

The Catholic Record.

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

VOLUME XIII.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 13, 1890.

NO. 621

Catholic Record

London, Sat., Sept. 13th, 1890.

EDITORIAL NOTES.

Does it spring from prejudice or ignorance? Being charitably inclined, we incline to the latter opinion, and we content ourselves with declaring that the minister who recently declared the Catholic Church to be opposed to science and to the Scriptures is a veritable phenomenon of ignorance. Amongst his kindred he is a brilliant light of erudition—a watchman, in fact, on the towers of Israel. Wise and liberal Protestants have not failed to refute this absurd and loathsome calumny. Mr. Laing, a traveller of some distinction and one nurtured by the milk of Presbyterianism, does not hesitate to say that the Catholic clergy seized on education to be at the head of the great social influence of useful knowledge. Colonel Mitchell, in his life of Wallenstein, declares that deep and indelible is the debt which religion and civilization owe to the early Roman Pontiffs, and to the Church of Rome. The charge that the Catholic Church is opposed to the reading of Holy Writ is as unjust as it is untrue. Readers of history, who see facts as they are, know well that before Luther, the Bible was scattered broadcast over the universe. At the Carton exhibition in London, in 1878, there were sixty different copies of Bibles, in Latin and German, published before 1503. The invention of printing dates from the year 1423, sixty years before Luther was born. In 1456 Guttenberg printed a Latin Bible at Mentz. We have English or Saxon Bibles of the eighth and tenth centuries.

For the week past, newspapers of every shade of politics and creed have paid their tributes of love and admiration at the shrine of the departed O'Reilly. Words, tender and sorrowful, have fallen from the lips of many an editor who would not countenance the policy of the dead patriot and who scrupled not to cast insult and invective against the giant who battled ever for the dearest interests of humanity. Why then, this universal mourning? O'Reilly was a man in the fullest sense of the word. His great heart went out to all. Weakness was ever the talisman which drew forth those gleams of genius which lighted up the way of humanity. Sincerity to his friends, charity to all, fidelity to God, formed round his soul and guarded it from the incursion of sham and prejudice. Hence, all over the world, wherever fame has spread its pinions, O'Reilly's name is whispered with faltering lips, and is accompanied by words of undying affection.

Why does not every Canadian city possess some purely literary club or association? This is a question oftentimes asked, and as yet not answered satisfactorily. Many societies are there in our midst, but the one which may unfurl a literary banner awaits the future for existence. What we mean by a literary society is this: the banding together of young men, not for smoking or for billiard playing, but for the discussion of a historical fact, of a social question, of an author, etc. Abstraction made from the knowledge to be acquired by such an association, it would go far to banish from our young men that frivolity which makes their hearts and minds but mere receptacles for the garbage of low aims and pursuits. And they would be persuaded that the highest is not material—that smoking and aimless conversation do not constitute man's noblest end. Who would not brush aside the commonplace on reading Ben Hur? And if we wandered amidst the glowing pages of Romola, and for an instant contemplated the unbending heroine, whose very soul was steeped in godlike charity—the faithless Melema, the caustic wits, and politicians who thronged around the stately palaces of Florence, and made their inmates the objects of ridicule, he would feel convinced that an hour's converse with a master spirit acts on toil-worn frame as ever cooling potion on fevered patient. "Book lore" is the good angel that keeps watch by the poor man's hearth, and hallows it: saving him from the temptations that lurk beyond its charmed circle: giving him new thoughts and nobler aspirations, and lifting him, as it were, from the mere mechanical drudgery of his every-day occupation. "Knowledge is like the mystic ladder in the poet's dream. Its base rests in the primeval earth, its crest is lost in the shadowy splendor of the empyrean: while the great authors who for traditional ages have held the chain of

science and philosophy of poetry and erudition, are the angels ascending and descending the sacred scale, and maintaining, as it were, the communication between man and heaven." The generation of to-day must know well this celestial ladder or be doomed to remain the prey of sudden ignorance. Let our young men, for the glory of their manhood and of their Church, strain every nerve to make themselves worthy combatants of life's great battle. They will not then be "hewers of wood and carriers of water."

