

# The Catholic Record.

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

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## THE SONG OF THE DEATHLESS VOICE.

BY FATHER RYAN, THE POET PRIEST OF THE SOUTH.

'Twas the dusky Hallowe'en—  
Hour of fairy and of wraith,  
When in many a dim-lit green,  
'Neath the stars' prophetic sheen,  
As the olden legend saith,  
All the future may be seen—  
And when, in an older story hall—  
What'er in life hath ever been  
Lovely, hopeful, or of wrath,  
Cometh back upon our path,  
I was dreaming in my room,  
'Mid the shadows,—still as they;  
Night, in veil of woe and gloom,  
Wept and trailed her tresses gray  
O'er her fair, dead sister—Day.  
To me from some far away  
Crept a voice,—or seemed to creep—  
As a wave child of the deep,  
Frightened by the wild storm's roar,  
Creeps low-sighing to the shore,  
Very low and very lone  
Came the voice with song of moan.  
This, weak-sung in weaker word,  
Is the song that night I heard.

How long, alas! How long!  
How long shall the Celtic chant the sad song of hope  
That a sunrise may break on the long starless night of our past!  
How long shall we wander and wait on the desolate slope  
Of Talors that promise our Transfiguration at last!  
How long, O Lord! How long!  
How long, O Fate! How long!  
How long shall our sunburst reflect but the sunset of Right  
When gloaming still lights the dim immemorial years?  
How long shall our harp's strings, like winds that are wearied of night,  
Sound sadder than moanings in tones all trembling with tears!  
How long, O Lord! How long!  
How long, O Right! How long!  
How long shall our banner, the brightest that ever did flame  
In battle with wrong, droop faded like a flag o'er a grave?  
How long shall we be but a nation with only a name  
Whose history clanks with the sounds of the chains that enslave!  
How long, O Lord! How long!

How long! Alas, how long!  
How long shall our isle be a Golgotha, out in the sea  
With a cross in the dark,—oh, when shall our Good Friday close?  
How long shall thy sea that beats round thee bring only to thee  
The wallings, O Erin! that float down the waves of thy woes?  
How long, O Lord! How long!

How long! Alas, how long!  
How long shall the cry of the wronged, O Freedom! for thee  
Ascend all in vain from the valleys of sorrow below?  
How long ere the dawn of the day in the ages to be  
When the Celt will forgive,—or else tread on the heart of his foe?  
How long, O Lord! How long!

Whence came the voice! around me gray silences fall:  
And without the gloom not a sound is a stir 'neath the sky;  
And who is the singer? Or hear I a singer at all?  
Or, hush! Is't my heart athrill with some deathless old cry?

Ah! blood forgets not in its flowing its forefathers' wrongs—  
They are the heart's trust, from which we may ne'er be released;  
Blood keeps in its throbs the echoes of all the old songs,  
And sings them the best when it flows thro' the heart of a priest.

Am I not in my blood as old as the race when I sprung?  
In the cells of my heart feel I not all its ebb and its flow?  
And old as our race is, is it not still forever as young  
As the youngest of Celts in whose breast Erin's love is aglow?

The blood of a race that is wronged beats the longest of all;  
For long as the wrong lasts, each drop of it quivers with wrath;  
And sure as the race lives,—no matter what fates may befall  
There's a Voice with a Song that forever is haunting its path.

Aye, this very hand that trembles thro' this very line  
Lay hid, ages gone, in the hand of some forefather Celt,  
With a sword in its grasp—If stronger not truer than mine—  
And I feel, with my pen, what the old hero's sword-hand felt—

The heat of the hate that flashed into flames against wrong—  
The thrill of the hope that rushed, like a storm on the foe;  
And the steen of that sword is hid in the sheath of the song  
As sure as I feel thro' my veins the pure Celtic blood flow.

