

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 6.

FOR THE WEEK ENDING SATURDAY, JUNE 14, 1884.

NO. 296

CLERICAL.

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Written for the Record.

Whitsuntide.

Lines composed on the occasion of the ceremony of Confirmation administered by His Lordship Right Rev. J. Walsh, D. D., in St. Joseph's Church, Stratford, June 1st, 1884.

Pentecost! we hail thy dawning! day of gladness! feast of love!
Bearing to our hearts so sinful precious graces from above.
While the sun in golden splendor sheds o'er earth his radiant beams
From on high the Holy Spirit, o'er the Church His treasures streams
Joyously all nature quickens beneath Phœbus' powerful rays,
'Neath the Sun of Grace, glad voices raise on high their hymns of praise.

See the group of white-robed children at the altar kneeling knee,
While the strains of joyous music from the swelling organ peal!
This glad morn'g has Jesus given to their souls their Heavenly Food
In the Eucharistic Banquet, His own Flesh and Precious Blood.
Now the Holy Spirit cometh, their young hearts to sanctify,
With His seven-fold gifts descending from the Father's Throne on high.

Consecrated hands are lifted, bows the sinner's head in prayer
As the earthly Shepherd offers to the Holy Spirit's care
Each young heart, then marks the sacred sign upon each youthful brow,
Soldiers of the wounded Jesus, they must fight His battles now,
They must seek for heavenly treasures and despise the false world's dross,
They must combat ever nobly, 'neath the banner of the Cross.

Angels bend in lowly homage as the sacred rite's conferred,
Lo! the Spirit-dove descendeth at the sound of mortal's word,
Enters each young heart to bless it, to console and sanctify,
Strength He brings and lofty courage from the ways of sin to fly.
Happy day! O' how bright the brightness of thy sunshine ever stay,
Like a beacon light to guide them through their toilsome earthly way!

PUFF OF LORETTA.

BLAINE AND LOGAN.

The great event of last week in the secular world was the nomination at Chicago by the republican convention of James G. Blaine, of Maine, and John A. Logan, of Illinois, for President and Vice President respectively of the United States. The convention was the largest in point of numbers ever yet held in the neighboring republic, and its deliberations were followed with the closest interest by the public at large. The leading candidates before the convention were Messrs. Blaine, Arthur, Edmund and Logan, the two former being particularly strong. For a time it seemed as if neither of these gentlemen would receive the nomination, and that a "dark horse" would again come in the winner. But the followers of the Maine statesman stood so well and faithfully by their favorite that they were enabled to secure him the nomination on the fourth ballot. As a matter of interest and of record we give the result of each of the ballots held:

FIRST BALLOT.

Blaine	352
Arthur	278
Edmunds	249
Logan	63
Senator Sherman	30
Lincoln	4
General Sherman	2
Hawley	12

At the end of the second ballot, it was found that Arthur had lost seven, Edmund seven, and Logan five and one-half, while Blaine had made a gain of fourteen and one-half. The ballot stood: Blaine, 419; Arthur, 634; Edmunds, 275; Logan, 68; Sherman, 31; Hawley, 13; Gen. Sherman, 2; Lincoln, 4.

The gains made by their standard bearer gave renewed hope and courage to the Blaine delegates. The friends of President Arthur made a vain attempt to stave off the inevitable by moving an adjournment, but the motion was rejected on a vote of 366 to 445. The third ballot resulted as follows:

Blaine	375
Arthur	274
Edmunds	69
Logan	53
John Sherman	25
Hawley	8
Lincoln	2
Gen. Sherman	2

Before the fourth ballot was taken a despatch was received from Gen. Logan which effectually decided the day. It read thus:

"To S. M. Cullom, Chicago.—Republicans of the States that must be relied upon to elect the President having so strongly shown preference for Blaine, I deem it my duty not to stand in the way

of the people's choice, and recommend my friends to assist in his nomination.

JOHN A. LOGAN.

