

# 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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## Just About to Fall.

Have you seen the happy mother when the babe begins to talk? Have you seen her teach the tiny tangled feet the way to walk? Ever near each slender shoulder, yet so feeble and so small. With her ready hands to hold her, when she's just about to fall.

Shut your eyes and you can see her in the baby's childhood days. When the golden gleam of sunset on her tangled tresses plays; And the mother, though grown older, still is near enough to call. With her ready hands to hold her, when she's just about to fall.

Now the baby is a woman and she's bending over a bed. When the spirit from the body of her gentle mother fled; As the lifeless limbs grow colder, "Mother!" "Mother!" hear her call. But there are no hands to hold her, and she's just about to fall.

Launched alone on life's rough ocean, she is drifting with the years. But the voyage is a lonely one, and sometimes through her tears she can seem to see her mother: she can almost hear her call. And by faith she sees another hand to hold her should she fall.

—Cy Warman, in the New York Sun.

## WILL ENGLAND BECOME CATHOLIC?

### A Great Probability of Her so Doing.

Over the signature of "Gallo," a writer in the current issue of the *New Review* deals with the question, "Will England become Roman Catholic?" The article is interesting from various points of view. Indeed, some years ago it would have been regarded as extraordinary, and would have excited some ridicule, for the prospect of the country's return to the ancient faith is not merely considered by the writer as a possibility, but canvassed as a probability. A reviewer who could seriously entertain such an idea half a century ago would have been deemed almost a fit subject for a lunatic asylum; at best he would have been looked upon as a dreamer of idle dreams. But the article, which has apparently come from the pen of one who is zealous for the welfare and progress of the Church of England, is quite as remarkable for its admissions with regard to that Church as for the view it takes of the future of Catholicism. No attempt is made to disguise the semi-chaotic condition of the Anglican creed. The thirty-nine Articles, which form the first line of defence of the Establishment, have, he tells us, become "utterly out of date." Most Anglican clergymen frequently acknowledge that they cannot believe some of the Articles literally. They endeavor to satisfy their consciences by asserting that the doctrines embodied in these Articles are of small importance compared with "practical Christianity," and this way out of the difficulty seems to commend itself to the majority of their flocks; but the claims of reason and logic are inexorable, and our reviewer quite perceives that the vast body of Anglican clergymen who, at their ordination, solemnly bind themselves to observe the Thirty-nine Articles and subsequently trample upon them are placed at a disadvantage in religious controversy. Nor has he any greater faith in the Church of England's second line of defence—its official position in the State. This bulwark, he is well aware, must fall before the steady march of democracy. There still, however, remains to the defenders of the Anglican Church the final hope that by the good name she has won for herself and the hold she has over the sentiments of the people she will survive disestablishment and even disendowment, and that she will come out of the struggle stronger than ever. This point is dealt with at considerable length by the reviewer and his opinion very evidently is that in a battle with Catholicism a Church which is at once Protestant and Catholic, fallible and infallible, black and white, hot and cold, priestly and congregational, dogmatic and latitudinarian, cannot secure the victory. Should Anglicanism be beaten from the field, non-conformity would not, he thinks, prove a very serious obstacle to the spread of Catholicism. The different non-conformist sects would not present a united front against it, and they may even have to flee to the Catholic Church for protection from the waves of atheism. This is a candid judgment as to the fate of the forces with which we Catholics have to contend, and we cannot but feel grateful for it.

The Church of England, the reviewer believes, may be able to survive all the attacks of its opponents if it reforms its doctrines and formularies; but how this is to be done is not indicated. To us it appears that where there is such wide divergence of doctrine and such a disinclination to recognize authority, it is impossible to prevent the parties who disagree from ultimately setting up as independent Churches. We fail, too, to see the grounds upon which Agnostics and "easy-going fellows" are assigned to the Catholic Church as recruits. "The irresistible conclusion one is led to," says the reviewer, "in considering the future of religious England is that the unthinking Agnostics and easy-going good fellows who form such a large proportion of the Church of England either belong to no Church at all or belong to the extreme dose of dogmatism, discipline and religious senti-

