The Catholic Record.

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

VOLUME XIV. LONDON, ONTARIO, SATURDAY, JUNE 11, 1892. NO. [illegible]

The Shower.

The landscape, like the vexed face of a child,
Grew curiously blurred; a hush of death
Fell on the fields, and in the darkened wild
The indigo bird ceased its breath.

No wavering glancing work of light and shade
Dappled the shivering surface of the brook;
The fretted ripples in their ambuscade
Of willows shrilled and shook.

The sullen fog grew darker, and anon
Dim flashes of pent anger lit the sky;
With rumbling wheels of wrath came rolling on
The storm's artillery.

The cloud above put on its blackest brows,
And then, as with a vengeful eye of pain,
The lightning scratched it, ripped and flung it down
In ragged shreds of rain.

While I, transfigured by some wondrous arc,
Bowed with the thirsty lilies to the soil,
My empty soul brimmed over, and my heart
Drenched with the love of God.

—James Whitcomb Riley.

FAITH AND MIRACLES.

The Protestant Charles Kingsley tells us that "We shall be made truly wise if we be made content; content, too, not only with what we can understand, but content with what we do not understand—the habit of mind which theologians call—and rightly—faith of God,"—and we have the authority of another eminent Protestant, Bailey, for the statement that "Faith is a higher faculty than reason."

And still there were those at the Methodist conference this week who sought to decry and deride the most magnificent exhibition of faith and veneration that has been ever witnessed here in New York. The evidence of deep religious feeling which the outpouring to see the relic of St. Anne was evidence of, ought to have been sufficient of itself to have protected the occasion from the onslaughts of Christians of any dissenting denominations, but, we are sorry to say, that there are those so blinded by prejudice to everything Catholic that they are utterly incapable of taking any but the narrowest and most fanatical view where the toleration of the Church exists even in the slightest degree. These people would resent the charge, if made directly to them, that they aim at the destruction of faith, but that is just what their words and actions imply when we thoroughly analyze them. They would eliminate the evidence of the supernatural in material changes just as if God could not do again what the ages testify that He has done, or as if it were a greater miracle to heal a bodily illness by the exercise of faith, prayer and the laying on of holy objects, than it is that through God's providential agencies we escape with our lives from some threatened danger every day we rise; or, for that matter, that we live and breathe at all. The world is full of wonders, and abounds in miracles less fathomable and more unreasonable than those wrought at the shrine of St. Anne, and it were waste of time for sensible men to speculate upon the efficacy or virtue of such means in healing the ills to which all flesh is heir. For our part we are convinced that were there a firmer faith abroad, humanity would have less bodily sufferings than it has.

It is really unnecessary for us to argue from the supernatural side of the question at all in order to establish the power which the operation of the mind through faith has upon our senses and their organs of expression. The cures effected at the Church of St. John the Baptist, the thousands of cruciles annually turned at the Church of St. Anne de Beaupre, are all incontestable proof of a potent influence; whether call it will-power or by any other name you please—produces facts which controvert the laws or surmises of many that go to make up what we designate as "medical science." If this power is latent, as some claim it to be, then its development by extraordinary processes as encouraged by the Church in this veneration for the things which have been associated with the personality and worship of God, is so far as it is superior to the skill of men, none in itself be good. In favoring the larger development, even on the score of self-help and bodily benefit, we are doing a good thing in itself.

The Church is all-wise. It conserves all things for man's benefit, both in the natural and supernatural order. It is even more exact than its critics in its demand for accuracy and positiveness in the proofs submitted to it in all things appertaining to spiritual manifestation or alleged benefits or attributes. Historeds of cases are rejected in the Vatican examiners for the one accepted. If anything, the predisposition seems to discountenance rather than countenance. But when that court of courts, "older than any constituted by Popes," does pledge the seal of its approbation to the authenticity of anything, it commands an excellence in the judicial, and might, from the nature of its constitution at least, command the respect of those of other beliefs, who are wont to acquiesce in the judgments of ordinary courts of law.

The vendee of magnetism from New York is in favor of the genuineness of the relic of St. Anne while if there be any question as to the cures effected through its agency, we refer the narrow circle who would claim it to the benefited ones who are to-day returning thanks to God through His devoted servant, the good St. Anne, mother of the Blessed Virgin, Queen of Heaven and intercessory of mankind before the throne of Mercy.—*N. Y. Freeman's Journal.*

THE BELFAST PRESBYTERIAN APPEAL.