The fourth ballot was then taken with a result, which, after the reading of Gen. Logan's telegram, might easily have been foreseen:

Blaine	544
Arthur	207
Edmunds	41
Hawley	15
Lincoln	2

The nomination of Mr. Blaine was made unanimous. Gen. Logan was then chosen as the republican candidate for Vice-President and his nomination likewise made unanimous.

James G. Blaine, the candidate for the Presidency, was born at India Hill Farm, near West Brownsville, a little town on the Monongahela river, Washington County, Pennsylvania, on the 31st of January, 1830. His father was Ephraim L. Blaine and his mother Miss Maria Gillespie. The Gillespie family were all Catholics, and enjoyed a great reputation for mental strength and ability. Young Blaine had every advantage in the way of education, being at an early age provided with special instructors. He likewise attended a training school at Lancaster, Ohio, and was graduated from the Washington University of Western Pennsylvania in 1847. He first embraced the profession of teaching, but after pursuing that profession for some time he married a lady from Maine and removed to that state, where he entered the ranks of journalism, becoming editor successively of the Portland Advertiser and Kennebec Journal.

He served in the state legislature from 1850 to 1862, being two years speaker of the State House of Representatives. Soon after he was elected to the House of Representatives at Washington and held his seat there till 1876, when he was chosen to fill the vacancy in the National Senate caused by the retirement of Mr. Morrill. He was twice speaker of the House of Representatives, and was the ablest parliamentarian in that body. In 1876 he was a candidate for the republican nomination for the Presidency, and again in 1880, but the combination of forces against him was on both occasions too great to enable him to succeed. When Mr. Garfield became President he called the Maine statesman to his Cabinet, making him Secretary of State. Since the death of Garfield he has, however, held no official position. During the last two years he has been engaged on his work "History of the United States," just published. The habits and manner of life of the republican nominee for the Presidency are described as simple and unassuming. His religious views are stated by himself:

"I have always been a member of the Presbyterian Church. I have never been a Catholic; but I would not make any public statement that I was not a Catholic, because I would not be made to appear even in the slightest degree as reflecting upon the religion of my mother."

Mr. Blaine, says a contemporary, is many-sided enough to be classed as a man of genius:

"As an orator, a writer, a student of history, and a financier he has won renown. He has also a wide acquaintance with general literature. He is a thorough man of the world, and is said to be completely master of the art of pleasing in a social way. As a conversationalist he has few equals. With a keen appreciation of fun, he has a wonderful knack of telling a story so as to give it all the path and piquancy of which it is capable. His private life is without reproach. Even his enemies have always conceded Mr. Blaine's great abilities, though they have regarded him as arbitrary and high-handed in his administration of power. At the beginning of his career it was his habit to make very short, crisp speeches, never speaking unless he really had something to say. It was this that attracted Lincoln's attention. That great President was almost the first to divine his future, and to prophesy what he would accomplish."

"It is certainly a remarkable tribute to the wonderful personality of this man that without official position, or any of the other advantages usually possessed by leading candidates, he has been able to carry the Convention against such well-drilled forces as those of President Arthur and the other possibilities of the field."

John A. Logan, the republican candidate for the Vice-Presidency, was born Feb. 9, 1825, in Jackson county, Ill. He is of Irish parentage. He was lieutenant in the first Illinois regiment in the Mexican war. Admitted to the bar in 1852, he was the same year elected to the state legislature and was a presidential elector on the Buchanan and Breckenridge ticket in 1856. In 1858 he was elected to congress. In July, 1861, he joined the army and made a most creditable record

in the great civil contest, deserving early in the struggle the honor of promotion to the rank of Major-General. From the close of the war till 1871 he sat in the national House of Representatives, and in the latter year was elected senator. In 1877 he was defeated by David Davis, but in 1879 was re-elected to fill the place of Gen. Oglesby. Gen. Logan, as well on account of his war record as on account of his personal popularity, is an exceptionally strong candidate. The platform or declaration of principles adopted by the convention deals with all the burning questions of the day. It pronounces strongly in favor of protection and of labor reform, and deals an effective blow at alien landlordism:

"The public lands are the heritage of the people of the United States, and should be reserved as far as possible for small holdings for actual settlers. We are opposed to the acquisition of lands by corporations or individuals, especially where such holdings are in the hands of non-resident aliens, and will endeavor to obtain such legislation as will tend to correct this evil. We demand of congress the speedy forfeiture of all land grants which have lapsed by reason of non-compliance with the acts of incorporation in all cases where there has been no attempt in good faith to perform the conditions of such grants."

