

A LIGHT AMID DARKNESS.

An address was presented to Mr. Gladstone on the 9th inst. signed by 3,730 dissenting clergymen, expressing sympathy with him in his proposals for reconciling Ireland. It is not long since a similar document was published in the *London Daily News*, taking the form of a protest against the barbarous manner in which the Coercion policy is being carried out. This was signed by 3,900 non-conformist clergymen. It is very probable that many of the names are found on both documents, but it is fair to presume that the lists are not identical, and it must, at the same time, be borne in mind that many other manifestations of similar character have been issued by non-conformist clergymen in various localities, at different times since the issue of Home Rule has been distinctly presented before the people of England. Thus at one time 303 ministers of Shropshire and its neighborhood, at another twenty-two of Maidstone district, and at various other times the clergy of Bristol, Cardiff, etc., signed similar protests, denouncing as barbarous and unchristian the manner in which the law is being administered. It is a moderate estimate to say that four or five thousand Protestant clergymen have thus expressed positively their sentiments on this matter.

The significance of these facts can scarcely be over-estimated. We are quite aware that there will be found a counter-sentiment, also, among many of the Protestant clergy. The Rev. Mr. Magill not long since stated in a Birmingham paper, that the Presbyterian clergy of Scotland are almost unanimously opposed to Home Rule, because, like himself, they are of opinion that it means "Rome Rule." In other words, they are opposed to the granting of justice to Ireland, not because they consider her cause a bad one, not because they believe she has been well treated by her English rulers, but because the majority of the Irish people are Catholics, and therefore fit objects of persecution. If such were the general spirit of the English and Scotch people, there would be little hope indeed that Ireland's cause would be gained by constitutional agitation. The only hope of the country would then lie in revolutionary methods. We do not hesitate to say that in view of the magnitude of the evils which have to be corrected in Ireland, revolutionary methods would be quite justifiable, if there were not reasonable hope of redress through the medium of political agitation. The course which the present Government are taking in making political agitation impossible, is the very means which would furnish justification to the irreconcilables of Ireland, if any such there are.

Under such circumstances it is encouraging to find that in spite of the animosity which the Protestant clergy might be supposed to entertain against the Catholic people of Ireland, there is among them sufficient love for justice and fair play to induce so large a number to speak out plainly in favor of Ireland's claims at this critical period of her history, and of her agitation for redress of wrong. The four or five thousand Protestant clergymen who have bravely raised their voices on the side of right, must represent millions of the Protestant people of England with whom these clergymen are intimately associated daily, and to whose sentiments they give voice. They prove that there is on the part of the masses of the English people a desire to see the people of Ireland governed on the same equitable principles which have made them prosperous and contented. It is the consciousness that this is the case which makes Ireland so patient, even under the present misgovernment; but if Ireland were once more made to believe that there is not sufficient love of fair play among the people of England to consider her sufferings, and to remove the cause, it is clear enough to all that the way will be opened again to those secret combinations and conspiracies which, in the past, have occasioned so much trouble, and have excited so much ill-feeling between the two nationalities.

Coercion makes crimes where there are none. While on the one hand, in nearly all the counties of Ireland, the judges at every court-session, are obliged to compliment the people on the total absence of crime, the whole country is placed under the van of an oppressive Crimes Act, which transforms into crimes the most harmless actions of the people. They are not allowed to meet to consider how the misfortune under which they suffer are to be averted. They are prohibited from reading in the journals what their compatriots are saying and doing for the good of their country. They are not even allowed to exhibit these outward evidences of joy which are natural to all men in the exuberance of their feelings, when the cause for which they are contending meets with an occasional triumph, real or imaginary, or when those who are suffering for the common cause are delivered from the prisons in which they have been incarcerated. It is a gross anomaly that in a country where the records of the

courts prove there is almost no crime, such acts as cheering for Mr. Gladstone, lighting bonfires for Mr. Wm. O'Brien, shooting Mr. Balfour, selling patriotic newspapers, etc., should be the cause why thousands of the people should be batoned and sabred by brutal police and soldiery, and be consigned for months to the jails. Such mal-administration of law is not calculated to increase good feeling between the people so governed and their rulers. But the protests of the 3,730 Protestant clergymen are calculated to do much towards mitigating the asperities which Mr. Balfour's rule has created. They go far to confirm the conviction, daily gaining strength, that the period of rampant tyranny is rapidly drawing to a close.

THE FEAST OF PENTECOST.

The mystery which the Church celebrates on this great feast is described in the Acts of the Apostles, chapter second. The Apostles were assembled in one place, awaiting the promise which Christ had made to them previously to His Ascension into heaven. According to tradition, Mary, His mother, was also with them; just as it is stated in the preceding chapter: "All these (Apostles) were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and with his brethren."