ARRANGEMENTS have been made to hold a general Methodist Conference in September, 1891. The different Methodist churches of America will send two hundred delegates, and two hundred will be sent by the Methodist Churches of Great Britain, Ireland, France, Australia and Africa. The assembly will be called an Ecumenical Conference, in imitation of the Catholic expression "an Ecumenical Council," but it is evident that such a conference will have no power either to define doctrine or to prescribe matters of discipline which will be obligatory on the various Churches which will be represented. It is, therefore, difficult to imagine any useful purpose which can be served by such a gathering. There have been gatherings of Anglican Bishops, and of Presbyterian delegates under the names respectively of Pan-Anglican and Pan-Presbyterian Councils, but they were without any practical result, and it cannot be expected that the proposed Ecumenical Conference will be a whit more successful.

ONE Mrs. Maria B. Woodworth has been conducting evangelistic revival services at St. Louis, Mo., for the last two months, and recently thousands of persons attended her meetings. She is assisted by several lieutenants who sing and play somewhat on the manner of the Salvation Army, and it was a nightly occurrence that from fifty to two hundred and fifty men, women and children were stretched on their backs writhing in a sort of religious frenzy or in a stupor from exhaustion, while about a thousand of the audience were dancing, singing, shouting and swinging their arms about excitedly. Much harm has been done to those who were engaged in the revival, as it has transpired that the secret of the so-called evangelist's power lies in the fact that she is an insane woman of great hypnotic power, and that she brings her subjects under the mesmeric influence which she exercises. Mrs. Woodworth claims to have extraordinary divine visions. She says that she has conversed many times with God, Christ, the Trinity and also with the devil, and that she is on familiar terms with them all. She says that she visited both heaven and hell, and described them graphically. She is the same person who, while preaching recently at Oakland, California, foretold that the large cities of that State would be overthrown by earthquakes and tidal waves. The strangest part of the matter is that so many thousands of people allow themselves to become the dupes of such impostors.

The Republicans of Wisconsin have inserted in their platform the following principle:

"We assert that the parent or guardian has the right to select the time of the year, and the place, whether public or private, and wherever located in which his child or ward shall receive instruction."

Yet with strange inconsistency they uphold the Bennet law of last session of the Legislature, which denies to parents the right of sending their children to private schools. The Democrats have pledged themselves to repeal the obnoxious law, and on this issue the campaign will be conducted. Mayor Peck, who was elected to the Mayorality of Milwaukee by a majority of 7,600, will be the Democratic candidate for the Governorship. He will be opposed by Governor Hoard, who upholds the Bennet law. The Catholics and the German Lutherans will give their full strength to the Democratic candidates, and it is expected that they will succeed.

A PROTESTANT German traveller in East Africa describes the Catholic missions of Uganda in terms of the highest admiration. The mission at Bagamayo has been in existence since 1869, and have over a hundred boys and about the same number of girls in their schools, who are trained to cleanliness and work, receiving at the same time lessons in Christian doctrine and elementary secular subjects. The Brothers of the Society of the Holy Ghost, who have charge of the schools, all possess a knowledge of some trade in which they instruct their pupils, giving them at the same time the example of industry, which is a powerful

incentive to the children. They cultivate coffee, cocoa, vanilla and indigo, and teach the best mode of cultivation to the children, thus making them aware of the capabilities of the soil, and the young people are themselves patenas of industry and Christian living to the neighboring tribes. The writer states that the English Protestant missions compare very unfavorably with those of the Brothers. The Algerian Brothers, another religious order, are equally successful at Victoria Nyansa, and in Uganda, throughout which territory there are several branch stations.

MR JOHN KENT, a member of the Public School Board of Toronto, died suddenly at his residence last week of diabetes. He was a victim to the so-called Christian Science delusion. Having been told that Mrs. Stewart, of Markham street, could effect a cure, he placed himself under her care. She forbade the use of any medicine, and ordered him merely to put his will in accord with the divine will, and that thus his cure would be effected. Dr. Carveth had prescribed to him a certain diet, but Mrs. Stewart released him from the doctor's prescription and told him he might eat whatever he liked. She also removed the pads and bandages which had been applied to him under the doctor's directions. He followed Mrs. Stewart's prescriptions for about two weeks, until it was beyond the power of the physicians to do him any good. Mr. Kent was fifty-three years of age.

