The Catholic Record.

London, Saturday, July 16, 1898,

THE VOTER'S LIST.

We have noticed that some of our young men have not their names on the voting lists. It is a shameful disgrace for any man in a free country not to exercise the franchise. The only way to obtain what belongs to us is by the ballot. We are not aggressive but progressive. The young man who through sheer laziness or indifference fails to have his name placed on the "lists" is not fit to enjoy the sir of freedom.

THE CATHOLIC TRUTH SOCI-

We have more than once referred to the noble work of the Catholic Truth Society of Canada, and we have more than once learned that it has led many to the Church of Christ. Every Catholic should give the society his strenuous co operation. If there was ever a time when we had need of the laymen able to give an exposition of their faith it is surely the present. No lie should be left unchallenged and a denial from a layman is oftimes more opportune than when made by a priest. The Truth Society furnishes, by means of pamphlets, etc., arguments by which the common objections can be met.

FRENCH "EVANGELIZATION."

The Rev. M. F. Boudreau delivered a very original address on "French Evangelization." When anyone who knows anything of French Canadians and of their deep attachment to their faith says that a large and increasing number of them is hankering after the delights of Presbyterianism, he has a bad attack of mental delirium. If the writer who dilates on the brilliancy of the missionaries' talent points out as proof of their success the liberty of conscience at "which every political election in the Province of Quebec makes manifest," that little argument should be written down in letters of gold and sent to the theological department of Knox col-

ANGLICANISM.

The English papers convey to us the astonishing information that the Anglicans have had a Corpus Christi procession this year, and conducted it according to the ritual of the Catholic Church. Surely Henry VIII. and the other godly gentlemen who undertook the work of Church purification must feel alarmed over these antics of their progeny. The Rev. Dyson Hague will doubtless enter a strong protest as he is distinctly averse to such "Romanizing" may indicate the changed attitude of a certain section towards the Catholic Church, proves that Anglicanism is but the shadow of a creed. It will persist its going abroad in borrowed plumage. Cardinal Newman said of

"Strip it of this world and you have per-formed a mortal operation upon it. Take its Bishops out out of the Legislature, tear its formularies from the Statute Book and what would be its definition. It has no internal consistency or individuality or soul."

SOME VAGARIES OF PRIVATE
JUDGMENT.

The correspondence columns of the Montreal Witness has had for some time past a number of letters complaining that there is not in that great city a place of worship where God is adored simply, as He requires, "in spirit and truth."

The complaint comes from thoroughgoing Protestants who have been taught from infancy that no forms of divine worship should be allowed which are not clearly laid down in Scripture, and the chief jobjection is to "manmade psalms and hymns," and to the use of all instrumental, and some seem to include in the taboo even vocal

music. Montreal is a very cosmopolitan city, and its scores of thousands of Protestants afford us almost every shade of belief, from primitive Lutheranism and Calvinism, Anglicanism and Reformed Anglicanism to the Seventh Day Baptists, Second Adventists and Mormons, but these fastidious seekers after "spirit and truth" cannot be suited by any of these.

It is, over again, the old story of the sturdy Scotch Kirk man who, when asked concerning the state of religion their views are not conceded in by all happy unrest in Italy,

awfu'! They are maistly a' heter- ance : odox.

"But surely," said his questioner, "there are some orthodox. There is yourself, for instance, and your wife, Janet, and the minister?"

"Na.pa," was the reply. "In truth, Janet is na orthodox. There's mysel,' and the meenister, but indeed I often have my doots about the meenister."

But the Witness of the 2nd inst. affords some prospect of relief from the Rev. E. M. Coleman of Almonte, who addresses these seekers after the spirit as follows :

as follows:

"Allow me to say to all such worthy seekers in Montreal that I belong to a denomination, Reformed Presbyterian Church, that has stood in North America for more than a hundred years for pure worship of God. There are now in that great city fifteen souls who will so stand, and I, as the pastor of the Reformed Presbyterian Church in Almonte, will see that a mission is started in your city where the plain simple truth will be preached and God worshipped only by his own pure psalmody and only by the instruments which he has made to praise Him—true hearts of men."