The promise of which they expected the fulfillment was that recorded by St. John: "And I will ask the Father and he shall give you another Paraclete, that he may abide with you forever, the spirit of truth whom the world cannot receive, because it seeth him not, nor knoweth him; but you shall know him, because he shall abide with you and shall be in you. I will not leave you orphans. But the Paraclete, the Holy Ghost whom the Father will send in my name, He will teach you all things and bring all things to your mind whatsoever I shall have said to you." St. John xiv.

These words formed part of our Lord's last discourse to His Apostles before His death; and in their fear of the resentment of the Jews, they needed the graces herein promised to them before they could dare brave the persecution which would inevitably be their portion as soon as they commenced to preach "Christ crucified; unto the Jews indeed a stumbling-block, and unto the Gentiles foolishness, but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God." I Cor. i. 23, 24.

St. Augustine says of the coming of the Holy Ghost: "The Holy Ghost was sent that what our Saviour had begun, the power of the Holy Ghost should make strong; and what the former acquired the latter should preserve, and what the former redeemed, the latter should sanctify." St. John Chrysostom says: "They who receive the Holy Ghost, by the love of things heavenly, despise things earthly." So when the Apostles received the Holy Ghost on Pentecost, they no longer dreaded the pains which the unbelieving Jews and Gentiles could inflict. Christ Jesus had told them beforehand that they were to expect persecution, nay, death itself, when they would preach the Gospel of salvation, but not until they were strengthened by the coming of the Holy Ghost to them had they courage to fulfil the mission which he had imposed upon them: "Go ye into the whole world, and preach the Gospel to every creature."

According to the account given by St. Luke in the Acts of the Apostles, a sound was heard, as of a mighty wind, filling the whole house where the Apostles were assembled, and there appeared to them parted tongues as it were of fire, and it sat upon every one of them, and they began to speak with divers tongues according as the Holy Ghost gave them to speak." There were at this time, in Jerusalem, Jews, devout men out of every nation who heard the Apostles speaking in their own tongues, and they were astonished; but some said mockingly: "These men are full of new wine." Whereupon St. Peter explained the wonderful mysteries which had been accomplished: "The miracles of Jesus, His sufferings and death, His glorious Resurrection and Ascension into heaven, and the necessity of believing in Him. The facts narrated by the chief of the Apostles were notorious in Jerusalem, and their significance had only to be pointed out, and multitudes acknowledged Christ at once. Three thousand souls were added to the Church on that day. The Apostles continued from this time daily to teach in the temple, and they went from house to house among the believers, 'breaking bread,' that is to say, celebrating the great Eucharistic sacrifice of the Mass, and praising God for His mercies to mankind: 'and the Lord increased daily together such as should be saved,' adding daily to the membership of the Church."

Thus began on Pentecost the substantial propagation of the Gospel, and this day is celebrated as the anniversary of the establishment of the Church.

The wonderful spread of the Gospel as soon as the Apostles began to preach is attested not only by modern writers, but

also by the authors, Pagan as well as Christian, who flourished at the time. When St. Paul wrote his Epistle to the Romans, their faith was already "spoken of in the whole world." There were churches already established during his life in the various cities of Greece and the Orient to which his Epistles are addressed, and St. John, in the Apocalypse, addresses churches, regularly organized, and having bishops, in all the chief cities of Asia Minor, and even Tacitus states that the followers of Christ were numerous in Rome. But the early Christian writers, besides the Apostles, put these facts beyond doubt. We behold in all this the efficacy of the graces conferred by the Holy Ghost on the twelve Apostles, as related above.

The word Pentecost is from the Greek, in which language it signifies the fiftieth. It was a feast of the Jews observed on the fiftieth day from the feast of the Pasch, or the great feast, and was with them the second feast in rank. It is prescribed in Lev. xxiii, 15, to be celebrated with special sacrifices, and it was to celebrate this festival that the Jews were assembled in such numbers in Jerusalem, when the Apostles were sanctified by the descent of the Holy Ghost. It is also called in English Whit Sunday, or White Sunday, from the white garments worn by the catechumens who were to be baptized on occasion of this feast. For this purpose water for baptism is still solemnly blessed in the Church on Whit Sunday eve, as on the eve of Easter.

THE POPE'S RESCRIPT.

In reference to the Pope's rescript on the Plan of Campaign, Archbishop Walsh says, in a letter to the *Freeman's Journal*: "The rescript decides a question of morals, not of politics. If doubts and controversies arise concerning its meaning the Irish Bishops of the Vatican will explain it. The Irish people may be assured that neither the national movement nor the National League shall be in the least injuriously affected."

The authenticated text of the rescript has not yet been published, but from all that we can learn its object is to guard the Irish people from following any method in their political campaign, which is not strictly just. We are all aware that there have been occasions when the "war measures" of the Plan of Campaign, and of boycotting, and especially the latter, have been so used as to inflict serious injustice. No one will pretend that they have been in every case prudently employed. We must, therefore, await the publication of the correct text of the rescript before we can tell positively what acts are condemned by the Pope. We have, at all events, the assurance that the Holy Father has no intention to impede the patriotic aims of the Irish people to secure self-government.