HIS Eminence the late Cardinal Newman was universally beloved in Birmingham by Catholics and Protestants alike. A correspondent of the London Telegraph, writing from Birmingham, says:

"His passing away is indeed the one subject of conversation, as it was last night the one theme in all pulpits. Not one word of disparagement have I heard of the merits of the lamented Prince of the Church, though I have conversed on the subject with members of all denominations, from high Anglicans down to uncompromising Dissenters and avowed heretics. Quite apart from the tender and loving side of his nature, the absolute fearlessness of the Cardinal excited admiration even from his most resolute, dogmatic opponents, and they are not slow to testify to the merits of a chivalrous and often generous foe. The shop windows in every street are filled with photographs and pictures of the deceased, and the booksellers' shops teem with biographies and pamphlets affecting his life."

The title war is still carried on in Wales with great determination on both sides. The clergy have engaged a number of emergency men to assist in the collection of the tithe, and recently a raid was made by a troop of the Tenth Hussars, twenty policemen and several emergency men. The people were called upon by the blowing of horns to resist, and the houses were barricaded, but the invading force succeeded in seizing cattle, which were afterwards released on payment of the tithe. About £30 were collected, but the indignation of the people is very great against the Anglican clergy, who thus remorselessly enforce payment from people who do not belong to the Church.

HOME RULE.

THE BATTLE FOR A PARLIAMENT IN COLLEGE GREEN.

Mr. John Slattery, town councillor of Cork, and President of the Celtic League Association for the South of Ireland, was liberated from prison, in which he had been imprisoned under the Coercion Act, and on his release was conducted into Cork by thousands of friends and several bands of music. Among those who greeted Mr. Slattery were the Mayor of Cork and Messrs. Flynn and Deasy, members of Parliament. The Government has not succeeded in making patriots disreputable in making Mr. Powell, editor of the Midland Tribune, has also been released unconditionally, this being the third time of his imprisonment on frivolous charges. He had this time the savage sentence of six months, but as his health was so impaired that longer imprisonment would have put his life in jeopardy his term has been shortened. Mr. Balfour is now afraid to carry out the scheme of murdering Nationalists in the jails in order to settle the agitation for Home Rule.

The police and magistrates of Tipperary have been guilty of another tyrannical outrage against Mr. Robert P. Gill, an engineer of high standing, and brother to the member of Parliament for Louth. Mr. Gill, while crossing a street, was deliberately obstructed by a policeman who stood on the crossing. Mr. Gill, in passing, slightly jostled the surly boor, by accident, and for this he was charged with assault and sentenced to two weeks' imprisonment. The sentence was made thus short in order to prevent an appeal, and the magistrate refused to increase it, though asked to do so. Application has been made, however, to the Court of Queen's Bench to compel them to state the case for decision by the court. The publicity which has been given

through England to police and landlord atrocities in Ireland has made the Government exceedingly circumspect when Irish political meetings are visited by prominent English Liberals. Mr. Moreton, the Secretary of the Home Rule Union of England, assisted recently at a meeting at Congroy, and when it was ascertained that Mr. Moreton would be present orders were given that the police should not take their rifles to the meeting, but only batons. The secret why this course was adopted is that Mr. Moreton had told on more than a hundred platforms in England of the atrocities which had before been witnessed at Congroy. The Government evidently desire that the English people shall believe that the atrocities are not so bad as they are represented to be. A large force of police was present at Mr. Moreton's meeting, but they did not, as they usually do on such occasions, interfere to break it up. They evidently had orders to exercise moderation.

The work of eviction recently effected at Lasticland, near Schull, was followed by the usual barbarous unroofing of the tenants' houses, which were thus rendered uninhabitable. Portions of the walls were also torn down. Mr. Thomas H. Mannion, the evictor, superintended the work of destruction, and was aided by a large force of policemen and emergency men.