The ties of our blood have been strained o'er thousands of years,  
And still are not severed, how mighty soever the strain;  
The chalice of time o'erflows with the streams of our tears,  
Yet just as the shamrocks, to bloom, need the clouds and their rain,

The Faith of our fathers, our hopes and the love of our isle  
Need the rain of our hearts that falls from our grief-clouded eyes  
To keep them in bloom, while for ages we wait for the smile  
Of Freedom that some day—ah, some day! shall light Erin's skies.

Our dead are not dead who have gone, long ago, to their rest;  
They are living in us whose glorious race will not die—  
Their brave buried hearts are still beating on in each breast  
Of the child of each Celt in each clime 'neath the infinite sky.

Many days yet to come may be dark as the days that are past,  
Many voices may hush,—while the great years sweep patiently by.  
But the voice of our race shall live sounding down to the last,  
And our blood is the bard of the song that never shall die.

### FROM NAPANEÉ.

We learn that it is the intention of the R. C. Congregation to testify their esteem for the Rev. Father McDonagh and their high appreciation of his devoted life and faithful service by surprising him on New Year's eve with a present of a new cutter and a handsome set of robes. We have seen the cutter and it is elegant—one of the finest that our manufacturers turn out, while the robes are as good as money will buy. No one could be more deserving of such an expensive gift of good will, and it fully expresses the general confidence in which the Rev. gentleman is held by those with whom he is most closely associated. The people of all denominations will freely echo the good wishes which accompany the gift. The presentation will be a surprise but we know it will be appreciated. Mrs. J. P. Hanley and Miss Walsh act for the ladies of the congregation in tendering the gift. May the receiver live long to enjoy it.

### Mrs. Bancroft a Convert.

From the London World.  
The "reception" of Mrs. Bancroft into the Roman Catholic communion took place on Saturday afternoon, in the presence of her husband and sisters and a small company of about a dozen persons, mostly intimate friends. Mrs. Bancroft arrived at the church (that of St. Peter and St. Edward, in Palace street, Buckingham Gate) at about 7.45, and took her seat with two "sisters," whom she fervently embraced. The function was conducted by Father Forster, partly at the church door and partly before the altar steps, which were covered, for the first time, with an extremely handsome carpet, the gift of Mrs. Bancroft. The place and the hour had been religiously (and most properly) kept secret, and the ceremony was, therefore, as is usual on these occasions, a private one. Mrs. Bancroft wore an every-day black satin and crimson velvet gown, and a fur lined cloak and no bonnet. It may be permitted to a very old friend to express the hope that this solemn step on the part of one of the most popular ladies in England may be followed by all the satisfaction and happiness which she can herself expect from it.

The Catholic population of the arch-diocese of New York is 600,000.

## ARCHDIOCESE OF TORONTO.

### PASTORAL LETTER

His Grace the Archbishop of Toronto, publishing the encyclical letter of His Holiness, Pope Leo XIII. on the rights and duties of the Catholic Church and also of the secular power.

JOHN JOSEPH LYNCH, by the Grace of God, and appointment of the Holy See, Archbishop of Toronto, Assistant at the Pontifical Throne, etc., etc.

To the Venerable Clergy, Religious Communities, and Beloved Laity, of our Diocese, Health and Benediction in our Lord.

