parliament, he thought, ought to be empowered to deal at once with the land problem. Much enthusiasm was shown when the speech was finished, both Liberals and Irish members cheering loudly, the latter standing and waving their hats. Mr. Blake was warmly complimented by a distinguished member of the Cabinet, who is said to have declared the speech one of the best ever heard within the walls of Parliament. The Liberal press is unanimous in his praise. The *Daily News* says the brilliant speech created a profound impression. The *Chronicle* says the oration was as fine as any the House of Commons has ever heard. The *Westminster Gazette* remarks that it was a bold thing for Mr. Blake to attempt an impromptu reply to Mr. Chamberlain, gives him high praise and says he acquitted himself very well. The *Times* thinks Mr. Blake is evidently going to be run as the big man of the Nationalist party.

## A NOBLE UTTERANCE.

President Elliot, of Harvard University, in introducing Bishop Keane, of the Catholic University, to a Cambridge audience, on the 10th instant, spoke as follows of the Catholic Church:—

"LADIES AND GENTLEMEN—I count it a special honor that I have the privilege to-night of presenting to this audience the rector of the Catholic University of America.

"I perhaps have a right to speak on such an occasion for the Protestant universities of America, seeing that I am the head of the oldest of the Protestant universities established on American soil, and exercising this right I greet with joy and pride the representative of this newly established university.

"We are older, to be sure, than the Catholic University at Washington. But we are both young in comparison with the venerable universities of Oxford, Paris and Rome. Harvard was a mere school for the first one hundred and fifty years of its life. It has only lately begun to rise to the stature of a university.

"The Catholic University at Washington will spring fully armed from the brain of the Church. As Protestants we recognize that no denomination or Church of Christians has a better right to found universities than the Roman Catholic denomination or Church. "Was not the Roman Catholic Church, in its monasteries and great libraries, in its palaces as well as its churches, the guardian for centuries of the treasures of learning of the world?"

"How else save through the Roman Catholic Church was the ancient wisdom brought down to modern generations? It was through the devotion of priests and brothers and scribes within its monasteries that we won the treasures of the learning of the Renaissance. And what Church, what denomination of Christians has a better right to found in a democratic society like the United States a true university?"

"Has not the Roman Catholic Church in all history been the Church of the masses, the Church of the people? Has it not always, throughout its whole history, been the popular Church—the Church which took firm hold of the hearts of the masses; the Church which was recruited in its priesthood and hierarchy from the peasantry, from the great body of the people?"

"Have not its highest offices always been open to the men of the people? Have they not always been filled with men risen from the ranks?"

"This truly democratic Church founds in our democratic society an institution of learning—of the highest learning. The true university knows neither nationality nor denomination. It is comprehensive, universal. Learning has no limits of race or of religion. The Roman Catholic University

will be true to this universal description of a university. It will, like all other universities, serve for truth, and find some part of it, like all others. It will stand at the national capital as a seat of research, of inquiry, of teaching.

"I welcome to the company of college men, of university men, professionally engaged in the development of universities, the learned and devout man who presides over the University of Washington. I have had the privilege of listening to him more than once. I know his liberal spirit, his broad Catholic learning. I have the honor to present to you Bishop Keane, the rector of the Catholic University at Washington."

## LECTURE IN ST. PETER'S.

The Catholic Church and Freedom of Conscience.

Peterborough Review, Feb. 10. A large congregation assembled in St. Peter's cathedral Wednesday evening to listen to a lecture by Rev. Father Ryan, of St. Michael's College, Toronto, under the auspices of the Young Men's Catholic Association. The lecture was delivered in a clear and forcible manner, the Rev. lecturer being an eloquent speaker, and he received from the large congregation the closest attention.

The musical service, which preceded and followed the lecture, was excellently rendered and impressive. Lambillotte's "Magnificat" was sung by the choir before the lecture and the benediction "Ora Pro Me" was sung in good voice by Miss Annie Dunn. "O Salutaris" was rendered by Mr. McDonough and "Tantum Ergo" was sung by the choir.

Rev. Father Ryan, in opening, said he was glad to accept the invitation to deliver a lecture for the benefit of the Young Men's Catholic Association, for he took a great interest in these associations and considered them one of the social needs and great social powers of the time. Taking up his subject—"The Catholic Church and Freedom of Conscience"—he said it was a difficult one, because it was important and because it was a large subject. The Catholic Church was not the Catholic people, although it was a Church of and for the people and dear to their hearts. This was a Democratic age, but the Church had not been afraid of emperors, kings and princes, and was not afraid of the people. It welcomed the age of the people. The Catholic people, press, princes, the priests, Bishops or Pope, were not the Catholic Church. The Pope as a man, a statesman or writer, or in any individual capacity, was not the Catholic Church. For persecutions, massacres or inquisitions the Church was not accountable; they were not done by it, but by princes, kings or courts, and none of these, or all of these together, was not the Catholic Church. The Catholic Church was the Church of Christ, of the living God, a