A circular has been issued from Dublin Castle with reference to the use of firearms by the constabulary. It states in cases of attacks, etc., on the police, in which it may become necessary for them to use their firearms, it is of the greatest importance that the officer in command should give all his attention to the supervision of the men acting under his orders. He should not, therefore, except in case of extreme necessity, fire himself, but should give deliberate word of command to one or more of his men to fire a specified number of rounds. Should the officer alone be armed, and the necessity for firing arise, he should use his weapon to a steady man of his party. These orders have been given in consequence of the reckless shooting which recently occurred at Congroy.

Lord Hattington spoke last week at a Union demonstration at York. He said he believed the exultations of the Gladstonians were wasted. The session recently closed could scarcely be paralleled in any period of English history, even during the bitterest party contests. He warned the Gladstonians that contempt for miscalculation of the strength of the Unionist party was likely to lead to disaster. It could not be denied that the success of the Parnellite tactics rendered Parliament impotent, and made the Irish party more formidable than it had ever been in the days of O'Connell or of Mitchell and Smith O'Brien. This success, he was convinced, had been the chief factor in the conversion of Sir William Harcourt, Mr. Morley, Sir George Trevelyan, and a majority of the Liberals to Home Rule. They did not think that Ireland with Home Rule would be better governed, but believed that it was useless longer to contend against the invidious poison that was sapping the life of Parliamentary government. He, however, was of the opinion that they ought not to succumb, but should resist to the last, as their predecessors had done, and he believed that public opinion would support the Unionists in so resisting.

Considering that the bettering of the condition of the people of Ireland is the last thing for which the British Parliament seems to care, the colonies with which His Lordship states that the country will not be better governed with Home Rule, is exceedingly refreshing. It cannot certainly be worse governed than it is at present. His Lordship does not see the signs of the time in the bye-elections which have so unmistakably demonstrated that Mr. Gladstone's Home Rule policy is sustained by public opinion, but which in the face of the facts he supposes to favor the continuance of alien rule. Ireland has been so perpetually marauded in the past that it is now settled by the best of statesmen that Home Rule alone will give redress.

Cork, Sept. 7.—Wm. O'Brien, speaking at Meelin, County Cork, said it would be Ireland's own fault if a single child of the tenantry ought not to pay a penny of rent until their families are provided for. They had no business to make begging appeals to Irishmen abroad, but should look to Mr. Balfour and his subtle schemes. It would be perfectly within their right to demand that the Boards of Guardians compensate them for the loss of their crops. If the guardians had the courage to boldly relieve the people their Irish leaders would promise to hammer extra life out of the Government. In regard to one writ recently served upon him, Mr. O'Brien said that Lord Salisbury thought to prevent him from going to America by means of a bankruptcy notice. It remained to be seen whether he would be more successful than in the role of a runaway libeller and blackmailer.

CARDINAL McCABE.

A beautiful and elaborate altar tomb has been erected in Glasnevin cemetery over the grave of Cardinal McCabe. It has a life size image of the Cardinal resting on an altar, over which a canopy is spread. It is one of the finest monuments in the cemetery. The canopy is of fine stone, carved very richly with Celtic ornaments, many of them copied from the most celebrated of the old Irish ecclesiastical monuments. The Cardinal is represented in full pontificals, with crossed hands. The likeness is a very striking one, and the details have been carried out with the utmost fidelity. At the head and at the feet of the statue are two angels, which, like the principal figure, are in Carrara marble of a quality which is likely not to suffer from exposure to the weather.

ALWAYS FAITH FIRST.

Dr. Hettinger's magnificent "Defence of Christianity" has just been put at the service of English readers by the London oratorian Father Bowden, under the title of "Natural Religion." The book opens, says the *Lycium*, with a discussion on "Doubt's history," and author of saving faith, the Man of faith—Plato as the victim and the type of doubt.

The apologist contends that the abused axiom of St. Anselm, "Credo ut intellegam," is the royal road to supererogatory knowledge; whereas the "Dubito ut cognoscam" of Descartes is not only an unreasonable, but an impossible position. "That the mind must proceed from doubt to truth and certainty is unscientific, repugnant to the nature of the intellect, and arbitrarily frustrates the craving for truth." "All epochs"—he affirms with Goethe—"in which faith is dominant, are brilliant, elevating, and pregnant for the present and future. Those, on the contrary, which are under the sway of a miserable scepticism dazzle for a moment, but are soon forgotten, because worthless is the knowledge which bears no fruit."

