

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

VOLUME XIX.

LONDON, ONTARIO, SATURDAY, FEBRUARY 13, 1897.

NO. 956.

Will My Soul Pass Through Ireland?

"Oh, *sepparath, aron* sure I know life is feasting, soon in this strange earth my poor bones shall lie; I have said my last prayer, and received my last blessing. And if the Lord's will, I'm ready to die. But, *sepparath, aron*, will I never again see the valleys and hills of my own native land? When my soul shall depart from this dark world of sorrow will it pass through old Ireland to join the best land?"

CHATTS BY THE FIRESIDE.

For the Catholic Record.
A friend has asked me to give a list of Catholic magazines worthy of being recommended. Here are some: "The American Catholic Quarterly Review," "The Catholic World," "The Rosary," "Donahoe's," "The Angelus," and "The Messenger of the Sacred Heart." Catholic fathers and mothers would do well to put the "Weekly Bouquet" in the hands of their boys and girls. It is full of good, wholesome literature, thoroughly Catholic in tone. "The Bouquet" is published in Boston.

There are also not a few College and Convent publications which might be read by our Catholic boys and girls with great advantage. Chief among these is the "Niagara Rainbow," edited by the young ladies of Loretto Academy, Niagara Falls, Ontario. The January number of this beautiful and artistic little quarterly quite surpasses all former issues. Its Christmas poems bearing the title of "Yule tide with our Friends," are gems—especially the one by E. E. Connelly.

From the Dominican Convent, New Orleans, is issued monthly "The Salva Regina," edited by the young ladies of that institution. This periodical is also marked by much literary merit—particularly in its estimate of books. The Dominican Sisters have high ideals and their educational exhibit at the World's Columbian Fair won well merited encomiums.

The Ladies of the Sacred Heart are known the world over for the substantial character of their work. A feature which characterizes the closing scenes in some of their academies might be well copied by other convents. In the literary department they select for recital poems from the great master poets. For instance, when I visited one of the Sacred Heart Convents in New Orleans last spring the young ladies had in hand the preparation of Wordsworth's "Happy Warrior" and Browning's "Death in the Desert." The interpretation of such strong and vital poems will surely give literary power and culture.

Up to the present very little has been done to encourage Catholic writers in Canada. It is no wonder any genius they possess withers and dies. A kind word of appreciation is to the young writer what dew and sunshine are to the young nestling flower. Notwithstanding the frosty air of neglect in which Catholic writers in Canada have been living, not a few have budded and bloomed and shed literary fragrance abroad. Such writers in fiction as Mrs. Leprohon, Mrs. Sadlier, Miss Sedgwick, and Miss Barry; in poetry, Mrs. McLod, Mrs. Lefevre, Dr. J. K. Foran and Mrs. Berlinguet; in history and biography, Joseph Pope, Dean Harris and Father Dawson, and in law Dr. D. A. O'Sullivan and M. J. Gorman, L. B.

It was John Boyle O'Reilly who trained a nest of Catholic songsters in New England—Mrs. Blake, Miss Conway, Miss Guiney—all of them to day writers of repute and merit across the border. Can we not in Canada evoke the divine gift of song from the hearts of our people? Surely wherever the Celtic heart is lit to music and minstrelsy. Intellectual progress is very well, but it is no measure of civilization. Intellectual life and Christian virtues—these are the true measure of the sum of our lives.

A commendable feature in the Catholic entertainment of to-day is the absence of the Irish caricature song. This is as it should be. We should not pay to have ourselves ridiculed. A well-known Catholic society in Toronto recently passed a resolution refusing to engage any talent for entertainment that would ridicule Irish character in either song or recital. Bravo! Well resolved! We Irish Catholics should realize that we have the shaping of our own destiny in this country in our hands. Let our aim be intellectual citizenship. Remember the words of John Boyle O'Reilly—"Educate along the citizen's line!"

The Catholic Winter School of America opens its second session in Tulane University Hall, New Orleans, on March 4. An able corps of lecturers have been secured. Rev. Dr. Mulvaney, of Syracuse, who is considered the founder of the school, will deliver the opening lecture—subject, "Some Phases of Modern Literary Thought and the Church." Dr. Mulvaney is a brother of the late lamented and gifted

Brother Azarias. His theme is noble one, and he has the ability to do it justice.