DIVINE CONCEPTION coming down from the mind of the Father and out of the heart of Christ and perfected by the Holy Spirit. It was a divine organization—a divinely constituted and preserved society, as a guardian and interpreter of the revelation of God, and was destined by God to go on forever. Conscience, too, was a divine creation. Its home was in the heart, it was a mirror of the majesty of God, a tablet of flesh on which was written God's law by God's own hand. It was there telling what was right and what was wrong. Conscience and the Church were creatures of God, and these, and including liberty, were one. The Church came down from God, not to oppose conscience, but to develop it. They were both the guide and controller of man and go on with liberty. Slavery and coercion came in when the power that controlled had not authority, but when it had authority and was just, good and from God, there could be no slavery or coercion, but it was the largest freedom to submit. When man felt that he was subject to no created power but only to God, then was he in his royalty. So they saw that the Catholic Church of its very nature was the defender of the real freedom and rights of conscience. They would take a few actions of the Church in this regard as illustrations. It was said that the Church sometimes coerced converts. Why? Well, they had to begin as little children, to begin with the catechism. Unless they became as little children they could not enter the kingdom of Christ on earth. Was that coercion? It would be if it were the action of man, but not if coming from God, for it was not coercion for any man to humble himself to God. When a convert came he was asked at the threshold if he wished to be a Catholic—desired it with his whole heart and soul. There was his freedom; it made him respect his own liberty. Conscience could not be coerced, because God had made it divinely free. The Catholic Church did not want converts driven or coerced into her. Similarly when infants were brought to be baptized the Church by its questions insisted on freedom. It was also said that the Church was dogmatic. It was dogmatic, and it must be, because it was divine, and whatever was divine must be dogmatic—which was teaching the truth and being sure of it.

Some said Catholics could not believe what they liked. There was the fallacy of the day that liberty consisted in thinking and doing what they liked. Man was a rational creature and had a Creator, and was a subject with a rule of action given him. Man's liberty was to act according to reason. It was not to think or do as he liked, but as he ought, and his conscience told him that. Man had to believe someone and something and was free in his faith when he was

NOT SUBJECT TO ERROR. Slavery of mind was subjection to error, which was followed by worse slavery—slavery of the heart. Reason told them they must have divine authority to believe in, for only it was infallible. Their separated brethren believed in a divine book, as a need of their intellectual nature. But were they sure of it? The lecturer referred to a recent meeting of clergymen in Toronto who met to discuss Church union. They all believed in the same book, but, although honest and intelligent, they found it impossible to unite. If they believed the book they should unite, but each believed his own interpretation of it. Two men holding opposite views could not both be right, and the one that was believing an error was subject to a lie, and there was slavery. Here came in the Catholic Church. God never intended the book to settle these differences. "As the Father sent me I send you; go and teach the nations." Here was the divine authority that guarded that book. They said to this divine authority, What is the meaning of the book? and were given authoritative interpretation. It was submitting the intellect to God, and He they knew was truth. There was the security of the Catholic Church for freedom—no submission to man. But it was said they had a Pope and priests and submitted to them. They submitted to the Pope as the Vicar of Christ, and only as such, and to the priests only as ministers of Christ. But in Ireland were not the priests coercing the people? There was one thing about Ireland—the priests knew the people and the people knew the priests. The love of the people for the priests, who showed them so much kindness, was the reason they were loyal to the priests. Then they were asked, Catholics were they not the confessional? Catholics went to confession because God commanded it. When Christ gave the power of remission of sins to the Apostles He gave the principle of confession, for without confession the power would be useless. Confession would not have invented the confessional, because they had to go to it themselves, and hearing confessions was their hardest task. If God had not instituted it, no one would go to confession. Was that interfering with freedom? Confession was the unfolding of conscience, and when a man does that freely how can anyone say he is coerced? Never does he exercise his freedom with such excellent effect. Confession supposes contrition, honesty and sincerity, and could only be made by penitents. There was perfect freedom of conscience. It might also be asked if there was not slavery at the altar? Never did man so exercise freedom as when he bowed before the bread and wine and adored God really present. True, it seemed above reason, though not contrary to reason. It took the intellect and sense, and all bowed down to God. Then was man not only superior to all around him, but he was superior to himself; and having exercised in his freedom that sublime faith he gets as his reward his God at the altar. Only God was king of his conscience—that was the doctrine of the Catholic Church. The Catholic Church was the divinely constituted guardian of freedom of conscience, as it was of all freedom worth having. There was other freedom—as social freedom, freedom from ignorance, malice and prejudice, which permitted all to unite in harmony. Thank God, they saw more of it, because they saw more of each other. The more civil and social harmony they had the better. The Young Men's Association helped towards that end, and the lecturer enlarged and commended the association. Freedom, he said in conclusion, was ruling themselves here in the kingdom of heart and conscience under God and serving Him well, and his prayer was that they might be worthy to rule with and under Him in His kingdom above forever hereafter.