"Reformation," there is no sect, except perhaps the almost unknown "Reformed Presbyterian" which worships "in spirit and truth;" and there are as yet only fifteen true worshippers in Montreal! It is surely "Awfu', awfu." sefficiency or ever showing a fresh and constitution." Beza to Dudit:—"What we think of religion to day you may know; what we think of religion are the churches which have declared war against the Pope agreed? Examine all from beginning to end; you will hardly find a thing affirmed by the one which the other does not directly cry out against as impliety."

MISREPRESENTATION.

The gentlemen who control the Presbyterian newspaper called, The Westminster should keep its pages London Spectator, who has been in unstained by the foul blot of slander.

No cause derives any permanent bene. No cause derives any permanent benefit from falsehood. If they by virtue to by newspaper correspondents; and of their profession, are pledged to he does this because England, which stand for truth, how comes it that gave considerable anti Papal support their charges against Catholicity are founded on nothing better than the understand the religious question and creed one must know somewhat of its Church and State. He says: teachings and so we advise these gentlemen to study the Catholic catechism and to get thereby some knowledge of what they are talking about.

These glittering generalities about what they so grammatically and politely style the Romish Church are out of fashion. They might have passed five decades ago, but men are educated enough at this stage of the world's history to expect a charge against any creed to be substantiated by something more solid than the rhetorical vaporings of even Presbyterian clergymen.

In a recent issue of The Westminister a writer designates a "Fete Dieu" procession as the "show." It is what we might expect. All rules of common olic should silence the misrepresentadecency may be violated with impundecency may be violated with impun-ity when there is question of the Cath-fering people, and who have always olic Church. That vulgar and offenstendencies. But this fact, although it ive epithet is characteristic of the cul ture and broad-mindedness of some of our separated brethren. There are a few, however, who can speak truthfully of Catholics without an attack of lock-

No Catholic newspaper had aught to say derogatory to the character of the members of the General Assembly. They might deliberate till the crack o'doom and no vituperative utterance would come from a Catholic source; but these gentlemen could not do business without resorting to cheap malignment of Catholics. It is a sad passes our comprehension. Perhaps it is enjoined by their creed or perhaps the aspiring divine deems that denunciation of "Romanists" is the royal road to the favor of the moderator or to a "call of the Lord" to a more lucra-

One of the most inveterate infidels of the century saw a "Fete Dieu" procession such as witnessed by our Pres byterian friend and he had the follow-

ing to say about it : "I have never been able to listen to the solemn chanting, by the choristers of the grand old Latin psalms and hymns without feeling my heart throb violently. Tears would rise to my eyes, and my whole being would become absorbed in the contemplation of this public profession of faith coming from my fellow-beings with better hearts if not better heads than mine. The whole ceremony contains within itself something indescribably tender and suggestive of the loveliest sentiments of the human heart."

ity and we take this opportunity of the country. This is not a pleasant selecting a few, not for the purpose of picture of "United Italy," but it is a convincing our friends, who are half true one and it shows conclusively that Bourbon, learning nothing and forgetting everything, but to show them

in his parish, answered: "Awfu', those who yield Catholicity no allegi-

Canon Taylor, in the "Fortnightly," Oct., 1898, said that "General Gordon found nove but the Roman Catholic who came up to his ideal of the absolute self-devotion of the Apostolic missionary.

Apostolic missionary.

Sir Arthur Havelock, December, 1890: "In all these places it has been my tate to travel I have met the successors of the Apostles carrying the standard of the cross, fighting against human ignorance and heathendom. Wherever I had gone I found a Catholic mission, and with it education having a strong place.