Touching the question of reading I must confess that most people to-day are fiction mad. If you take the reports of the great American libraries such as Minneapolis, Chicago, Cleveland, Boston and Buffalo, and such Canadian libraries as Toronto and Hamilton, it will be seen that the head and heart of the New World dream their spare hours away upon a pillow of fiction. To many the novel is their only theology—and its ethics of course shape their lives.

Speaking of Catholic journals I must say that they do not receive the support which they should. It should not be forgotten that they defend our rights, and next to the voice of our pastors, are our moral guides. A Catholic paper which forgets its high office should not be tolerated.

I would like to see the Catholic Reading Circles introduced into Canada. I believe there is a very good circle known as the "Chaucer Reading Circle" in Montreal. This is a beautiful thing. As old "Dan Chaucer" was the "Morning Star" of English Poetry so may the "Chaucer Catholic Reading Circle" of Montreal prove the morning star to usher in the full day-tide of Canadian Catholic Reading Circles.

Catholics will be pleased to learn that Dr. J. K. Foran, of Montreal has in preparation a history of Canada. Such an important work is much needed. When the work is issued from the press of Messrs. Sadlier of Montreal let no Catholic college, convent or school fail to secure a copy. Catholic authors and publishers want more than praise for their works—they want money to secure for them their *panem quotidianum*. Thomas O'Hagan.

THE KINGSTON ENQUIRY.

To the Editor: Under the above heading, the *Huron Expositor* of 29th ult. published a letter "from our own correspondent," at Ottawa, from which I make the following extract:

"The investigation at Kingston penitentiary is still in progress. Mr. Fraser, of Brockville, brother of the late Hon. C. F. Fraser, has been added to the commission. The result of this is coming to light is amazing. It will be shown that hundreds of thousands of dollars—that is within the mark—have been wasted since 1878 by paying excessive prices for supplies furnished at Kingston and Montreal; not by accident but deliberately and according to a regular plan. Some of the money found its way back to the penitentiary—to the pockets of officials—but most of it went to the favorites outside, who, no doubt, contributed to the Reptile fund. The officials plead that the 'presents' and 'commissions' they got had to be turned over to the fund."

The appointment of Mr. O. K. Fraser was not made an hour too soon. Had this act of justice been done when the *Record*, the *Ottawa Free Press* and *Other*, the *Canadian Freeman* and other journals advised, from the outset, that a Catholic be placed on the Commission, Messrs. Nixon and Meredith might have found a wider field for their arduous labors than the steady and constant pursuit of a few Catholic officers of the prison.

The presence of Mr. Fraser would, very probably, have had the effect of preventing one, at least, of the commissioners from acting the role of a detective and resorting to means which no man of honor or fine feeling would stoop to, in order to gratify his own anti-Catholic feeling and that of the Kingston bigots by whom he is influenced. Mr. Fraser would have, moreover, been a check upon Mr. "Bob" Elibeck, the Secretary of the Commission, whose conduct, during the prolonged absence of Messrs. Nixon and Meredith, at Toronto, has been as unprecedented as it was unwarrantable and illegal. This person, from his bucket-shop experience, is an adept in all those low tricks and expedients so familiar to "smart" men of his type. Elibeck played a mean part for his masters by collecting, inside and outside the prison walls, for their information, all manner of falsehoods, slanders and exaggerations from the most questionable sources. His chief informant and informant-in-chief was a convict named Matthew son, who has served at least three terms in Kingston, the Central Prison and St. Vincent de Paul, and who was recently released from the former place. Elibeck violated the law by taking this convict from his allotted work without the warden's knowledge or consent, and by being closeted with him, for hours together. Never before, in the history or traditions of the Kingston or any other penitentiary in Canada, have proceedings so flagrantly disgraceful been tolerated. A convict sometimes has been accepted as an unsworn witness to corroborate the evidence of an officer; but it has been a standing rule, observed by all concerned in penitentiary administration, not to interview convicts, in private, or receive their very questionable and unsupported statements against any member of the staff. In fact "Bob" has been exercising plenipotentiary powers far