A cable dispatch informs us that on Monday last "a largely-attended meeting of Presbyterians was held in Belfast at which numerous speeches were made opposing Home Rule for Ireland." We learn also that "a resolution was unanimously adopted declaring that Home Rule would not be a message of peace but would impede the healing influence of recent legislation," and that "the Presbyterians of Ireland desire local government similar to that which obtains in Great Britain and implore the Presbyterians of Great Britain to oppose Home Rule."

It is hardly likely that Presbyterians of Great Britain will pay much attention to this appeal. In that part of Great Britain where Presbyterians are most numerous, where in fact they constitute the mass of the population, that is in Scotland, the popular verdict has already been given in favor of Home Rule for Ireland. The illustrious leader of the British friends of Home Rule, Mr. Gladstone, sits in Parliament as the elected representative of the South County of Midlothian, the great bulk of the electors and people of which are Presbyterians, and the large majority of the Scotch members of the House of Commons are Liberals and Home Rulers. Here are the figures: Total members for Scotland, 72; Gladstone Liberals, 43; Tories and Unionists, 29. These figures demonstrate that Presbyterian Scotland is for Gladstone and Home Rule for Ireland. The cry from bigots of Belfast will not alter the situation. At the approaching general election Presbyterian Scotland will again by a big majority declare for the policy of Gladstone as against the policy of Protestant ascendancy and minority rule in Ireland.

The people in Scotland believe in rule by majority. They would tolerate no other rule in their own country. They have no interest in having Ireland dominated by a handful of intolerant bigots. On the contrary, it is for their best interest to have the Irish question settled on a basis of justice and removed forever from the British political programme, so that important questions affecting their own country can be taken up and dealt with. One of those questions is Scotch Home Rule, and Scotchmen are shrewd enough to see that they could not with any sort of decency or consistency ask Home Rule for themselves while denying it to Ireland. Scotland, as it is, has Home Rule to a very large degree. It has retained its own laws and institutions and they are administered by its own people. There is no alien minority having power over the majority in Scotland. The public offices in Scotland are held by Scotchmen. There is no ban put upon the religion of Scotland in the Government departments of the country. Government officials in Scotland are Scotchmen, and the great majority of them are of the creed of the majority of the people. Nevertheless, the Scotch are not content without having the making of their laws in their own country. Though they have very largely the management of their own affairs they want more, and they have to handle a movement for a Parliament in Edinburgh to make laws for Scotland. And the movement is likely to be successful. Mr. Gladstone has declared that if the majority of the Scotch people are for a Scotch Parliament he sees no reason why they should not have it. The Presbyterians of Belfast need not, therefore, look to the Presbyterians of Great Britain for help in their effort to prevent the majority in Ireland from getting what the British Presbyterians, where they are most numerous, are seeking for themselves.

As to the declaration of the Belfast meeting that "the Presbyterians of Ireland desire local government similar to that which obtains in Great Britain," nobody can believe anything of the kind, if the meaning of the declaration is that the Belfast Presbyterians desire for all Ireland the same local government that England and Scotland have already got. They don't desire any such thing. They and their representatives are supporting Balfour's Bill which is very far indeed from being "similar to that which obtains in Great Britain." Mr. Gladstone shows that the Tory "Irish Local Government Bill" is vastly different from the measures that have been passed for England and Scotland. He describes the Bill as a "brand of degradation," as a Bill which "stamps Ireland with inferiority and inferiority," and he declares that "if Ireland were capable of accepting a measure so stamped she would be unworthy of the great men who led her in times of adversity." This is the sort of local government for Ireland that the Presbyterians of Belfast are supporting while, in their appeal to the Presbyterians of Great Britain, they pretend that they are in favor of a measure for Ireland "similar to that which obtains in Great Britain." The Presbyterians of Great Britain cannot and will not be imposed upon by any such pretense.