ment certain types of mind require." So far, amongst the converts which the Catholic Church has received into its fold, Agnostics and easy-going Anglicans, have been almost altogether conspicuous by their absence, and from the fervid religious earnestness of those who have come over to us we should imagine that if at some future time the Church of England loses its members and its influence in the country, we shall gain not its least admirable, but its best, elements. We also decidedly object to an observation redolent of Pharisaism made by the writer in the *New Review*. "If," he says, "our country ever does embrace Catholicism, it is an insult to suppose that Englishmen will become as dissolute as Frenchmen, as lazy as Neapolitans, or as superstitious as Spaniards." To reverse the argument, does the Celtic crofter change his nature because he is Catholic in Kerry and Presbyterian in Skye? If the reviewer divested himself of his insular prejudices and studied the daily lives of those whom he thus sweepingly censures, he would be forced to confess that in these sentences he has been a liberator. In the matter of purity the French Catholic men and women will bear comparison with the men and women of any other nationality whatsoever. A Neapolitan may be as energetic as an Englishman; but we must remember that their climates are very different, and that they live under different conditions. The Spanish Catholic, unlike the English Protestant, can give a sound reason for all his religious acts, and the Celtic crofter, whether he lives in Kerry or in Skye, is as hard working, honest and upright as any member of his class, or of any other class in the world.

From the remarks of the reviewer one or two valuable lessons may be gathered by Catholics. Referring to the likelihood of Anglicanism being supplanted by the Catholic Church, he says, "It may be anticipated by some that if in any way in the days of her richness and official power the Church of England scourges us with whips, the Church of Rome if she gains the ascendancy, would scourge us with scorpions." This fear of the power of Rome, especially of the Bishops and priests, is unfortunately common to nearly all Protestants. It is a relic of the past when in the heat of religious strife deeds were done by Catholic and Protestant leaders which no apostolic can justify. Its effect even at this day is most baleful. One may convince intelligent Protestants—professors, barristers, journalists, and others—of the strength of the Catholic position, but they often refuse to act on this conviction, contenting themselves with the reply, "Oh, I have read history. Your Bishops and priests are tyrannical." We must live down this prejudice. It will disappear as soon as Protestants learn from experience that our Bishops and priests are tolerant, broad-minded, charitable and kind. Again, the writer in the *New Review* dwells enthusiastically on the importance of the social work accomplished by the Church of England. We can not compete with it in resources for this work, but we can rival it in zeal and activity, and we should ever bear in mind if we desire to hasten the conversion of England, that the Church which shows the greatest amount of real beneficence is sure to win the homage of the English masses. —*Liverpool Catholic Times*.

## A GRAND GIFT FOR EDUCATION.

Archbishop Cleary Gives the Magnificent Gift of \$500 to the Cause of Catholic Education in Kingston.

To the Editor of the *Canadian Freeman*:  
DEAR SIR—I would ask you to publish the subjoined letter received by me from His Grace the Archbishop, which is a great encouragement to the Board of Separate School Trustees in their present position, imposing upon them, as it does, the necessity of arranging for a complete change in the teaching staff of St. Mary's school. This is the first time that the Board has had to acknowledge substantial and timely assistance from the Archbishop.

Yours truly,  
E. RYAN, Treas. S. S. Board.  
Kingston, Aug. 25, '93.

To the Treasurer of the Board of Separate School Trustees, Kingston:

DEAR SIR—Having examined your accounts, I am convinced that your ordinary revenue derived from the school rates is insufficient to enable you to meet all your requirements so long as you are encumbered by a half-dozen floating fields, each bearing an interest against you, one of them at a rate that might well be called usurious. To aid you in getting rid of this latter obligation I enclose a cheque for \$500, and wish the Board of Trustees complete success in its efforts for the advancement of our Catholic youth in religious and secular education.

I am, dear sir, yours most faithfully,  
JAMES VINCENT CLEARY,  
Archbishop of Kingston.

Archbishop's Palace, Kingston, 23rd Aug., 1893.