greater indeed than the Commissioners could lawfully delegate to him. He is the tool—so far as they can use him—of the extreme bigots of both political parties in Kingston. While "Bob" has proved himself a thoroughbred sleuth hound in hunting down Catholic employes, it is rather a singular fact that he has failed to bring to light the peccadilloes of any of the cath-bound "brothers" who may have been leying a little black-mail; and there are such. Is this the result of mere oversight, or sympathy or what? It can be hardly possible that the Minister of Justice—if cognizant of the mode of acting carried out by the Commissioners and their clerk—would or could approve of such exceptional proceedings. No character, however pure and clean, could escape being snatched and injured by means of the dark, underhand and starched machinations and plots which have, thus far, characterized the inquiry. By the way, the Commissioners are bent upon making the best possible opportunity to do a little quiet business on their own behalf. They are about three months ostensibly engaged in searching for "mare's nests" at Kingston, being paid at the rate of \$10 a day each, and expenses. This is a nice little *bon-bon* to dally with and hold in grasp. Our octogenarian friend "E. A." is fond of such precious windfalls and will not soon readily abandon the crib so well supplied with golden pap. It is quite likely Mr. Nixon has no squeamish qualms about following the example of his senior colleague, and enjoys "a good thing" when it falls in his dish.

Two things may be safely said of the commissioners. First, that they have not performed a fair month's work since the inquiry opened; secondly, that the result of their very trying and "peculiar" task will go a short way in reimbursing the treasury for their pay and pickings.

With reference to the paragraph quoted from the *Expositor* it was difficult to determine whether it has been prompted more by cowardly treachery or gross stupidity. The former feature of the writer's mind is traceable in the wholesale extravagant accusations made against the "officials" of the penitentiary, without any vestige of proof to support his charges. As the *Expositor's* "Own Correspondent" heard the evidence taken upon the enquiry, or have the Commissioners or their clerk furnished a copy of the minutes to him? This is not likely, as the report of the proceedings of the Commission must, according to rule, be first submitted to the Minister of Justice, before being made known to any one else, and then, only, when the investigation shall have been finished. Where and how did the *Expositor* man get his figures and facts? It were not too much to say they have been "manufactured out of whole cloth." It was manifestly wrong and unjust, on the part of the *Expositor*, to publish such reckless statements pending the close of the inquiry—which may be properly stigmatized as falsehoods and slanders, until the contrary be shown.

The stupidity of the correspondent is made evident by the nature and extent of the corrupt practices which he attributes to the "officials," amounting to "hundreds of thousands of dollars—that is within the mark." The absurdity of this Munchausenism will appear by simply mentioning the fact that, in order to carry on this stupendous system of robbery, it was necessary that the General Accountant of Penitentiaries, the Warden, the Accountant, the Storekeeper and the Steward of the penitentiary should have been in collusion, as all vouchers for expenditure are certified by these officers for payment. Moreover, the Inspector of penitentiaries, the clerks in the Audit branch, who examine and check the penitentiary accounts, and even the Auditor-General himself must have been *particeps criminis* charged with the crime. If all these are to be included, as the correspondent implies are furnished under tender and contract, and the prices are checked, accordingly, in the Audit branch. The letter of "Gatineau," extending over two and a half columns, is replete with statements of a similar character to those above noticed. The *Expositor*, I venture to suggest, would add much to its reliability and respectability by discounting largely what "Gatineau" communicates, and by dealing rather with reality than romance. An Outlook, February 6, 1897.

THE SHOE IS ON THE OTHER FOOT.

In one of the newspaper offices here, says the *Washington Church News*, just as all the "copies" was in and commenting on an item, began berating the Catholics as priest ridden. A woman writer was preparing for home when she turned and asked: "What do you mean by priest ridden?" "I mean that the Catholics support a body of lazy priests far in excess of the demand; that they have them not only for use but for ornament, such as monks; I mean that they are priest-ridden in every sense; that they are the very antithesis of plain Protestantism. You can not walk out without meeting a priest."

"Do you seriously think what your words imply? I wonder if you would care to know the truth?"