Lord Durham's Despatches: Canada: I know of no parochial clergy in the world whose practice of all the Christian virtues has been more universally admitted and has been productive of more beneficial consequences than the Catholic priesthood of this province.

Dr. John Macleed, Hamilton, Oct. 17, 1394:
"It is impossible for any candid man not to admit that there are many ways in which the silent, unwearying and consistent devo tion of the Romish clergy is an example and a rebuke to others."

Reformed Presbyterian Church in Almonte, will see that a mission is started in your city where the plain simple truth will be preached and God worshipped only by his own pure psalmody and only by the instruments when has made to praise Him—true hearts of men."

Mr. Coleman then invites those who are dissatisfied with the existing forms of worship to correspond with him on the subject.

It is surely a sad state of affairs, if after three hundred and eighty years of "Reformation," there is no sect, except "Reformation," there is no sect, except "rotestant Missioners of Batavia: Official Statement, 1894: The zeal with which the Roman Catholic priests visit hospitals and Prisons deserves all praise. These priests everywhere show themselves to be men full of courage and conviction.

Principal Macdonald, Doretin College, Calcutta: "Much as I admire Protestantism and ided for the cause, I cannot withhold my tribute of praise from the Roman Catholic missioners of Batavia: Official Statement, 1894: The zeal with which the Roman Catholic priests visit hospitals and conviction.

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A TRUE PICTURE OF ITALY,

Sacred Heart Review.

A non Catholic correspondent of the to two facts which are never referred to the movement for the unification of Italy, is apt to underrate and mismere fancies and hallucinations of the evils resulting from the past and prejudice and bigotry? To combat a present Italian disagreement between

Church and State. He says:

" One of the facts to which I refer is that the pressure of hard times and bad harvests has been much more felt since the confiscation of the property of the monasteries. In old days the religious orders, scattered throughout the length and breadth of the land, helped the people over periods of dis, tress by finding work for them, and distributing alms, just as we assist the natives of India during a famine. Practically, they formed a network of benevolent societies, and the pleasant felt that he had them to fall back upon. The monastery lands and industries have now, for the most part, passed into the hands of speculators or rich absentee landlords, and, at the same time, the proceeds of their sequestration have been squandered in lords, and, at the same time, the proceeds of their sequestration have been squandered in inflating the army, in political bribery and in the futile colonial policy of Signor Crispil In some few places the French order of the Little Sisters of the Poor are struggling thelp the famished people, but they are totall inadequate to replace the charitable institutions which have been swept away."

This testimony from one who says tions of Protestant missionaries in Italy been sneering at the good work of the convents and monasteries -- work which allowed the peasant to accept aid, in times of distress, without losing his self-respect, since he believed truly that the alms extended to him came from the Giver of all good, and not from a State pauper institution which oo often destroys character and religious trust in heaven. It is the old, old story. From the days of the so-called Reformation, the confiscation of the property of the monastic establishments has brought woe to the worthy struggling poor. Nothing invented by man can supply the place of the monasteries in their labors of love and charity.

The correspondent, in referring to commentary on human nature and the second of the facts to which he al luded, calls attention to the widespread corruption and want of principle which has gradually saturated the middle classes in Italy, on account of their disregard of religion, which, he says, is one of the causes of the discontented, revolutionary spirit in King Humbert's dominions at the present time. The writer goes on to remark :

"I have heard it again and again de-plored by Italians that this (corruption) was spread downwards and outwards from the successive administrations of the country with simultaneous alienation of the middle classes from Christian ideals. The absence of commercial morality is one of the great deterrents of the progress of the country."

He says that for years past corres pondents of the papers have made little or no reference to the political dishonesty in various forms in Italy, and to the placing of the schools there in the control of men who were unfitted mor ally to be in contact with the children He asserts, too, that the press has been mainly in the hands of people who We have before us many beautiful were bitterly opposed to Christianity, and the result is an undermining of the religious and moral principle of

GLADSTONE AND PIUS IX.