At a special meeting of the Board of Separate School Trustees held on Sunday last, the following resolution was carried by acclamation:

Proposed by Mr. E. Cochrane and seconded by Mr. W. Duffy, that the thanks of the Kingston Board of Separate School Trustees be conveyed to His Grace, the Archbishop of Kingston, for his truly generous donation of \$500.

In support of the resolution the meeting was reminded of the active interest and continual sympathy which the Archbishop always thus practically exhibits in the schools of his epis-

copal city. In spite of the numerous demands upon the limited resources of His Grace, proved by his constant and liberal gifts to the multifarious religious works throughout the length and breadth of the Archdiocese, yet, without appeal to him, the Archbishop is mindful and watchful of the schools in Kingston. We recall his princely donation of \$1,000 to St. Vincent's Academy, and an additional \$1,000, as a loan at a merely nominal interest, and now this further sum of \$500. Moreover, this Board is grateful for the Archbishop's kindly and paternal words expressive of his confidence that neither the secular nor the religious education of the children of Kingston will be neglected by us. It is to us a greater satisfaction, in a certain sense, to receive this approbation of the Archbishop, who has so ably championed the cause of religious education in this Province, under the greatest difficulties, than to be the beneficiaries of his generous hand. We receive both, and therefore, we hasten to offer this resolution of the Board as a public manifestation of our gratitude.

The Board ordered a copy of the resolution to be forwarded to His Grace, the Archbishop.—*Freeman*.

## GREAT CHRISTIANS.

Ten of the Most Illustrious That the Century has Produced.

A GLIMPSE BETWEEN THE COVERS OF M. VILLEFRANCHE'S VALUABLE WORK, "DIX GRANDS CHRETIENS DU SIECLE"—THE SUBJECTS OF THE BIOGRAPHER ALL LAYMEN.

O'Connell, Donoso, Cortes, Ozanam, Montalembert, de Melun, Dupont, Veillot, Garcia, Moreno, de Sonis and Windthorst are the names that have inspired the Christian writers to portray in brilliant colors, for the edification of the present generation, the characteristics of those who have taken the lead in the conflict of Christianity against vice, infidelity and the enemies of religion. It was a happy inspiration of the author, in casting a retrospective glance over the history of the nineteenth century to select the names of those master-minds, the leaders of Catholic thought and of religious progress in the times in which they lived.

While France has a slight preponderance in numbers, the author gives the first place in his collection to O'CONNELL, THE GREAT IRISH TRIBUNE, the defender and the liberator of his countrymen, and the friend of Pius IX. Windthorst the last on the list, was also the last to give up the arduous struggle in which he gained so signal a victory over Bismarck; indeed he led the way for the present position of German politics, and the waning influence of the Triple Alliance. Five nations are represented in this galaxy of great men—Ireland, France, Spain, Germany and Ecuador in South America, that part of the world which Americans and even Catholic Americans are so ready to vilify and misrepresent.

History does not give the name of one English layman worthy to be placed among the leaders in Catholic affairs, during the century. Italians are conspicuously absent, and the English-speaking Catholics of this country have not been prolific in great men, although they are very boastful of their liberty, their patriotism and their superiority generally over every other people in the world.

The book is well reviewed by C. H. S. J. in one of the ablest publications of its kind in France.

The reviewer calls it "a most timely and welcome book," and says "it has been earnestly desired by all those who hoped to see the

CATHOLIC FORCES IN FRANCE united, active and victorious. A friend who is very dear to us had gone so far as to form the resolution to write such a book, but, after reading the work of M. Villefranche as we have done, from the first line to the last, he declared, without a particle of jealousy, that it could not have been better done.

"The subject was of necessity interesting; these ten names of great Christians, placed at the beginning of this book, indicate a rich and unusually grand subject. These men, possessed of such great hearts, all belong to contemporary history. Most of them have been engaged in the struggle which we still maintain. All are illustrious sons of the Church, and during the present struggle, have fought in the front ranks. All were citizens most remarkable for their virtues and their services to religion and society.