On the Mormon question the convention was equally clear:

Resolved, That it is the duty of congress to enact such laws as will promptly and effectually suppress the system of polygamy within our territory, and divorce the political from the ecclesiastical power of the so-called Mormon Church, and that the law so enacted should be rigidly enforced by the civil authorities, if possible, and by the military if need be.

On the subject of foreign relations the party puts itself on record in these terms:

"The republican party favors a policy which shall keep the United States from entangling relations with foreign nations, and which shall give the right to expect that foreign nations shall refrain from meddling in American affairs, a policy which seeks peace and can trade with all powers, but especially with those of the western hemisphere."

Such are the main features of the declaration of principles on which the republican party relies for victory next autumn. The struggle will be bitter and perceptive close. As we will indulge in no predictions, as at this moment, in the absence of democratic nominees, it is impossible to foresee what local and personal issues may arise to add to the complications and uncertainties of the struggle. Mr. Blaine's candidature will, however, be strengthened by the anti-party shown to his nomination by the English press. The Standard and Telegraph publish despatches from Chicago summarized as follows:

"Among the principal causes which brought about Mr. Blaine's success were, first, his popularity among American Anglophobists, and secondly, his greater popularity among the Irish-Americans. His great strength among the Irish voters is due mainly to his activity while a republican leader in Congress during the years 1867, 1868, and 1869 in forcing Ireland to recede from her claims of allegiance upon British-born subjects who had become naturalized as American citizens. This activity was developed in the case of Augustus Costello, who, with a large number of Irish Americans, including Gen. Burke, was arrested in Ireland and tried for utterances made in the United States. Costello was arrested while in Ireland in 1867 and placed on trial for a speech which he made in New York, while an American citizen, in 1865. The speech was construed as treasonable, and under the Act of 1848, which especially declared England's right to punish upon British soil British-born subjects for treasonable utterances or performances made upon foreign territory, Costello was sentenced to 16 years' penal servitude. His claims of American citizenship were ignored upon the ground that there was nothing existing between the United States and Great Britain debaring Great Britain from claiming as a British subject any person born on British soil. Costello was removed to Millbank prison, where Blaine took up his case. Blaine organized a Congressional agitation which resulted in the liberation of Costello and his colleagues, who possessed full American naturalization, and in the treaty of 1870, in which Great Britain surrendered all claims of allegiance from British subjects who became naturalized as American citizens. Blaine is given by the Irish full credit of extorting this treaty from England, and of enabling Irishmen by free agitation to form American opinion as a factor in coercing England to deal justly with Ireland without subjecting themselves as formerly to arrest and punishment as traitors."

Blaine also, it is believed, secured the incorporation in the Chicago platform of the declaration in favour of legislation prohibiting aliens from acquiring fee in American lands, a principle he adopted from the platform of the American Irish Land League. For three reasons he will secure the support of the League and draw the bulk of the Irish party vote from the Democratic party.

Blaine's Panama canal policy has endeared him to the masses of native Americans. The above statements, and others of similar import, are making a deep impression here, and Englishmen are disposed to believe that Blaine's candidature represents a sort of Irish ascendancy in American politics, and augurs, in the event of his election, a jingo policy in the foreign relations of the United States."

That Mr. Blaine will receive a large Irish American vote is quite certain, and that the next election will witness a very general dissociation of the masses of the Irish people in the United States from the democracy, is one of the probabilities of the times.

DEATH OF A RELIGIOUS.