Of course the Presbyterians of Belfast, being part and parcel of Protestant ascendancy in Ireland, think or rather pretend to think that "Home Rule would not be a message of peace, but would impede the healing influence of recent legislation." This is quite natural, coming from them. Anything that would disturb the monopoly and ascendancy of the little party to which the Presbyterians of Belfast belong would not be a "message of peace" to them. A man who has got, and is dishonest enough to desire to keep, what does not belong to him, cannot be expected to regard as a "message of peace" any proposal in the direction of restitution. The Protestant Ascendancy minority in Ireland have now in their hands what belongs to the whole people, viz., the ruling of the country. They wish to hold on to it because it is a very profitable monopoly to them, therefore they can't look upon Mr. Gladstone's policy of breaking up that odious monopoly as a "message of peace." They prefer "the healing influence of recent legislation," that is, Lord Salisbury's perpetual coercion laws, the laws which give security of tenure to Protestant Ascendancy, and which keep the mass of the Irish people in a condition which Sir William Vernon Harcourt declares to be little better than slavery. Such is the "healing influence" that the Presbyterians of Belfast believe in for the Catholic majority in Ireland. Their shameless appeal to Great Britain will excite nothing in the minds of decent Englishmen and Scotchmen but disgust and contempt.—*Irish World.*

IN THE MONTH OF JUNE.

The Worship That We Give to the Sacred Heart of Jesus.

The month of June has, as you know, been set apart by general consent for devotion to the Sacred Heart of Jesus, as that of May has in the same way been devoted to our Blessed Lady; and on June 23, the day following the octave of Corpus Christi, the Church solemnly celebrates the Feast of the Sacred Heart. The feast, formerly observed only in some places, has for about thirty years been kept everywhere.

As the devotion to the Sacred Heart has of late spread so widely in the Church, and is so plainly pleasing to God and most salutary to us, it is well that we should understand it clearly, that we may enter into it more fully. In the first place, then, we will ask: What is the nature of the worship which we render to the Sacred Heart of Jesus? And, secondly: Why is it specially selected as the object of our devotion?

What, then, is the nature of our worship of the Sacred Heart? It is, of course, the same as that which we pay to our Lord Himself—that is, the worship which is due to Him as God the Son, the second Person of the Blessed Trinity. His human nature, united to the divine nature in one Person, is truly worthy of divine worship and honor. God, having become man, His human heart is the heart of God, and must be adored as such. Let us, then, remember this: the devotion to the Sacred Heart is one that is given to God Himself, just as that is which we have for the Blessed Sacrament, in which He resides on our altars.

But why do we select the Heart of our Lord, or rather why has He selected it, as a special object of our adoration? Why has He Himself selected it? for this devotion to the Sacred Heart in modern times is the specialty to a revelation made by our Lord to the Blessed Margaret Mary, a nun of the Visitation, two centuries ago.

In answer to this question we may say that our Lord's Heart is the fountain of the Precious Blood, which was shed for our salvation, and was pierced by the lance, like His hands and feet by nails, on the cross; and it is in this way specially pointed out as the object of our gratitude and love. But even a more urgent reason is that the heart is a natural symbol of love, agreed on by universal consent at all times and in all parts of the world, and therefore the Heart of Jesus most perfectly represent His love for us. In adoring the Sacred Heart, then, we adore in a particular manner the love of Christ for sinners; and it is for this reason that He has given us this devotion, knowing that it is only by the thought of the love of His Heart for us that our hearts can be won to the love of Him.

Yes, God wishes our love; it was to obtain it that He became one of us and died for us on the cross; and it is to win it now that He asks us to remember and to adore His Sacred Heart. "Let us therefore," says St. John, "love God, because God first hath loved us." This is the spirit of the devotion; that we should not try to save our souls merely for the fear of hell, but that, seeing how much God has loved us, we should love Him in return. And also that, seeing how much He hath loved our brethren, the same fire of divine charity may be kindled in our hearts, and thus each one of us may do our share to carry on and to complete the work for which He shed His Precious Blood: the bringing of the world to the knowledge and love of Him.—*Catholic Columbian.*

Among the good results of the mission recently given at Belleville, Ill., by two Paulistine Fathers from Germantown, was the baptism of J. Perry Snow, A. M., M. D., at one time candidate of the Prohibition party of the State for Lieutenant-Governor. Several others were received into the Church, and many negligent Catholics returned to the practice of their religious duties.

CATHOLIC NOTES.

Lord and Lady Dufferin occupied faldstools near the altar at the High Mass of Requiem for Cardinal Manning at Rome. It was a surprise to find the representatives of the Queen assisting at a Catholic religious ceremony, and marks a decided change in the spirit of the rulers in England toward the Catholic Church.