ALL LAYMEN, ALL EARNEST CATHOLICS, they found in their faith the origin of that force which overshadowed their lives and gave the impulse to all their beneficent actions.

"To portray clearly their individual physiognomies, so different notwithstanding their great resemblance, and to group them in a framework so attractive in itself was the happy idea of M. Villefranche. This he has done without omitting a single point that could add to the interest or the attractiveness of his subject. His clear and racy style is admirably suited to this kind of short sketches—graphic but rich in interesting matter.

I know not if Plutarch or Cornelius Nepos, whose names are suggested by the preface, have painted more accurately or more vigorously the portraits of their heroes. But the author of "Plus IX," and of "Don Bosco" is not simply a biographer. He is a polemical writer of great ability. This has been suspected because of his predilection for Villot; it is distinctly felt in his manner of summarizing the train of events; his sobriety and justice and the rendition of judgments always so applicable to the individual, and always so frank—qualities which soften criticism, if perchance there should be room to complain of partiality.

"It is not simply a beautiful and attractive book, it is a useful book. Mr. Villefranche, very justly, has intended it for young people. The great men whom he praises are no more. Their work is unfinished, it is still vigorously opposed—destroyed. To resume it, to consolidate it, to finish it, combatants are necessary, especially lay combatants. But the young Christian who wishes to engage in the struggle for principle is, perhaps, not aware of the objects against which he should direct his attacks. If the youth, eager for active work, begin by reading *in extenso* the lives of the great Christians of the century, it would require much time to enable him to select his ideal, for biographies are, in many cases, too full and abound in unnecessary detail. This volume, however, gives him a selection in which is reproduced the leading features of the

BEST MODELS OF THE CENTURY. The young man has only to choose according to his taste. Has he the qualities necessary for a great orator, he has O'Connell and Montalembert as models. Has he a taste for polemics he may study Montalembert and Veillot; would he become a leader, O'Connell and Windthorst are grand models; a statesman, the noble careers of Donoso Cortes and Garcia Moreno cannot fail to inspire him; a man of science or a soldier, he may select Ozanam and de Sonis; is he filled with charity and the love of his neighbor, de Melun and Dupont mark the paths most attractive for him. Is it possible that he cannot find a congenial place in the combat, in some one of the different positions in which God and country have been so well served?"

Let us earnestly hope that this volume may soon find a place on the table of every Christian scholar and be liberally distributed and carefully read, in all Catholic colleges. We are convinced that numerous recruits will come forward to join the defenders of the Church. The author of "Ten Great Christians" will think himself well recompensed, if the reading of his book inspires even one French youth with the courage and perseverance necessary to give us an O'Connell, a Windthorst, or a Garcia Moreno; if he inspires some one to imitate a de Sonis, a Melun or a Louis Veillot. We think we can count on the generosity of many. It is not the will that is wanting, it is the initiation."—*T. P. C., in Catholic Review*.

## HOME RULE.

London, Aug. 30.—The last stage of the Home Rule debate in the House of Commons began to-day. The exceptionally large attendance showed that the majority of the members who went to the country recently for their holidays had returned to hear the final speeches of the party leaders, and to take part in the final division on next Friday night. On the Irish benches hardly a seat was vacant.

Mr. Gladstone arose amid a storm of cheers. He began his speech with references to the criticisms made by Unionist leaders on the historical precedents he had cited on former occasions for Home Rule in Ireland. The Opposition, he said, had contended that in no other countries could analogies be found for changing the union between Great Britain and Ireland. Their contention could not be supported by historical facts. In Austria-Hungary, in Norway and Sweden, in the United States and in the British colonies were to be found the abundant proofs that it was altogether desirable to separate local from imperial affairs. Throughout European and American literature it was not possible to find a writer entitled to consideration who approved of the conduct of England towards Ireland, or attempted to apologize for the grievous and shameful history which since the union they had felt compelled to deplore.