## REJOICING AT ROME.

Celebration of the Pope's Episcopal Jubilee—His Holiness Officiated at Mass—60,000 People Crowd St. Peter's.

Rome, February 19.—At daybreak the pealing of church bells announced the celebration of the Pope's Episcopal Jubilee. By 4 o'clock thousands of pilgrims, tourists and citizens were crowded before the doors of St. Peter's. At 5 o'clock two battalions of infantry, in full uniform, were drawn up before the cathedral so as to be ready to help the 200 or more gendarmes in preserving order. The crowd swelled steadily, but remained quiet, despite the tremendous pressure caused by some 5,000 ticket holders in their hopeless struggle to get near the doors. At 6 o'clock the cathedral doors were opened, and the foremost of the crowd swept in. Within half an hour the

great building was packed to the steps. Thirty thousand pilgrims and 25,000 or 30,000 Catholics from this city gained admission. No fewer than 40,000 persons, many of them ticket holders, were turned away by the military, who cleared the space around the building so as to prevent disorder when the service closed. The Pope entered the cathedral at 9:40 o'clock, pale, but smiling, and apparently in somewhat better health than usual. The cathedral rang with tumultuous cheering as the Pope was borne toward the altar. His Holiness officiated at the special jubilee Mass, intoning the opening words of the "Te Deum" and giving his blessing in a clear penetrating voice. The Mass lasted until 10:45, but apparently did not fatigue His Holiness. He remained in the cathedral 45 minutes after the celebration, and then proceeded to his apartments. The crowds dispersed slowly. At noon most of them had gone, and a quarter of an hour later the military withdrew.

This afternoon the Irish pilgrims attended service in the Church of St. Sylvester, and were blessed by Cardinal Logue. The English pilgrims, at St. George's received the blessing from Cardinal Vaughan. The weather has been magnificent all day.

The evening St. Peter's and all the other churches, all the convents and hundreds of private houses are illuminated. The streets are thronged, and the square in front of St. Peter's is almost impassable. Without exception, however, the people have been perfectly orderly. Not an arrest has been reported.

## THOUGHTS FROM LACORDAIRE

(Reprinted by the Catholic Truth Society of America.)

### I.—FAITH.

Faith is an act of confidence, and therefore a product of the heart. It requires in him who accords it the same uprightness as in him who inspires it, and never has the ungrateful man, or the deceitful, or the egotist, or any of those whom the Scripture calls emphatically the children of unbelief been capable of it. To confide is to give oneself; none give themselves but the magnanimous, or at least the generous. Not that faith excludes prudence, or that we must put our trust in the first word that falls from unknown lips, but prudence being satisfied, there is still necessary a generous effort to bring forth that difficult word: I believe.

Alexander, King of Macedonia, was upon the banks of the Cydnus. He was there stricken by a malady which seemed likely to save Persia, and his physician, whom he tenderly loved, prepared for him a decisive draught. But on the previous evening, a letter written by a hand which he knew, warned the sick man to beware of his friend as of a traitor who had bartered his life. Alexander kept his counsel. The next day, when the cup was brought to him, he took from beneath his pillow the accusing paper, handed it to his physician, took the cup and drank its contents at a draught. All antiquity has praised this action of Alexander, and his most famous victories, Greatness, Issus, Arbela, have not encircled his head with greater glory. Whereupon a celebrated writer, whom I do not wish to name, asks what there was so beautiful in this boasted action; for Alexander was the head of a numerous army within an enemy's territory, the master of a nascent kingdom, the man of Greece, charged with its vengeance and its designs; he ought, on all these grounds, to have respected his life, on which depended the fate of so many others; and what merit was there in exposing it recklessly to the risk of poisoning? But the writer whom I have cited, after having made these remarks, corrects himself, and says: "What is there so beautiful in this action of Alexander? Unhappy man, can you comprehend it, if it must be told you? Its beauty is that Alexander believed in virtue, that he believed in it at the peril of his life!"