"Most assuredly, I would be glad if you could show otherwise," said the man with that air of tolerance which characterizes a cock sure bigot. "The whole world knows the truth of what I say."

"The world may know, but statistics do not," said the lady. Then turning the leaves of the last census reports, she said, "I find here that the Catholics are the largest religious denomination in the country. It is shown that for over six millions of people there are 6,012 priests, or one priest, including bishops and monks, for each 1,027 Catholic people in the United States. I find that the Baptists have two million members, and 15,401 ordained ministers, or one minister for every 139 members. The Methodist Episcopal Church numbers a little over a million and a half. They support 9,281 ordained ministers, or one to each 181 members. The Presbyterians have a minister to care for each 117 members. Every 107 Congregationalists have a minister to keep them in the straight and narrow path."

"Will you let me see those statistics?"

"Certainly. Let the galled jade wince, our withers are unwrung." When it comes to being priest ridden it would seem that plain Protestants have to carry about ten times more weight than the Catholics."

One of the boys, who evidently enjoyed the chagrin of the A. P. A. dispartant, suggested to him that possibly it was "weight for age."

ITALIAN AND AMERICAN FREE MASONS.

The Masonic Chain of Sympathy Between the Grand Orient and Arkansas.

MASONIC REVELATIONS: AMERICA IN IT.

Masonry, with all its binding oaths and secret rituals, and notwithstanding the "hanging, drawing and quartering" of bodies (unfaithful), and of the terror of being "cast into the water at low tide," etc., still lets out sufficient to show the world that its ostensible design is not that of benevolence alone, but one far more reaching and more terrible in its consequences. There is an estimable brother in Canada somewhere—perhaps Quebec would locate him—and he is a brother in the 18th degree of Masonry, designated by a "Rose Cross." This is worthy M. E. T. Chambers, who is also Assistant Grand Master of the Grand Lodge of Quebec and president of the Committee of Foreign Relations and Correspondence. It is in this last quality that Brother Chambers has come before the public. He has made a report which figures in the Grand Lodge of Quebec for 1896, and this report reached his brethren of the Grand Orient of Italy, who are elated over its contents, in so far as it refers to them and their late triumph in Porta Pia's anniversary. It also lets out many things which clearly demonstrate the strong links of sympathy between the Grand Orient of this country and Masonry in America, and Canada in particular. There is an address to the "Masonic governing bodies of the world," in which French, Italian, American and Canadian religion and politics are beautifully mingled. Evidence is also given in this communication of the Franco-Italian collusion, as against the Grand Orient of Italy, which that fiasco which took place in September, 1895, and which is characterized as the "twenty-fifth anniversary of the end of the temporal power of the Papacy." The invitation to foreign Masons is also a part of the report, and with respect to the foreigners "Brother" Chamber gives several countries the last most unsparingly, but among them England and one or more of the Latin countries are not included, because of their "innocence" and non-combative situation in so far as the temporal power is concerned. But imagine one's intense surprise at seeing a communication from the Grand Lodge of Arkansas in this annual report to Canadian Masons, and sent to their brethren of the Grand Orient of Italy. In this communication favorable response was made to the invitation of the Grand Orient and to that now notable circular of Lemmi concerning the abominations of Sept. 1895. In this communication from Secretary Hoopstead of Arkansas some surprising statements are to be found. He expresses approbation of the "unification of Italy," and also of the "reversal of the temporal power of the Papacy." He also assures Lemmi that his (the Arkansas) lodge approves of the work and sentiment of the aforesaid Grand Orient of Italy, and congratulates them all round upon the actual state of things they had so nobly brought about. This Arkansas communication was read in Rome before the Grand Lodge, and was received with enthusiastic plaudits. Brother Chamber says of this communication that "he read it twice before he could convince himself that his eyes did not deceive him. And when he came to himself he had difficulty in assuring himself that the whole thing was not a dream but a surprising reality—A lodge of Masons in an American State which did not

THE GROWING INFLUENCE OF NEWMAN.