"Unbelief belongs to shallow, retrograding and narrow minds." "Of the two"—to make choice with Cardinal Newman—"I would rather have to maintain that we ought to begin with believing everything that is offered to our acceptance than that it is our duty to doubt everything. In the first case we should at least go forwards, the truth being, the error falling from our minds, whereas in the last case we should make no advance at all."

No word in the English language, when applied to religion, is so misunderstood as faith, though it seems at first sight simple enough. Human faith is the assent of the mind to the spoken word of a fellow man. Divine faith is assent to the word of God. This would seem plain enough, and yet there is a difficulty. We can assure ourselves of the fact that our friend has spoken, and be certain of his knowledge and veracity; but what is the ultimate criterion by which we know that God has spoken, and that this or that doctrine has been pronounced by Him? Thus the rational motives upon which we accept the existence of a revelation and determine its range, may be, and often are, capable of themselves of yielding only a high degree of probability, but in the act of faith certainty is perfected. This certainty does not originate in reflection; it is the spontaneous product of other influences, and is annexed to the direct act of the faculties of knowledge. If we are always to wait for proof—if we are to assume everything as doubtful until it is proved and proved to us, an act of faith would no longer be possible.

A paralytic man who has not moved his limbs for years is told to arise and walk, and that, on the authority of God. Previous to the act there was no evidence that he could walk, or that the word was the word of God; but in the act, when he finds himself walking, his certainty in that word, which had spoken to him with such healing power, is more than metaphysical, it is divine. On the other hand, if the paralytic man had refused to move until he had received some demonstrative proof—if he had guided himself by the principle "certainty prior to action"—he would assuredly never have arisen from the earth, nor entered into the temple of truth by the beautiful gate.

The theory of scientific doubt is, furthermore, unsound when applied to matters much less elevated than Divine faith. Not only does the just man live his supernatural life by Divine faith; his daily human life also is founded upon human faith. Remove this, let him act upon the principle of doubt in social intercourse, and the whole social system will collapse. It is contrary to our nature, whether towards our fellow beings or towards our Maker, so to proceed. Why, then, are we so irrational as to contradict the bent of our whole nature if faith is nearer and easier to the mind than scepticism?

The apologist whom we are following answers: A baloon, properly balanced, should rise of its own nature beyond the dark clouds into the region of purer light, and have but to let it go free and obey the impulse of its own condition. The captive baloon, however, is hindered from its natural ascent by the cords which bind it to the earth. The human intellect, receptive as it is of all truth, would expand of itself and ascend to the fullness of knowledge were it not for the bonds which hinder its flight. These are what we must remove in order to give perfect liberty to thought.

Doubt checks the expansive power of the mind. The causes of doubt are partly intellectual and partly moral. They are false symptoms of philosophy leading to a misdirection of the passions and will, or moral defects tending to intellectual blindness and error. Inherited prejudice and false training are the fruitful sources of both. The apologist analyses these, and, concluding, insists that the earnest inquirer shall remove obstacles and seek to obey in freedom, the call of truth, and the tendency of his intellectual nature.

Having thus discussed the question of faith and doubt, and inquired into the causes of the latter, the second chapter of "Natural Religion" passes on to speak of truth. Again, we find the same two principles confronting us. The sceptic, after the fashion of a spider, spins his philosophic system from such paltry materials as he finds within himself, and the result is a beggary fabric. The man of faith, on the other hand, gathers his mental possessions from every region of existence to which he has access. What, then, according to his manner of viewing the question, is Truth, and what is true? "I will give you my definition,"

says St. Augustine, "and I have no fear of its being rejected for its brevity: Verum mihi videtur esse id quod est. (Truth seems to me to be that which is.)" "Falseness," he says again, "begins when that which is not is believed to be." As a thing is, so it is; the mind must not pervert it, but be conformed to it. Truth is the adaption or conformity of mind to thing. As the thing is, so must be the mind's picture of it. The attitude of the sceptic is a denial of this. His own limited reason and his own desires become to him the measure of what is true. To each individual so regarding the object, truth may be something different; in fact, to the same individual what is true to-day may be false to-morrow. Thus Certainty becomes a phantom, ever sought and ever mocking the seeker.