In conclusion, Mr. Gladstone said: "We have faith in natural liberty, faith in its efficacy as an instrument of national education. We believe that the experience widespread over the whole vast field encourages us to our work at every point. Finally, we feel that the passing of this great measure, after more than eighty days' debate, does, and must, constitute the greatest among all steps hitherto provided towards the attainment of a certain and early triumph." Prolonged cheers from the Irish and Ministerial benches followed Mr. Gladstone's peroration.

Leonard Courtney, Unionist for the Bodmin Division of Cornwall, then moved the rejection of the bill. He spoke briefly.

John Redmond, leader of the Parliaments, who followed Mr. Courtney, defined his attitude towards the bill. The bill was defective in some respects and disappointing in others. The financial arrangement was ungenerous and unjust, and he regretted that the efforts of the Nationalists to improve it had not been successful. The amendments had tended to weaken rather than strengthen the bill. Nobody in his senses could regard the bill as a final and satisfactory settlement of the great questions at issue. The word "provisional" was stamped on every page.

When the time arrived for the vote on the third reading of the Home Rule Bill, the House divided, and the result was: For the motion, 301; against, 267.

Mr. Blake will represent the Irish Parliament on the Irish day at the World's Fair, 30th September, and will return to England for the opening of the autumn session of Parliament.

## WARM PRAISE FOR MR. BLAKE.

T. P. O'Connor in the *Sun* has a warm eulogy of Hon. Edward Blake as the most remarkable and valuable recruit of the Irish party since 1880.

## EDWARD BLAKE DINED.

The *Globe's* London cable of August 30 contains the following account of a dinner given to this distinguished Canadian:

Between fifty and sixty members of the Irish Parliamentary party met to-night to entertain the Hon. Edward Blake, M. P., to dinner before his departure for Canada on Saturday next. Mr. Justin McCarthy, leader of the Irish party, presided, and Messrs. John Dillon, Wm. O'Brien, Michael Davitt, Thomas Sexton and T. P. O'Connor were among the company. The proceedings were of the most enthusiastic character throughout. Mr. Justin McCarthy, in giving the health of the guest of the evening, referred to him as "their distinguished colleague, their honored comrade and their very dear friend." He eloquently recounted Mr. Blake's services in council and debate from the moment he landed in Ireland last year to the present time. Amid loud cheering Mr. McCarthy declared that Mr. Blake, while facing a serious risk to his reputation when he came to Westminster, had triumphantly succeeded. He had acted with the Irish party night and day and had become one of them. They gave him to-night a loving and brotherly farewell, and hoped soon to see him back, when he should receive a loving and brotherly welcome.

Mr. Blake, on rising to reply, received a great ovation. He acknowledged the extreme kindness and confidence which has been shown him by the members of the party, and in a speech of much vigor he reviewed the position of the party, and the reading of the Bill on Friday night. He argued that the Home Rule Bill was a great political character of freedom, giving the Irish people a large, wide and generous measure of self-government. The details of the Bill might be open to criticism, he admitted, but its third reading meant that the House of Commons irrevocably affirmed its spirit. This acceptance of the principles of a just and real union between the two nations marked a stage in the path of progress for Britain himself. He urged the members of the Irish party to keep their armor on in view of the further struggle which must take place and which would undoubtedly be one of the most severe ever faced. To come out victorious in this struggle it was absolutely necessary that they should maintain their present close alliance between the Irish and English democracies. Mr. Blake concluded his speech amid enthusiastic applause.

Mr. Blake, who hopes to reach England again in the opening week of the autumn session, will represent the Irish Parliamentary party at the Irish day celebration at Chicago on September 30. He sails by the Oregon from Liverpool on Saturday.

## BROTHER AZARIAS DEAD.

Stricken by Pneumonia After Completing a Course of Lectures.

Rev. Brother Justin, president of De La Salle Institute, New York, received a despatch from Plattsburg Monday, announcing the death in that city of Rev. Brother Azarias. Brother Azarias had just finished a course of five lectures on "University Education in the Middle Ages" at the Catholic Summer School in Plattsburg two weeks ago when he was stricken with pneumonia. Brother Azarias was a voluminous writer of books and of essays, his more important articles being contributed to the *Fortnightly* and *Contemporary Review*, of London, and the *American Catholic Quarterly Review*, the *North American Review* and the *Forum*. Among his larger works are "The Philosophy of History," "Development of English Thought," a treatise on "Style as Found in Herbert Spencer's Works," and "Phases of Thought and Criticism."