It is a gladdening fact that the influence exerted by the life and writings of Cardinal Newman has not diminished in the least since his lamented death six years ago. If anything, it is rather on the increase. Interest in the subject of Papal Supremacy roused by the question of Anglican orders, now happily settled by the Pope's authoritative letter, will probably lead many persons to seek for light and guidance in the works of the great English convert. Papal infallibility is now recognized as the test question by our separated brethren. If the Pope be not the vicegerent of Christ on earth, entrusted with the right to teach in His name, then to whom shall we go for the words of eternal life? It was the unmistakable evidence of the great power of the Pope in the early ages of the Church that first opened the eyes of Newman to see that the English Church was in schism.

The whole world recognizes John Henry Newman as the leader of the great religious movement which began at Oxford. His spiritual perception, the mysterious influence which he gained, the veneration which he inspired, were unique. He was sent by God like the Baptist; and his mission was a similar one—to prepare the way of the Lord and make straight the path of salvation. As time goes on, the world will think of Newman more and more as a great father of souls. No man of the century has influenced religious thought to the extent that he has done. And what is true of Newman's personality is true also of his writings. As no individual of our time has exerted a greater sway over the general mind than he did, so no books that have appeared in our century have so fascinated the reading public as his. "Many voices of powerful teachers have been heard, but none that ever penetrated the soul like Newman's."

It has been well said of the great English Cardinal that it seems as if he had been destined to sound to its depths every reason for staying where he was; that no one who came after him might be able to say that he had discovered a reason for remaining which was not at some time or other present to Newman's mind. It is a blessed thing that his mental struggles have been so fully revealed. We know the trials of his mind, and can follow his steps better than those of any other convert, from the time when he began to study the history of the fourth and fifth centuries—by which the real character of the Church is especially to be determined—until, in 1844, he put these stern questions to himself: "Can I be saved in the English Church? Am I in safety were I to die to-night?"

The chasm which had separated Cardinal Newman from the green pastures watered by the river of life, he bridged over for himself and for all who have the courage to follow his leadership. He has taught the great lesson that the way to God begins in humility and prayerfulness; and that progress in it—steadfastness, too—can only be by prayer and constantly repeated acts of fidelity to grace. It can not be doubted that the more the life and writings of Cardinal Newman are studied, the more conversions to the Church will be multiplied. It is a blessed thing indeed that an influence so precious as his should have suffered no diminution. We have good reasons for thinking that the power of his books on this side of the Atlantic was never greater than at the present time—Ave Maria.

Mass Book for Non-Catholics.

In many churches it has now become the custom to place at the door, or with the sexton, copies of the "Mass Book for Non-Catholics." 10 cents. The Catholic Book Exchange, 129 West sixtieth street, New York. This book was prepared by a distinguished convert, Judge Robinson, the Dean of the Faculty of Social Science at the Catholic University at Washington, in order to provide an intelligent explanation of the Mass.

Very often does it happen that non-Catholics attend religious services—particularly funeral Masses of dead Catholic friends—and to an onlooker nothing is more unintelligible than the Mass, especially when the non-Catholic is present for the first time. The little Mass book has done good missionary work. The Missionary.

Divorce.

The granting of divorce is a great evil. The granting of it on easy terms, as in South Dakota and Oklahoma, is a greater evil. But if, after divorces have been granted and the parties have been re-married, it is discovered that the supposed decrees are invalid, as is now declared to be the case in Oklahoma, because the costs have not been paid, the evil done is most appalling. The law in Oklahoma provides that no divorce granted there shall be valid, unless the costs are paid. Hundreds of decrees are about to be cancelled. What a complication of family relations would follow! The parties who have since married will be open to prosecution for bigamy.

hesitate to sympathize with the Grand Orient of Italy in its ruthless struggles against the powers of the Papacy." Grand Master Chambers goes on with many more observations on the impolitic conduct of the Grand Lodge of Arkansas in thus giving its adhesion to the Grand Orient of Italy, but sufficient is here given to show a grand chain of connection between Italy and America and Canada at least, as well as between the former and France—a Mason in Italy, a Mason in America, and certainly in Freeman's Journal.

CARDINAL GIBBONS' NEW BOOK.