We have to record with genuine feelings of regret the death, at an early age, of a good religious of the community of St. Joseph, at Mount Hope, in this city. The deceased lady, in the world Miss Egan, in religion Sister Mary Genevieve, had attained her twenty-fifth year. She was born in Galway, Ireland, and had spent five years of her life in the religious community, which, in her, has lost a most valued member. Two years and six months ago she made her profession, but has been for more than a year an invalid. A little before that time it became perceptible that the foul and relentless destroyer, consumption, had marked her for one of his victims. The deceased lady bore her illness with the fortitude and resignation becoming a child of St. Joseph. She saw her end approach without fear, for her life had been spent in the service of the Divine Master, in union with the Blessed Mother Mary and Holy Joseph. Her death occurred on the 5th inst. The funeral took place on the morning of Saturday, the 7th inst. At 8.30 High Mass was celebrated in the chapel at Mount Hope by the Right Rev. Mgr. Bruyere, V. G., assisted by Rev. Fathers Walsh and Coffey as deacon and sub-deacon respectively. Immediately before the Absoute Mgr. Bruyere briefly and feelingly addressed those present on the reflections which the sad ceremony in which they that day took part should excite. He recalled to their minds in language pointed and impressive the certainty of death for all. We had but a short time to spend in this world, and that time we should pass in the practice of holiness, for a holy life, and a holy life only merited a happy death and a happy eternity. Happy indeed were those who so spent their lives in preparation for eternity. The religious life was one admirably calculated to prepare us for death. It was a life of purity, of humility, of poverty and obedience, all of which were virtues most precious in the sight of God. The sister, whose remains they were now about to consign to the grave, had been characterized by the possession to a high degree of all the virtues of the religious state. She was patient, humble and obedient, and her life might be truly said to be a model to all who knew her. But they were bound to pray for her, that even the smallest stains of sin, if any such there were yet remaining on her soul, might be effaced therefrom. It was for this purpose they had celebrated and assisted at the Holy Sacrifice of the Mass. Mgr. Bruyere drew some practical conclusions from the ceremony of that morning as to the necessity of our being at all times prepared for death, and impressed upon his hearers the advisability of praying constantly for the grace of a good and holy death.

The remains of Sister Genevieve were then conveyed to St. Peter's cemetery, where the last sad rites were performed by the Rev. Father Walsh. *Requiescat in pace.*

ST. MARY'S LITERARY SOCIETY.

At the semi-annual meeting of the above Society, held in the Christian Bros.' hall, Kingston, on Sunday, 1st inst., the following officers were elected for the ensuing half year:

Spiritual Director—Rev. I. Fleming
President—Rev. Bro. Michael
Vice-do—Louis Paladeau (acclamation)
Secretary—Frank Crimmins (re-elected)
Treasurer—Michael Fallon
Committee—S. Lambert, Jas. Lambert and J. Brennan.

The retiring officers are: Spiritual Director—Rev. P. A. Twohey
President—Rev. Bro. Frederick
Vice-do—Michael Fallon
Treasurer—Edward Mallin
Committee—W. Birmingham, C. Macarow, and Henry McGuire.

The clergy and Christian Bros. were elected honorary members. The Society is in a flourishing condition at present and bids fair to increase both in point of numbers and financial standing. The committee of management are busily preparing for the holding of the second conference which will take place a few weeks hence.

GOOD WORDS.

His Grace Archbishop Lynch preached a most remarkable sermon in St. Michael's Cathedral, in Toronto, on the evening of Pentecost day, in which he vigorously dealt with some of the crying evils of the day. His Grace took for the subject of his discourse the mission of the Holy Ghost. And after speaking of the descent of the Divine Spirit on the Apostles, commemorated on the day of Pentecost by Holy Church, he drew many practical conclusions of importance from the effects of that wondrous event. Why, asked His Grace, is it impossible to find Catholics looking round for a Church or religion to give them better guarantees for salvation than the Roman. They are sure they belong to Christ's Church, founded on Peter and on the other Apostles and their successors to the end of time. Those outside the Church were driven around by every wind of doctrine, their hearts and minds were not satisfied, hence they embrace the newest form of religion that flashes before them. Toronto, continued the Archbishop, is in many respects like the great city of Athens in Greece:

"Athens was once the most cultured and most highly civilized city in the world. Civilization was at its height there while Rome was barbarian, but that civilization was Pagan. There is no civilization outside the Gospel of Christ. The people of Athens created altars to every god, and lest there might be any god adored in other places of whom they knew nothing, they erected an altar to the unknown god. St. Paul, in the Areopagus, reproached them for adoring what they knew not. Well, Toronto is a highly cultivated city. It has many temples embodying various ideas of religion, all differing more or less. Christ prayed that His followers might be one, one in faith, one in baptism, yet the people are not satisfied with this unity. A new religion calling itself the army of the Lord starts up, and many people not satisfied with the Gospel that they learned during youth run after this new fashion improperly called religion. Can we imagine that Christ commissioned to preach His Gospel brazen-faced women and little girls with tambourines and scant dresses? Yet these people are said to have converted some very distinguished people of Toronto—many distinguished for vice and others for their virtues. Becher, publicly known to have discarded the Gospel as an inspired book and Christ as the true Redeemer of the world, gets a large house and a warm reception. People are longing for something new. They are not satisfied with their own religion. The foul-mouthed Ingersoll comes on, and he pronounces the adorable Son of God, our Redeemer, by whose merits we are saved, an impostor and a fraud, and he is clapped to the echo. Are Catholics looking after those deceivers and innovators? There are very few, if any, that are not satisfied to have the doctrine which Jesus Christ confided to His Church as a witness on earth, through time, and as a guardian of His holy Gospel."

These are plain and wholesome truths that must have deeply impressed His Grace's hearers in St. Michael's, on Pentecost day. A more vigorous arraignment of the irreligious spirit of the times could not have been made.

SOLEMN REQUIEM MASS.

On Friday morning, the 30th ult., a solemn High Mass of Requiem was sung in St. Mary's Cathedral, Kingston, for the repose of the soul of the late Mrs. Lyttleton, Limerick, Ireland, only sister of His Lordship the Most Rev. Dr. Cleary, Bishop of Kingston. The Rev. Father Twohey was celebrant, having Rev. Father McWilliams for deacon and Rev. Father Hartigan for sub-deacon. The *Litania* was sung by the Right Rev. Mgr. Farrelly, of Belleville. The clergy present on the occasion were, Right Rev. Mgr. Farrelly, Rev. Fathers Twohey, McWilliams, McDonogh, Spratt, Fleming, MacDonnell, MacDonnell, Hartigan, Lynch and Higgins. The news of Bishop Cleary's bereavement excited a feeling of profound sorrow and sympathy as well in the city and diocese of Kingston as elsewhere. Rev. Father Twohey made the announcement of the sad event as soon as the news had reached Kingston.

A Kingston paper informs us that on the day the sad intelligence arrived Father Twohey, before the May devotions in St. Mary's Cathedral, announced to the congregation that letters had been received from the Bishop announcing the death of his only sister, Mrs. Lyttleton, of Limerick. The melancholy event occurred at her home on the night of the 14th of May. His Lordship went to say good-bye to her before leaving for Kingston, but finding her ill remained with her and had thus the sad consolation of being by her side at the last. Having asked the pious prayers of the congregation for the eternal repose of the soul of Mrs. Lyttleton, Father

Twohey told the congregation that a solemn requiem mass would be offered up for the same intention at 8.30 on Friday morning the 30th. His Lordship has the sympathy of the entire congregation. Mrs. Lyttleton's death will delay His Lordship leaving Ireland till the 5th or perhaps the 12th of June.

In response to Father Twohey's invitation there was a large attendance of the Catholics at the requiem mass on the 30th ult., to join their prayers with those of the friends of the deceased lady in the old land, that the ever merciful God may grant her eternal rest. An Irish correspondent gives some interesting details concerning the holy death and solemn obsequies of the late Mrs. Lyttleton. The large attendance at the funeral testifies to the general regard in which she was deservedly held:

"It is," he says, "with deep regret I have to record the demise of this good and amiable lady, which took place on Wednesday night, the 14th of May, at her residence in this city after a brief illness. Her end was in harmony with her truly Christian and pious life. She passed away consoled by all the rites of our holy religion, and surrounded by those she held most dear on earth, amongst whom was her distinguished brother, Most Rev. James Vincent Cleary (Bishop of Kingston, Canada). This morning, 10 a. m., office and High Mass were celebrated for her eternal repose in St. Michael's parish church. His Lordship, Most Rev. Dr. Butler, president, and at his side was Most Rev. Dr. Cleary. The chanters were—Rev. J. O'Shea, St. Michael's, and Rev. C. H. Condon, O. P. S. Saviour's, High Mass was celebrated by Rev. C. Conway, Adm. St. Michael's, assisted by Rev. D. Shanahan, deacon, and Rev. F. Mortell, C. C. S. Mary's, sub-deacon. Besides the two bishops the clergy present in the choir were—

Rev. C. Conway, St. Michael's; Dr. McEgan, P. P. St. Patrick's; Rev. W. Maloney, P. P. St. Michael's; Rev. J. Fitzgerald, P. P. St. Mary's; Rev. J. M. Garry, St. John's; Rev. M. Mooney, P. P. Cahir; Rev. T. Hamigan, P. P. Powerstown; Rev. T. McDonnell, Clonmel; Rev. J. Casey, C. C. do; Rev. E. Dumphry, Cahir; Rev. T. Kelly, St. Bishop Kingston; Rev. Rev. P. V. Kenny, O. P. S. Saviour's; Rev. C. H. Condon, O. P. do; Rev. T. Hammersley, O. P. do; Rev. M. O'Flaherty, O. P. do; Rev. J. Daly, O. P. Dublin; Rev. Rev. Ryan O. P. Tralee; Very Rev. P. Doherty O. S. A. Limerick; Rev. J. Hanrahan O. S. A. do; Rev. W. Dundon O. S. A. do; Rev. Father Hanrahan O. S. A. Dublin; Rev. Father O'Keefe S. J. Limerick; Rev. O'Hanlon O. S. F. do; Rev. E. O'Dwyer C. C. St. Michael's; Rev. T. O'Shaughnessy, C. C. do; Rev. D. Shanahan do; Rev. J. O'Shea do; Rev. Father O'Grady C. C. St. Mary's and Rev. Mortell C. C. do.

After the final absolution by the Bishop of Limerick, a procession of clergy, wearing scarfs and handbands, was formed, and the remains, followed by a large crowd of citizens, were borne to St. Laurence's cemetery, the carriage bearing the two bishops immediately preceding the hearse. On arriving at the cemetery the Bishop of Kingston recited the final prayers in the mortuary chapel, and the body was consigned to its last resting place."

We repeat the expression of condolence tendered His Lordship in our last, and feel, we need not assure him, that nowhere have prayers more fervent been offered than in the diocese of Kingston for the happy repose of the soul of his deceased sister. It is such marks of Christian sympathy that assuage grief and afford true comfort in days of trial and sorrow.

TRINITY SUNDAY.

On Sunday last, in St. Peter's Cathedral in this city, there were large congregations at all the masses. At high Mass Rev. Father Coffey preached on the subject of perseverance. He alluded to the expiration on that day of the time set apart for the fulfillment of the paschal communion and pointed out that the purpose of the Church in binding her children to the fulfillment of this duty was to guard them against relapse. They should, on their part, correspond to this purpose and to the graces they had received by participation in the Eucharistic banquet. In the evening Mgr. Farrelly delivered a remarkably effective discourse. He began by briefly and tersely summing up the main points of Father Coffey's discourse in the morning. He spoke of the importance of the fulfillment of the Easter duty, and showed the gravity of the responsibility incurred by those who refused to obey the Church in this regard. He also spoke of the danger of deferring one's conversion, adducing many striking examples in proof of his position. A good death was the reward and the crown of a good life—a wicked death, the natural termination of a career of injustice and infamy. Mgr. Bruyere closed by expressing his pleasure in being enabled by expressing his piety and fidelity of the Catholics of London. But very few, indeed, had failed to approach the Holy Table during the Paschal time. These few, he trusted, would see the danger of their position and return to God. He exhorted all to persevere in the good resolutions that they had formed, and thus merit the continued favor of heaven and the never-ending happiness of eternal life.