Here is a magnificent exposition of the faith of a great heart, and it is also the exposition of all faith, be it addressed to man or addressed to God. Whoever makes an act of faith, whether he knows it or not, drinks the cup of Alexander; "he believes at the peril of his life;" he enters that league of Abraham who was called "the Father of all believers," because, in his old age, exhausted in body but not in heart, he raised an obedient sword over his only son who was all his love and all his race, hoping against hope in the word which had promised him a posterity. And if there is a being, who, opposed to these magnificent memories, has never produced from his soul an act of faith, you can fearlessly accuse him of having dishonored in himself the work of God. For faith is not only a virtue, that is to say, a generous and efficacious effort towards good, but it is the sacred portal whereby enter all the virtues, the blood-stained prodrome where the sacrifices commence and whither come the victims meekly immolated at the sanctuary of God. There is not an act of devotedness, an act of love, an act honorable or holy which has not been first an act of faith; and this is the reason why the Scripture declares so often that it is by faith that man is justified and saved. The

Jews believed that the principle of salvation was the observance of the law in consideration of the recompenses of God. St. Paul reiterates to them that works are powerless if they are not vivified by a superior element. "It is one God," he cries, "that justifieth circumcision by faith and uncircumcision through faith." "What are works, in fact, if they are accomplished under the impulse of a purely scientific view? Merely a calculation of benefit or of good administration for ourselves and others. Some are just, sober, economical, diligent, faithful to their word, because by acting thus they gain more than they lose; but place these well-regulated minds in presence of the cup of Alexander, that is to say, in the presence of a sacrifice which may be avoided without loss, of a virtue which presents no visible remuneration, then you will see the hollowiness of a heart where faith is wanting. I do not even mean divine faith, but that indefinite, nameless, indescribable faith which is the foundation of all that is great. Therefore, when St. Paul pronounces that sovereign decree, "Without faith it is impossible to please God," we may add, or man.

St. Paul to the Ephesians, II: 2.  
St. Paul to the Romans, IV: 11.  
Romans, III: 20.  
Hebrews, XII: 2.

## A HOME THRUST.

"Kit," the brilliant and witty writer of the Ladies' department in the *Toronto Mail*, in last Saturday's issue, says some very pungent and truthful things in regard to a class of people quite common in Ontario. It does not speak well for the good taste of our community when we find crowds of people anxious to hear the Catholic Church reviled by ex-convicts. For a time the notorious Widdows had a brilliant season between his two terms of imprisonment, and now we find that in Toronto crowds of people are rushing to hear a brazen and shameless "Biddy Moriarty" who confesses to have undergone a term of imprisonment in England for stealing money. Says "Kit":

"I have noticed in men and women alike, a strange want of courtesy in street cars to nuns, or sisters dressed in nun's garb. Are we so intolerant, so overridden by religious prejudice that we will allow aged women to stand, because, forsooth, we are of some sect or other which elects to consider all women devoted to other forms of religion and wearing a nun's dress, bad creatures who must not be tolerated on any account? I was ashamed of a careful of men the other day who permitted two venerable ladies to stand, although weighted with large baskets. I sat and watched for a couple of blocks, and then gave my seat to the elder of the two. She thanked me in a gentle voice and seemed glad to rest. At once three gentlemen offered me their seats, although the other sister was still standing. I took one, and when all had settled down again I rose and gave the seat to the nun. No one offered me a seat after that. How delightfully charitable we are to each other, and won't heaven be a delectable place if many careful of such men are let in?"

"Talking of nuns reminds me of the lectures 'for ladies only' that have been given lately in this city by an 'escaped nun,' or some person of that kind. I confess I wonder at the numbers, according to newspaper reports, which were supposed to be too immoral for men to listen to. Where are our refined women? What good will it do women who are not Roman Catholics to hear these polluting things? A Catholic woman wouldn't go. Women of other persuasions don't need to be warned against the crimes of the confessional. No, they went merely to gratify a low curiosity, a morbid love for revolting indecent things, and, I suppose, when they came out, they looked upon every Roman Catholic woman they knew as an immoral, bad woman. These things make us so delightfully tolerant and charitable, don't they? And they have such a refining influence, haven't they? Belonging to the Church of England as I do, I cannot be 'accused' of favoring Roman Catholics, I suppose, but I think God and my mother I was at least taught as much refinement as will keep me from ever looking on at an execution or attending a 'ladies' only.'"

Every single act of resisting temptation obtains merit and reward in the sight of God; and they who are the most tempted obtain the most merit, if they faithfully resist; so that the life that is harassed and buffeted with temptations without ceasing, if we persevere, is laying up perpetually more and more of merit before God, and more and more of reward in eternal life.—*Cardinal Manning.*

St. Peter, after he had wept bitterly for his three denials, entered upon a life of separation to his Divine Master, which had its proportionate end and crown in his inverted cross. Such was the spirit of reparation among the disciples of Jesus—true, spontaneous, unspurring, even unto death.

The moment you can make a very simple discovery, viz., that obligation to God is your privilege, and is not imposed as a burden, your experience will teach you many things—that duty is liberty, that repentance is a release from sorrow, that sacrifice is gain, that the truth from which you hide is a healing element that banishes your disorderly life, and that even the penalties and terrors of God are the artillery of only protection to His realm.—*Horace Bushnell.*