One of the evil effects of the so-called Reformation was to deprive English-speaking Catholics of a literature, especially a religious literature adjusted to the peculiar needs of their character and environment. Protestantism captured the tree of English literature after its earliest harvests, and the fruit thereof to this day savors of the anti-Catholic grating.

Under the political and educational disabilities weighing on the Catholics of England and its colonies for nearly three centuries, Catholic pens were naturally inactive, unless in secret chronicling of persecutions and editing of the acts of the martyrs. Great libraries of religious and ascetical literature were meanwhile, however, growing up in France, Germany, Italy and Spain. With the relaxation of the penal laws in Great Britain and Ireland, and the achieving of their independence by the American Colonies, Catholic literary activity in these lands began to reassert itself, but less in original production than in translations from the religious literatures of the countries above named.

This was natural. For centuries, Catholic priests, many of them alien in blood to the people among whom they labored, had, with sore difficulty, and often at the peril of their lives, dispensed the bare essentials of religious instruction to their flocks. Catholic doctrine and morals are alike for all peoples. There had been no chance for the development of scholarship, Catholic, yet racy of the soil.

Soon, however, religious and intellectual needs arose which a foreign literature, however intrinsically excellent, could not supply. In America, especially, many of the counsels of devout French, German or Italian authors to priests, religious and even lay Catholics, pre-supposed conditions of which the latter were happily ignorant; implied no knowledge of actual difficulties, and were often worse than unprofitable to their readers.

To realize this, one need only compare a few of the books which have come happily at last to meet the need—as Cardinal Manning's "Eternal Priesthood" or Cardinal Gibbons' just published "Ambassador of Christ," with works on the same topic published within a few decades in various countries of Southern Europe.

It is of the latter book that the *Pilot* wishes to speak here, premising, however, that in one brief article justice cannot be done to its merits. We have in an earlier issue given some extracts from the advance sheets, which show something of the spirit and the style of the book.

It is written by a man of more than a thousand years of Catholic ancestry; who is Catholic in flesh and blood, so to speak, as well as in spirit; by a priest whose heart has been in his sacred vocation since he took his first step in it; and by an American citizen who knows thoroughly the institutions of his country and loves it next to his God.

Of his patriotism it may indeed be said, in the words of John Boyle O'Reilly:

Love of the hills in it hate of wrong, And shapes the hope that moulds humanity.

Out of this personality, and out of the varied experiences of life as a missionary priest, a missionary Bishop, and the incumbent of the American Primatial See, at the doors of the American Capital, a most valuable and acceptable book has come. American priests of to-day and of long days to come will bless the author for it.

It holds up the loftiest ideal. Nobility of soul, breadth of mind and tenderness of heart speak from every page. Cardinal Gibbons' ideal priest is a disciple of the Cross, a life long student, a man of his people and his time, a gentleman everywhere and always.

Those who know the Cardinal have the greatest confidence in his counsels for their reflection of his practice. The "Ambassador of Christ" is primarily for priests, but it cannot but be of value to the thoughtful layman.

In literary style it is a model of clearness, sweetness and strength. In a future article we shall touch on some special points which a close reading has suggested.—Boston Pilot.

Mason Salt
Best for Table and Dairy
Never cakes.

WAX CANDLES.
In hand a large stock of
Wax Candles, and also
Taper Candles, both made
in Canada. Orders will be
filled. THOS. COFFEY,
CATHOLIC RECORD OFFICE.

FOR SALE.
OF LOT 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

PROFESSIONAL CARDS.
537 TALBOT ST., LONDON, ONT.
Dr. J. K. Foran, M.D., Surgeon, Gynecologist, and Obstetrician.
Dr. W. J. Barry, M.D., Surgeon, Gynecologist, and Obstetrician.
Dr. P. F. Barry, M.D., Surgeon, Gynecologist, and Obstetrician.

Branch No. 4, London.
The Catholic Record Office,
537 Talbot St., London, Ontario.
Dr. J. K. Foran, M.D., Surgeon, Gynecologist, and Obstetrician.
Dr. W. J. Barry, M.D., Surgeon, Gynecologist, and Obstetrician.
Dr. P. F. Barry, M.D., Surgeon, Gynecologist, and Obstetrician.