The Statesman's Own Account of Important Interview.

The June number of the Italian magazine, Nuova Antologia, reveals the late Mr. Gladstone in the role of an interviewer. Signor Aurelio Gotti publishes a memorandum, drawn up by Mr. Gladstone, of a conversation which the great statesman had with Pope Piux IX. towards the end of Mr. Gladstone's account of the meeting is of intense interest. Many weighty matters were touched upon by these great leaders, notably the Italian question, then at a critical stage of its development, and England's relations with her colonies, including Ireland and Canada. Gladstone predicted that these two colonies would be the germs of England's future difficulties. A year after the interview had taken place an act that assured autonomy to Canada was adopted, and ever since the country has been England's most loyal and devoted possession. Ireland has never received her meed of justice; therefore she is still "troublesom

Through the memorandum Mr. Gladstone's great respect for the person and ppinions of the Pontiff are indicated. The broad and enlightened views of Pius IX. in regard to Italy are also some points. clearly revealed. We reprint the memorandum entire, for it is a valu-

able contribution to history. The memorandum, written in the choicest Italian, was sent by Mr. Gladstone to his friend, Baron Ricasoli, president of the council of ministers at florence. In 1894, while compiling a volume of the letters and documents of Ricasoli, Signor Gotti, recognizing the importance of the memorandum, wished to make it public. Gladstone, however, did not wish it published at the time. Signor Gotti thinks it proper to publish it now, be-cause the three persons in question are dead, and it reflects honor on them all. The following is a translation of Mr. Gladstone's work:

GLADSTONE'S DEFERENCE.

Memorandum of a conversation with His Holiness Pius IX. held on Oct. 22,

Cardinal Di Reisach having intimated to me that it would be conformable to custom to ask for an audience with the Pope, I wrote to Cardinal Antonelli on Friday, and on Saturday received in reply a courteous invitation, fixing 12 30 on Sunday for my reception. I consequently went to the Vatican at that hour in my ordinary

clothes. I found the Pope dressed in white with great simplicity ; the apartments and the furniture were also simple. He was sitting at one side of an oblong

After I had paid him homage and kissed his hand, bending one knee as before the Queen (during which he took my hand), he made me a sign to sit on a seat placed opposite him. nor Russell had told me that it was his custom to remain on his feet notwithstanding such an invitation, and I begged His Holiness to permit me to do as I would were I in presence of the Then His Holiness said to me: "If the Queen ordered you to sit

down you would be seated. Whereupon I said: "Holy Father, Roma locuta est," citing the famous saying of St. Augustine on a well-known occasion, I think against the Donatists. The Pope smiled and finished the sentence, "Causa finita est."

Then he questioned me with regard to the Queen's health and where she was staying, and made special reference to the etiquette maintained at the English court; observing etiquette was kept up to a greater extent in the "little nation" of Piedmont (such, I believe, was the phrase), but not at the courts of the other Italian princes, where the people simply followed their He also spoke of the practical superiority of the Piedmontese as manifested in Cavour and like-wise in Menabrea, now at Vienna but he was of opinion there was a gen eral want of strength in the Italian administrators, including Ricasoli, who he said, had not visited Florence after

ENGLAND AND HER COLONIES. He spoke of England and of passing affairs in general in very just terms he referred to the primacy which it had obtained among the nations. On the other hand, he dwelt upon the vast extent of its empire and how it had a leg here and a leg there, fully attain-

ing its desires.

The affable, genial and courteously simple manners of His Holiness put me at my ease, and I entered freely into the conversation.

I observed that court etiquette was de riqueur in a country like England, where riches were acquired so rapidly and where the rivalry between the wealthiest and the highest classes of society is proportionately great. After His Holiness had touched upon the expansion of our empire, I replied, "Holy Father, we have too many of

these legs, too much to do, and doing it quickly, do not do it very well."