Our Holy Father Pope Leo XIII. in the discharge of his divinely instituted apostolic duty, continues to instruct the whole world on matters most important to their eternal and temporal welfare. The Holy See is the beacon light to point out to the weary pilgrims of earth the harbor of salvation, as well as the rocks and shoals of shipwreck and ruin. The words "Go teach all nations and son of thy brethren" are particularly addressed to St. Peter and his successors the vicars of Christ. Our Holy Father's last encyclical letter "Immortal Dei," which we now publish instructs all men on the rights and duties of the Church of Christ, and also on those of the secular power. Both have their origin from the Supreme Being and Master of the universe, God having confided the government of the earth to these two powers. The Church which represents the kingdom of Christ on earth, proven from the words "He that hears you hears me," is appointed to instruct the followers of Christ on earth in all things relating to their spiritual and eternal welfare. The state or secular power is constituted by Almighty God for the good government and peace of the people confided to its care, that they may enjoy rational liberty and a protection of their persons and property from the state. Hence the office of the state is earthly, the mission of the Church of Christ is heavenly, having for its object the eternal welfare of immortal souls made to the image and likeness of God and redeemed by the blood of His Son Jesus Christ. Both, however, derive their authority from God; not take the like of anyone, no matter how great his crime may have been, except it had the power of life and death given to it by Almighty God himself, who holds both in his hands. Such authority could not emanate from the people. The people are not therefore the source of power as has often been erroneously asserted. Yet they are the instrument of administration of a government, and when thus elected he becomes the depository of supreme earthly power and should exercise it with justice and mercy according to the constitution of the country. Hence we must obey in all things that are just and right, the secular power, for this is the will of God, "Render unto Cæsar, and to God the things that belong to God." If, however, the secular power should exceed its faculties and command anything against the natural or divine law, then obedience is not a duty, but on the contrary would be sinful, for an unjust law is no law, but as St. Thomas says is simply a "perversion of law."

The apostles when commanded not to preach Christ answered, "We must obey God rather than man." Hence the multitude of martyrs in the Church of Christ even up to the present day. Witness the thousands of martyred people, priests and nuns, in the Anamittia Kingdom. Witness also the hundreds of Catholics who suffered death, and the tens of thousands who suffered the confiscation of their property in the British Empire rather than defile their conscience by obeying the laws of Henry VIII., commanding them to take an oath declaring him to be the supreme head of the Church in both spiritual and temporal. Christ did not appoint kings or emperors to be heads of his Church. "The Church," as our Holy Father says, "is a perfect society in itself, having all the faculties necessary for the good government of its members in spiritual things. With respect to its doctrine, teaching, administration of the sacraments and in all its other spiritual functions she is independent of secular power. Christ has made her so. The apostles did not ask permission from the Cæsars to preach the gospel or administer sacraments, nor did the restrictions of Germany yield to the wicked "May Laws" which presumed to usurp ecclesiastical authority. The state authorities too frequently exact from the Church the tribute of servitude as a price of its protection. The Church was constituted free by Christ Himself, but alas the stronger in worldly resources oppressed the weaker. The only arms which the Church uses are purely spiritual, viz: excommunication and interdiction. Most frequently she bears in silence her wrongs and persecutions, expecting better times. The secular clergyman as well as the religious have been robbed of their property and banished from their country, for no other crime than their perfect obedience to the precepts and councils of our Divine Lord. These holy men obeyed the injunctions of Christ, who said to His disciples, "When you are persecuted in one city fly to another." These noble confessors of the faith preached the Gospel in foreign countries, and have reaped and are still reaping a most fruitful harvest of souls, so that the vineyard of our Lord has always been and is still cultivated by zealous and efficient husbandmen, and thus the number of the elect will be always filled. Churchmen are subject to the just laws of the country in which they reside, for when they are just they do not interfere with the spiritual functions of the clergy, otherwise than protecting their rights and favoring the spread of the Gospel of our Divine Redeemer. A difficulty sometimes will

arise concerning mixed questions of spiritual and temporal, such as marriage and the education of children. The peace and well being of the state require laws respecting marriage, dowries, contracts, and succession to property, etc. But it cannot touch the essence of the marriage contract, which among Christians is a sacrament instituted by Christ. Much less can the state break the marriage bond, for Christ has said, "Those whom God has joined let no man put asunder." The state as well as the Church for very grave reasons permits temporary separation of man and wife, and the state may regulate questions respecting their worldly goods, but as we have said, it can not unloose the marriage tie. Secular authorities have arranged Concordats with the Holy See, relative to those mixed questions, wherein the Church occasionally yields to the state in certain matters by which many inconveniences are avoided. Secular powers are bound in conscience and in honor to keep faith with the Church. Alas! some Concordats were shamefully broken, as if no faith were to be kept with the Church of Christ, and as a consequence of such dishonest and dishonorable actions, the people and religion suffered greatly. But where the Church and the state mutually agree, there the greatest good of the people arise. Respecting children, the state cannot claim the exclusive right of educating them. Children belong primarily to God, who gave them being and life. Next, to their parents, who brought them into the world, and only in a certain sense to the state whose subjects they are in matters relating to temporal affairs. To parents belong the care, support and bringing up of their offspring, but if the parents are unable to give them an education proper for their state, so as to fit them to become good members of society, then the state may and should assist the parents in the education of their children. State education without any religion has proven a failure both morally and socially. It has failed gloriously in the United States, even according to their own best authorities. A people who were once Christian but who have apostatized from the faith of Christ and the teaching of his Divinely appointed Church, are in a worse condition than the pagans. They retrograde into the lowest forms of paganism without any redeeming trait of honor or honesty.