Truth, according to the apology, is then classified into three orders: sensible, intellectual, and religious—with their negations: scepticism, materialism, and rationalism; the whole discussion being made to find its issue in the three proofs of God's existence from history, nature, and mind.

CRIMES IN RELIGION'S NAME.

They have a somewhat notorious place in London who is engaged in the business of proselytism. He directs the operations of a bureau or society of his own establishment, the chief function of which is to pick up stray Catholic children, or children bereft of proper parental care, and to find homes for them in which they will be brought up in the Protestant religion. Barnardo is the name of the fellow. And he is known as the doctor. Besides, he is a fanatic of the first order, and like all fanatics and cranks, is indifferent to law, order, personal rights or anything that might interfere with his business.

Two cases have been reported by recently arrived London papers, in which the courts "sat down heavy" upon the pious doctor. The most notable was that in which the custody of a lad named William Murphy was involved. William was the son of a deceased Catholic who had been baptized in the Catholic Church, and who had been handed over by a cruel stepfather to the care and custody of Dr. Barnardo. The Earl of Denbigh offered to become security for the education of the boy, but the sleek old proselytizer refused to give him up. Mr. Justice Kay promptly made an order constituting the earl as the child's guardian, and the youth has been released.

An extraordinary incident was devalued during the hearing. An affidavit was introduced by Dr. Barnardo's solicitor, purporting to have been given to young Murphy, in which he is reported to have sworn that he did not wish to become a Catholic or to be educated in that faith. The judge, however, took the boy into his private room and questioned him, and, coming back to court, said that the boy had told him that he was not happy and comfortable in Dr. Barnardo's "home," that he wished to be sent to a Catholic school, and had no objection to be brought up in the Catholic religion. As the judge very justly said, the affidavit was not made by the boy, but for him. That was a nice foundation for a Christian life. A lad of tender years is taught at the very threshold of his religious experience to commit perjury in the name of Christianity. What sort of an impression must this awful crime make upon a tender and receptive mind!

Fanaticism, when it is directed against the Catholic Church, is capable of committing the most heinous of crimes. Lying, slander, perjury, forgery and fraud are its most potent weapons. And it expects to get accessions to Protestantism, by these methods, from the ranks of the Catholic body, when all the teachings of the Catholic Church are opposed to false swearing, to lying and to deceit. If Dr. Barnardo were in Boston he would be an honored guest at Mass Hall, and would be promptly voted in as a member of the committee on one hundred—Boston *Re public*.

MR. CURRAN, M. P.

At the annual outing of the Corn Exchange, one of the most powerful organizations in the Dominion, the president, Mr. Esdaile, speaking of the member for Montreal Centre, said: "Mr. J. J. Curran, our distinguished representative in the House of Commons, was always the friend of the merchants of Montreal. He was always on hand when the duties of his constituency required his presence; he was indefatigable for their interests at Ottawa, and the people would not forget his services. He hoped the day was not far distant when Mr. Curran would have a seat in the cabinet. Sir John Macdonald could not make a more popular selection." And this was not unreasonably received with what the reporters described as "loud cheers."

So far as popularity is concerned Mr. Curran is singularly fortunate. All classes of the community recognize his ability, his integrity and his zeal. He has won the good will of all races and creeds and stands *facile princeps* in the hearts of his own people. We hope with the president of the Corn Exchange that he may soon occupy the position in the Cabinet he has so well earned.—*True Witness*.

The officers of the Austrian war-ship *Minerva*, while visiting Rome last week sought an audience with the Pope before calling officially on the ministry. This has given great offence to Premier Crispi, and the Government journals denounce the act loudly as a significant act of disrespect to the Italian Government.

The Turkish soldiers at Jerusalem have expelled the Franciscan Fathers from the city, in spite of the protest of the French consul. The Fathers have flourishing missions in the city and throughout Asia Minor.