The general of the Jesuits will be elected in Rome this month. He holds office for life. Recent statistics show that there are in round numbers 11,000 members of the order—1,800 priests, 7,200 scholastics and lay brothers—in the whole world. They are divided into five groups, which are themselves subdivided into provinces.

The Rev. Dr. Vaughn, the new Archbishop of Westminster, is a great admirer and a strong advocate of temperance. He is a man of phenomenal energy, a firm believer in the utility of ministerial work outside of the parish, and has accomplished much for benevolence in behalf of the poor in London, and Manchester, and in alleviating many of the miseries of the awanting system.

The most New England convert to the Catholic Church is Miss Ruth Burnett, of Boston, the intimate friend of Mary Anderson De Navarro, and the lady for whom Mrs. Grover Cleveland named her little daughter. Miss Burnett has announced her intention of becoming a Sister of the Sacred Heart, and will enter the convent at Manhattanville in August. The Burnett family is a prominent one. The father is Joseph Burnett, and one of the sons, ex-Congressman Burnett, married Jas. Russell Lowell's only daughter.

Senator John S. Barbour, who was buried recently, had never been formally received into the Catholic Church or baptised. His wife, who died six years ago, was a devout Catholic, and the Senator had several times expressed his intention of being received into the Church. On the Friday before death he declined to eat meat, saying, "I am a Catholic." The Church regarded him as a catechumen, a candidate for baptism and for full membership in her communion. He was accordingly buried with Catholic rites. History furnishes a parallel case in that of the Emperor Valentinian, a catechumen who died before receiving baptism. St. Ambrose blessed his remains. That was fifteen hundred years ago.

On Friday evening, May 13, in response to a sick call, Rev. Father Eugene C. FF. S., pastor of the Mountain Church, California, Mo., attempted to drive across Mountain Creek, a stream in the neighborhood, and was drowned. The deceased was pastor of California for some years and was greatly beloved for his sterling qualities. His devotion to his duty in attempting to lead the unfortunate woman in the face of death admonishes us that rites speak for itself. Although his horse and vehicle have been found little hope is entertained for the recovery of the priest's remains. May he rest in peace.

Reparation for a Blasphemy.

Editor of the Columbian:

I have been reading your paper for some time, and have read it with interest. What I have seen in your paper so far convinces me of the fact that you advocate everything that is good and noble. I therefore make free to send you this short article, with the hope that you will publish it.

Not long ago I took a short trip, during which I learnt a most beautiful lesson. I was in the smoking car of a railroad train. Several farmers sat in front of me. A young fellow of about twenty-four years entered the car at one of the way stations and had no sooner taken his seat than he cried out: "Jesus Christ, Tom!" Immediately a young gentleman, in the same seat with me, took off his hat very reverently, and had you this had an instantaneous effect. The young fellow looked at us and at his companion quickly. The farmers looked at him, then at us, and there was silence for a minute.

I could have embraced the gentleman next to me, for my whole heart went out to him for this brave act of his. I made up my mind, then and there, to imitate the examinee, for it was a manly act, and an act over which the angels must have rejoiced. And I dare say the young man was rewarded by our Lord before sundown.

Since your paper is read by Catholics and Protestants, I think this lesson should be made known that charity is manly.

T.

Irish Political Matters.

John Redmond, who is coming to Toronto to deliver an address on behalf of the Paralleling committee of the Home Rule Association on the 21st, in meeting of the National League was asked if Parnell's death was by any means, direct or indirect, due to all sorts of electioneering ventures of the Irish leader before the Parliamentary elections in the last Parliament. He said, "Not a shadow of evidence, or even suspicion, of any such thing. Parnell's death was due to the Irish climate, and the hard work he had undergone."

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HOME RULE DEBATE.

The following debate took place in the Canadian House of Commons on the 6th inst. on the Home Rule question. We copy it from the Toronto Globe's report.