In the 16th century the secular power usurped in many places of Europe, the spiritual authority, and hence, the government of the Church and the preaching of the true Gospel were sacrilegiously impeded. A host of errors, hurtful both to religion, and the well being and peace of the state, devastated the land. The modern Gospel has poorly benefited the people, for notwithstanding an open table, the number of paupers in one of the richest countries of the world, viz: England, is astounding, and no wonder their drunkenness is on the increase, for since that deplorable defection from the Church of Christ, civil society has gone from bad to worse, wars, contentions, standing armies, enormous taxation, are bratishing and impoverishing the people. Rich landlords have oppressed the poor by unjust and exorbitant rents. Men of huge capital often pay their employees wages not sufficient to provide themselves and families with nourishing food, proper clothing, and their children with a fair education. Hence the deep dissatisfaction exhibited from time to time in strikes and riots, which have not always served either the employees or their masters. Then again among large corporations themselves, there are rivalries injurious to trade and profitable commerce. The root of all this evil is avarice and a desire to become rich too quickly, even though the poor should unjustly suffer. Any day a civil war may be the result of this state of things. The preventive remedy for this not distant evil, is to let justice and mercy prevail. The rich have not starvation staring them in the face, but the poor have it almost continually. Let each treat the other as he would wish to be treated himself. The observance of this golden rule would bring peace and contentment to rich and poor. There must be inequalities in society, some poor, some rich, some more talented and thrifty than others. All, however, are children of God desiring to spend well their allotted time on this earth, to be transported to Heaven, there to enjoy its delights for all eternity. Among the powerful weapons used against the Church, calumny may be ranked as the most injurious and hurtful, and let calumny be repudiated a hundred times over it will be still repeated. We, however, thank God that many people are becoming better instructed, so as not to believe absurdities uttered by opposite parties. One of these calumnies is, that the Church does not favour progress. She does not when progress means retrocession into naturalism, which is pure Paganism. But the Church favours progress in all science which never contradicts the Author of all science and works of nature. Science properly understood has found no divergence between itself and the laws of nature and nature's God, for every divergence founded on facts, or legitimate inferences from such facts only corroborates the history of the creation as narrated by Moses. The Church does not disapprove of the efforts of scientists to search into the laws by which God governs by secondary agents, the universe. The more we know of God, His ways and workings, the more we are inclined to love and adore Him. In fact the true philosopher is a true worshipper of God. If all followed the teachings of the natural law and law of the Gospel, promulgated by Christ through His Church, then indeed society would be purified and blessed, and the people comparatively happy. But on the contrary the so-called new law of liberty, but properly named unbridled license, threatens

society to an alarming extent, when every one claims the right to think, to speak, to act as he pleases, whether the general good of society suffer from it or not; and from it, indeed, society is sick unto death. Obedience to God and to the just laws the state cannot be set aside by individual foolishness, or the machinations of unprincipled demagogues.