He asked in reply if I referred to the existence of representative governments in our colonies. I answered that I did, and added that difficulties arose not from the internal government of the colonies, but from the false position with regard to other powers

into which they may be drawn. The and France had been accustomed to results, however, were different in different cases. Australia, for instance. created no difficulty for us, but, on the other hand, difficulties were created by British North America, which found itself in contact with a jealous and strong people and was ill disposed and ill prepared for its own defence, while for us its defence would be a very critical and difficult matter.

THE PONTIFF AND THE FENIANS. His Holiness hoped that Fenianism was not formidable. I said that it was not in Ireland, but that it may become so in America. Taking up the colonial question, I added that I considered Ireland and British North America as the germs of our future great difficult ies; that this was our own fault so far as Ireland was concerned, but that in respect to British North America it should rather be attributed to our false position. The Pope spoke strongly against Fenianism, and declared that his clergy in Ireland were decidedly hostile to it, which hostility he had always approved of and seconded upon casion that had occurred.

His Holiness said that the Irish Bishops were faithful to the existing order of things, although they desired that changes should be made upon

"And on some points," I replied, 'they are right.'

I then touched upon the state of the the university question and the measures adopted in that matter by the previous administration. At the beginning of the conversation the Pope had spoken of himself and Italy. He also added that he desired to promote peace, conciliation and the settlement of everything. He mentioned the "Il aut, s'entendere " (there must be an un derstanding) impressed upon him by these mediators "(the French).

That is a good principle," I replied, "but everything depends upon its development and application."

He said he was ready to receive any one who might be sent to him by the Italian government, although he did not think much would come of the interview. I remarked that it would be at any rate the first step.

His Holiness stated that the failure of the previous negotiations had not been due to the fault of Vegazzi, with whose conduct, he said, he had every

reason to be satisfied. His Holiness did not lead me further

into the affairs of Rome, and although I sought an opportunity of speaking on the point I could not find one, having regard to the respect due to His Holiness and my intention not to take any initiative. But with regard to the affairs of Italy, His Holiness spoke more at large and with much freedom, and I replied not less freely. In the matter of Italian unity he

made no objection to the principle; he even appeared to admit it theoretically and to grant that there were practical advantages connected with it. But he spoke of the present state of things as if it were deplorable. He complained particularly of the conduct of the Italan government respecting religion.

At one point he said : "The directors of this movement are

anti Christian. I replied: "Holy Father, is it not the fact that these are, so to speak, the subterranean directors, who lead the ple? The Italian people are not irreligious.'

"No." said he, "the Italian people are Catholic, but the conduct of the

government is hostile to religion." I observed that according to our ideas representative governments have in themselves a force or tendency to emedy their own mistakes; that the electors in Italy, freely selecting the members of Parliament, would impress upon Parliament (and they certainly lesired to do so) their own convictions, especially as, according to my infor mation, they consisted of an intelligent class of persons; and that, I trusted, respect for religion would be maintained by the government if it existed among the people.

REPRESENTATIVE GOVERNMENTS. His Holiness admitted the strong general trend of our times towards representative governments; he showed no dislike for that form of government, but said that in Italy the elections are not really free; that there was much timidity or indifference among the good, and much audacity among the

The Pope spoke of the power of tradition in the various regions of Italy. He referred to Naples with its 600,000 inhabitants, and to Venice with its memories of the Doges; he did not add any other particular. I said that such tendencies towards localization and separation did not appear to be prevalent in the Italian Parliament; that I had found great progress had been made at Naples through com-merce and education; that without doubt Italy's difficulties were great, especially in finance (His Holiness remarked that production in Italy is infinitive and inexhaustible); serious reforms and reductions were being carried out in the kingdom; that it was not my province to estimate the efficacy and the probable success of this or that measure, but that I could not fail to recognize what great benefits had resulted to Europe from the unity of Italy.