## A GOOD SIGN OF THE TIMES.

The *Independent*, in replying to the charge that certain offensive language used by a Hindoo speaker at the Christian Endeavor meeting at Montreal might be used in any Protestant pulpit in the world without exciting much comment, says:

"The statement that such language about the Virgin Mary would be endured in any Protestant church is atrociously false. It would be as intolerable an insult to Protestants as to Catholics. Why, the Presbyterian Directory of the Worship declares that children 'are to be taught to read and repeat the Lord's Prayer.' The Apostles' Creed, which venerates the mother of our Lord, is included in the Presbyterian Confession of Faith with the ten commandments and the Lord's Prayer, and so it is in the directories of worship of nearly all Protestant bodies."

We like the spirit which impels the *Independent* to show that Protestants venerate the Blessed Virgin much more than we admire the argument it uses to that end. There can be no doubt that Protestant writers and speakers, led by their opposition to Catholic devotion to "Our Lady," have made little of the Mother of our Lord; have carefully relegated her to the background, and treated her in an apologetic tone. Some indeed have spoken bitterly of her and have loved to quote the words of our Lord: "Woman, what is that to me and to thee, my hour is not yet come, as a reproach to her, forgetting that our Lord, at her behest and on that very occasion, worked a miracle when a leading Protestant journal like the *Independent* labors to free its brethren from a reproach which it cannot deny had some foundation.

It is not natural for a Christian who believes in the divinity of Christ to treat His Mother with disrespect, and the only way we can account for the low place Protestants have been accustomed to assign to her is to say that they were led into it by their false ideas of Catholic doctrine and worship. As they understood those doctrines better, and the nature of the worship we pay to the Mother of God, they begin to recede from their extreme and unreasonable position. Instead of twitting them for this change we rejoice at it, and hope the time will soon come when they will join with Catholics in fulfilling that prophecy in the *Magnificat* which Mary, the inspired prophetess, uttered:

"My soul doth magnify the Lord, and my spirit has rejoiced in God my Saviour. Because He hath regarded the humility of His handmaid, for behold from henceforth all generations shall call me blessed."

## Why All This Agony?

Joe Howard in N. Y. Recorder.

I wonder what the *Herald* means by saying that "the coming here of an American Pope met with no opposition from the Protestants, who were either too blind or too indifferent to see its importance?" Importance? Importance to whom? The internal management and arrangements of the Roman Catholic Church are of supreme importance to men and women of that faith, but why should members of other faiths concern themselves? It is not reasonable to suppose that the Holy Father, or any of the millions who look to him as the head of the Church, cares a rap about the internal arrangements of the Methodist Church, the Baptist, the Congregational or the Episcopal organization; so why should Protestants bother their heads as to the importance of the appointment of a delegate, the suspension of a priest or the excommunication of a Bishop?

## CATHOLIC PRESS.

Boston Pilot.

James Russell Lowell summed up the duty of writers in regard to cleanliness of thought and word, when he wrote to E. C. Steadman, apropos of Swinburne's trollop Muse: "Let no man write a line that he would not have his daughter read," adding, with a pardonable Biblical paraphrase: "The true Church of poetry is founded on a rock, and I have no fear that these smutty back-doors of hell shall prevail against her."

The Boston *Herald* is right in saying that Irish Americans are conspicuous by their absence from anarchical demonstrations. It is also right in ascribing their law-abiding conduct to the restraint imposed by their religious obligations. The young woman, Emma Goldman, who denounced them in New York, the other day, for their subservience to the law, paid them only a well merited compliment. Irishmen have always been ready to fight and die for liberty, but they have never confounded liberty with license, much less with the madness of Anarchy.

Let us bless God that we are children of His mother; let us imitate her and consider our great happiness in having her as a patron.—*St. Teresa*