Our Holy Father justly complains of the robbery and spoliation by the state, by pious and generous Christians for religious and charitable purposes. The framers and supporters of these unjust and sacrilegious laws of confiscation must answer individually for their evil votes and deeds at the dread tribunal of God, and the excuse of having been a member of government will not weigh in the scales of Divine justice. Our Holy Father in his letter exhorts Catholics to attend to the well being of the state and municipality in which they live, that their actions may be for the greater good of the citizens. The Church recognizes various forms of government, the Imperial, the Regal, the mixed Constitutional, and the Republican. She has lived and prospered under all and was persecuted in turn by all, but Christ, her Lord guides her in the steady course of her Divine mission. She saw the rise and fall of states and empires that wronged her and will still live to end of time, notwithstanding the machinations of her enemies. The Church as the spiritual guardian of civil societies condemns all secret organizations, plots and seditions against legitimate governments. She does not, however, condemn the rising of a whole people against an illegitimate power of tyrants, which unjustly works for the ruin of the people in general, showing clearly that the charge of her favoring oppression and tyranny is utterly false. But a rising must be accompanied by certain conditions which the bounds of this letter forbids me to mention. We recommend this excellent and instructive letter of His Holiness to the study of our governors and public men. It is full of truth and wisdom. We also earnestly exhort our people to govern themselves by the wise laws and holy precepts laid down for our guidance by the Holy See, the teacher of truth.

Whilst writing the above another encyclical letter has arrived from our Holy Father, dated the 22nd day of December last and commencing with the words "Quod Auctoritate Apostolica," in which His Holiness proclaims a general Jubilee for the present year. This is another of the great favors bestowed upon us by Heaven for our sanctification and the general good of Church and society. Persons, by complying with the conditions of the Jubilee will gain for themselves the greatest graces and blessings, and the Church and society, by their united prayers, will reap immeasurable spiritual fruits. From the wonderful success and blessings which followed the two former Jubilees, extraordinary graces may be confidently expected from this. For our Lord Himself has said, "Where two or three are gathered together in My name, there am I in the midst of them." Yet, with a more fruitful presence, will be in the midst of the Church when she prays. We, therefore, most earnestly exhort the faithful of our diocese to take advantage of the grace held out to them by our Holy Father for the coming years. The conditions for gaining the Jubilee are nearly the same as those of former years, viz:

1st. An humble and contrite confession of sins, with a worthy reception of the Holy Eucharist.  
2ndly. To make six visits to the nearest parish Church, with a short space of time between each visit. In Toronto two visits, to three of the churches, one of which is to be the Cathedral. During the visits you are to pray for the Pope's intention which is the extirpation of heresy and error, the conversion of all sinners and the peace and liberty of the Church.  
Thirdly, to fast two days, these days not to be the ones already prescribed by the Church as fasting days, the fast to be that which is called the black fast, that is, neither to use meat, butter, eggs, milk nor cheese. Only one full meal is allowed with a collation.

Fourthly, aims are to be given according to ability with the advice of the confessor, the aims to be sent to the Curator of our diocese to be distributed by us according to the greatest need. The indulgences gained by the faithful observance of the conditions prescribed may be applied to the souls in Purgatory. Those who from grave reasons, are unable to perform the Jubilee during this year may with permission of their confessor perform it at such a time as he may deem fit to assign. Children incapable of making their first communion, may gain the indulgences of the Jubilee by complying with the other conditions prescribed. We also take this occasion to announce that the regulations of Lent for this year will be the same as those of last year.

Given at St. Michael's Palace, this 14th day of Jan., 1886.  
JOHN JOSEPH LYNCH, Archbishop,  
Toronto.

### A Priest at Seventy-two.

From the London Register.  
The ranks of the priesthood are to receive a venerable recruit in the person of Lord Charles Thynne, youngest son of the second, and uncle of the present, Marquis of Bath. Lord Charles was born in the year 1813. Educated at Harrow and Christ Church, he entered the service of the Anglican Clergy, and was Rector of Kingston Deverill, Vicar of Longbridge, and a Canon of Canterbury Cathedral, when, in 1852, he resigned his preferments preparatory to being received into the Catholic Church. Lord Charles married nearly half a century ago Miss Bagot, a daughter of the Bishop of Bath and Wells, but he has been widower for some years. Lord Charles resided for a