Mr. Devlin moved the following motion, seconded by Mr. Campbell, "That in the opinion of the House of Commons of Canada the time has arrived when constitutional measures of Home Rule should be granted to Ireland, and the House expresses the hope that at the approaching general election in the United Kingdom a majority will be returned to Parliament pledged to enact a measure which, while safeguarding the unity and interests of the British Empire, will satisfy the legitimate and national aspirations of the Irish people, by granting to them a Parliament with jurisdiction over all matters of a purely local character." Mr. Devlin made a long speech in support of the resolution. It had been commenced yesterday and was now concluded. It was not the time or place to reply to the charges with regard to the working of the Home Rule Act, but he asked the delegates of the House which he replied to, was it fair of him to be called a liar because he had voted against the bill of Mr. McCarthy that he was opposed to, but he was not asking for Ireland the larger powers of self-government that he was willing to give to Lord Lieutenant Dunraven and what was more, if it was not a Home Rule measure that was there seen nine thirty-three Home Rulers in the House? It was said that this was one of the matters of the House. If there were too few of Irish equality good as they, when the Minister of Inland Revenue moved a resolution of the same nature. It was a matter upon which the Canadian Parliament could not legislate, it could express an opinion, and that was all it could do. Only a few weeks ago Mr. McNeill had moved a resolution which had been discussed at some length, which asked the House to go much further than this in advising Great Britain upon a back policy. He did not ask the House to do only that the House pass a motion of sympathy. Parliament had endorsed Home Rule, and to pass the motion would prevent it being said that Canada were had manners. Mr. Devlin referred to the resolution passed by the Grand Orange Lodge of British America at its recent meeting at Kingston, and the remarks of Grand Master Wallace, M. P., in a speech at a banquet on that occasion, as containing sentiments inimical to Home Rule, which should be replied to, if it was said that the motion was inopportune. If it was now inopportune it was equally so in 1887. If the elections which were to decide the fate of Ireland were over it would be inopportune. If Home Rule has been granted to Ireland the motion would be unnecessary. But it was before the elections which must decide the question. The women of the Irish people were still being trampled on, and they were still knocking at the door of the British Parliament for justice. Mr. Devlin said it was highly opportune.

MR. TISDALE.

Mr. Tisdale remarked the House that the subject had been dealt with on several previous occasions in the Dominion Parliament. Mr. Costigan's resolution of 1887 was the last. There was a statement in the evidence given before the Colonial Secretary that numerous petitions emanating in the United Kingdom for Mr. Roberts would be guided by the action of the responsible Ministry. Mr. Blake's resolution on the subject of Home Rule was amended by Mr. Costigan, who proposed to the House in 1888, and again in 1887, another resolution, that Parliament should be allowed to deal with all matters of exclusively Irish concern, just as there would be no interference by Great Britain in questions affecting Canada only. It was inopportune at the present time, the elections being on in Ireland, that the Canadian Parliament should express any opinion on the subject of Home Rule. He would move an amendment. "That all the words after that in the main motion be struck out, and that the following be inserted in lieu thereof: "Any expression of the opinion of the House being unwise for at the present time, and the House not being desirous of expressing any views as to the approaching general election in the United Kingdom, the others of the day's non proceeding with."

THE ATTORNEY-GENERAL.

Mr. Campbell, the seconder of Mr. Devlin's motion, said that the war and slaughter in Irish question, for it was the desire of Canadians of all nationalities that Ireland should be given the right of self-government. It was a question on which Canadians should express an opinion, inasmuch as it was a matter affecting the whole British Empire. The opinion of the Toronto Globe which had been quoted on Mr. Tisdale's authority was Mr. Devlin's comfort was not the reflex of the opinion of Mr. Cartwright, member for Kingston Centre, and not of the great mass of Irish Canadians. Mr. Devlin was warmly commended by all the other Irish-Canadian papers.

Mr. Lauderkin—This is not correct information. (Laughter.)

Mr. Campbell, continuing, showed how the Government's inaction in Ireland had driven thousands to the United States who might otherwise have come to Canada. Therefore Canada was vitally interested in the question, and he hoped for an expression of opinion, if it was opportune. There was no doubt that the favorable action of the Dominion Parliament would be taken with delight by Irish Canadians and encouragement.

MR. WALLACE.

Mr. Wallace expressed his sympathy in Canada in matters of exclusively British concern.

Mr. Lauderkin—What do you do at Home?

Mr. Wallace, referring to the expression of sympathy by the Grand Orange Lodge with the men of Ulster in their fight against Home Rule, said that individuals were entitled to express sympathy with their friends in Ireland, as Canadians had done, but he hoped the House would not express any opinion on the subject of Home Rule. He would move an amendment.

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