Italy, becoming a nation, will close up a battlefield upon which Austria rule exactly.

fight for their own objects, will remove the source of constant intrigues, and will replace an element of weakness and a cause of danger by a state strong and necessarily peaceful and conservative-(His Holiness appeared to assent, adding "with the Alps as its proper boundary")—a state which cannot entertain ambitious designs. His Holiness observed that there would still be the questions of the Tyrol and Trieste, but he seemed to admit my reply "that a pretext for the latter would be too unreasonable to be seriously put forward, and that the former could not be a question properly so-

called. I ought to add that a point on which the Pope insisted much was that time is sary for Italy to consolidate itself, in which respect he cited very happily example of France, Spain and England.

HOPE FOR ITALY.

At the same time he expressed the hope that, in a short period, instead of the present evils Italy would secure peace with regard to religion and especially "some degree of order," adding that "whether it was a league or a nation" a solution would be found. This was the only explicit reference to an alternative which implied the div-ision of Italy. He did not mention the fallen dynasties or the religious cor-

He complained that Archbishop Polding had been imprisoned as a suspect while passing through Turin. This appeared to me to be a serious case, but he soon added that the liberation of that prelate had been immediately ordered from Florence.

I forgot to say that when I spoke of the difficulties connected with our colonies the Pope replied that he supposed that this was owing to the fact that we had abandoned Corfu. I said that that was so. I added that the oc-casion was not perhaps a good one, but that the spirit of the population was Hellenic, and that we had, so to speak, adopted a process which justified us in disregarding in their respect the principle of nationality, a principle which is most excellent within certain limits.

I think the Pope began to feel that he had said enough about Italy as he asked me very courteously if I had brough my wife and family to Rome I at once asked him if I could present them to him, and he said that he would see them with great pleasure and give them his blessing. He received with much kindness and cordiality a communication from my sister, and he which we have not been able to read He then expressed the desire to do everything possible that could make our stay in Rome pleasant.

As he came with me to bid me adieu, could not help expressing my grateful sentiments for his indulgent courtesy towards a person so unworthy as I am. The audience lasted by threequarters of an hour.

A MIGHTY CHANGE.

Oct. 23, 1866.

Philadelphia Catholic Standard and Times. Two recent incidents may be cited in order to bring home to the mind the mighty change which has come over Great Britain in its attitude toward the old Church. In the streets for many centuries a magnificent open air Corpus Christi procession. The sacred pageant issued from St. Mary's Church, and passed along several of the principal streets to a Catholic cemetery, where Benediction was given at an altar erected in the open air. The houses along the route were in many instances decorated, bands of children strewed flowers in the path of the Blessed Sacrament, bands played sacred airs, and thousands of spectators reverently looked on or accompanied the procession. This ought to be enough to make the bones of John Knox rattle in his coffin. Still more astonishing, however, is the other incident we desire to note. This is nothing less than the holding of a number of Corpus Christi processions in Anglican churches! So utterly unforeseen was such a contingency by the pristine 'Reformers" that no rubric or liturgy for it could be got anywhere but in the Roman Missal. The Book of Common Prayer was of no more service for such a departure than Coke upon Blackstone, seeing that it was with the design to cut loose from all such services that that historical manual was contrived. There is consternation in the whole Evangelical camp over this bold defiance of Kensit and all his works and pomps. Seismic disturbances may be looked for shortly, and perhaps Mr. Kensit's headgear may again in hurried requisition. But the seed is planted, and it is bearing wonderful fruit.

ARCHBISHOP OF KINGSTON.

Buffalo Catholic Union and Times Rumor comes from Rome that the Rt. Rev. Dr. Sheehan, Bishop of Water-ford, Ireland, is to be Archbishop of Kingston, Canada. Though Bishop of Waterford, Dr. Sheehan is a Cork man wno has two brothers in Buffalo. The late Archbishop of Kingston, Dr. Cleary, we may add, was a native of Waterford, whence Waterford, whence he came to occupy the See of Kingston. This is not home