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long time in Redcliff Gardens, but was lately lived at his place near Wokingham. After he is ordained, the new priest will probably join Canon Brownlow at St. Mary's Church, Torquay. Though very unusual, the case of Lord Charles is by no means unique. Persons whose memories carry them back for some forty years will remember that Sir Harry Trevelyan, after being received into the Church, was admitted to Orders in Rome when well stricken in years. The question of Anglican Orders had not been so fully sifted then as it has since been, and one of the several remarkable points about the ordination of the Cornish Baronet, who had also been a minister of the Church of England, was that Sir Harry sought permission from a Cardinal, who was also a great Canon lawyer, to make a mental reservation to the effect that he was receiving Orders if he had not received them already. But whether Lord Charles Thynne, at the age of seventy-two, has or has not the distinction of being the most venerable candidate for Orders within living memory, his elevation to the priesthood is an event on which we congratulate him very heartily. It is reported that Lord William Nevill, who some months ago was received into the Catholic Church in Melbourne, and who has returned to England, contemplates entering the priesthood.

### Correspondence of the Catholic Record.

#### DIocese of Hamilton.

On Sunday last in the city churches of Hamilton, as well as in the various churches throughout the diocese, an authentic English translation of the Encyclical Letter of our Holy Father on "The Christian constitution of States," was read by order of the Bishop. Accompanying the Encyclical was the subjoined circular addressed by His Lordship to the diocesan clergy.

VERY REV. AND REV. BRETHREN.—We have recently received from Rome, a most important document in the form of an Encyclical letter of our Holy Father Leo XIII. on the "Christian Constitution of States." We herewith send you an authentic English Translation which you will read and explain to your people, that all may know the principles inculcated by the Holy Father, as universal teacher, and that having his teaching before our minds, we may form a right conscience in the discharge of our duties to the State and its rulers, as well as to each other in our civil estate.

From time to time social questions arise and agitate the public mind in every country. We must be prepared for any emergency of this kind, so as to act as becomes true Christians and Catholics. Now, we shall find clear and full instructions laid down in this Encyclical letter on the principles which should guide us as Catholics, in discussing such questions. These principles are sometimes ignored, and hence it is more incumbent in us to teach them to our people, as necessity arises, and occasion presents itself. We should warn our flock against all revolutionary principles, which unfortunately are now common in other countries; let us warn them against those Secret Societies, which the enemy of God and man has spread far and wide in these our days, and which were so forcibly condemned by the Holy Father in his Encyclical of last year, and which the Catholic Church has never ceased to condemn. Let us remind our people of their duty to obey the constituted authorities; for there is no power, but from God; and he that resisteth the power, resisteth the ordinance of God; and they that resist, purchase for themselves damnation." Rom. XIII. 29.

You will please read the Encyclical on the first Sunday after receipt of it.  
"And may the God of peace be with you all." Rom. XV.

I am Very Rev. and Rev. Brethren,  
Yours faithfully, A. S.  
E. CARRE, Secretary,  
Bishop of Hamilton.

Episcopal Residence, Hamilton, January 14th, 1886.

### Clerical Conferences and Appointments.

The Rev. Clergy have been officially notified that two theological conferences will be held during the month of February, one in Dundas on the 16th prox., and the other in the northern part of the diocese. His Lordship has been pleased to make the following appointments: Rev. Father Cosgrove to be administrator of St. Patrick's Parish, Hamilton, Rev. Father O'Connell pastor of Galt, Rev. Father Cassin pastor of Mt. Forest and Rev. J. J. Feeney (late assistant of Father Doherty of Arthur) to be pastor of Priceville.

"Highly Recommended," is a production which a tradesman at Vangiarid has invented for the Paris public. It is a "wine for domestic use," which can be used not only for drinking purposes, but for cleaning brass pans and clothing, for making ink, for destroying insects and poisoning rats. The prospectus informs us that this wine is perfectly harmless to those who drink it, and that it "gladdens the heart of man" in a way no other wine does.—Ta Sack.