We may here remark that the *Woodstock Sentinel-Review* of Friday, the 11th inst., contains a very sensible and fair commentary upon the rescript. The *Sentinel-Review*, under the management of the Messrs. Patullo, is always fair and just toward Catholics and the Irish people. In the present article there is just one point on which we would correct our respected contemporary. Irish Catholics will not treat the Holy Father's advice with indifference. We are confident that when the correct text of the rescript will be known, it will be found to be no interference with necessary measures of political agitation for Irish right; but as far as it will be a direction as to the morality of the course to be taken during such agitation, the Irish people will treat it with the respect which is due to the Supreme Pastor of the Church. The following is the article of the *Sentinel-Review*:

"Parrell, the eminent leader of the Irish party, has emerged from the seclusion in which he has been concealed for some time—as is periodically the case with him—and has spoken. His appearance at this stage, when the publication of the Papal rescript condemning the Plan of Campaign created a new phase of the Irish problem, is timely. People have been waiting anxiously for an authoritative statement of the attitude to be assumed by the Irish party towards the Papal mandate. The fidelity of Irishmen to the Holy See and their respect for its decrees are proverbial. That the Vatican has always wielded a mighty influence in Irish affairs, political and religious, is also one of the facts of Irish history. To what extent, then, this last example of Papal interference might influence the people of Ireland to abandon a source of power which they had found useful and the exercise of which they, or some of them, believed justifiable by circumstance—to what extent the Irish Catholics would yield to the authority of Rome on a question of Irish politics, was a debatable point, the issue of which was eagerly watched. Those, however, who expected from Parrell an official statement of party tactics will probably be disappointed by his speech at the Eighty Club banquet. He is too sagacious a politician and too cautious a leader to commit himself or the party of which he is the leader by any ill advised and untimely avowal of a decided policy on a complicated question. But while disclaiming any intention or willingness to speak for his Catholic followers, he intimated that as a general principle they (his followers) would not allow any extraneous influence—even should it emanate from Rome—to divert them from their well-defined political pathway. And Parrell may be—in some extent, at least—correct in his diagnosis of the case. As he pointed out many attempts to influence the course of Irish events from the

Holy See have signally failed. And the natural inference is that this last attempt will not be any more successful than many of its predecessors. But it should be remembered that the failures referred to have not been more the result of a firm opposition on the part of the Irish than of an unwillingness on the part of the Vatican to press the enforcement of a decree that was received with disfavor. And so it may be—and likely will be—with the rescript condemning the Plan of Campaign. So long as there is no determined attempt to enforce it as an *ex cathedra* pronouncement, the Irish Catholics will likely regard it as a piece of well intended advice and treat it as advice is usually treated—with indifference. If, however, it were made a question of faith and morals, and there is nothing to prevent the Pope from so interpreting it, the result might be far different."

SLAVERY ABOLISHED IN BRAZIL.

The Chamber of Deputies of the Empire of Brazil have passed an Act for the final abolition of slavery in the Empire. Dom Pedro is absent from home, but it is known that this course is in accordance with his liberal policy. Brazil is the last place in America in which slavery has existed, and for many years there has been a constant movement towards total emancipation by gradual and peaceful methods. The dignitaries of the Church have been very earnest in promotion of this movement. The Archbishop of Bahia, and the Bishops of Olinde, Goyaz and San Paulo declared very strongly for it, the Bishop of Goyaz, especially, having written to all his clergy a letter asking them to take part in bringing it about, that the Jubilee of the Pope should be celebrated by the total emancipation of all slaves where their influence or control could bring about this result. Three Provinces abolished slavery in 1887, Ceara, Alto, Amazonas, and Rio Grande do Sul, and in some other provinces the number of slaves had already been greatly reduced before the present law was enacted. The benign influence of religion is seen in the peaceful manner in which this social revolution has been brought about, which is in remarkable contrast with the emancipation proclamation by which slavery was abolished as a war measure in the slave States of the neighboring Republic. In the United States the estrangement between North and South, arising from the hardships of the war, and the emancipation of the slaves is happily passing away, but the violence of the antipathy aroused may be recognized in the division which still exists between the Northern and Southern Methodist and Presbyterian Churches, which are still kept asunder by the refusal of the Southern to admit the colored population to membership in their Churches, with the rights of white members of those denominations.

Brazil is also prospering under other aspects. Large numbers of immigrants are settling in the country from many parts of Europe, Germany, Switzerland, England, Ireland, Scotland and Italy. Thirty thousand Europeans settled in the Province of San Paulo alone during the year 1887, and important commercial intercourse has been established with many countries. Measures have lately been taken to increase largely the trade with Bolivia and the Argentine Republic.

EDITORIAL NOTES.

To the good priests and people of the Archdiocese of Toronto do we offer our most sincere condolence. They have lost a great hearted and lovable chief pastor.

At St. Peter's Cathedral, in this city, on Sunday last, Rev. M. J. Tieran, Chancellor of the diocese, referred in most touching terms to the death of Archbishop Lynch. At the conclusion of the rev. gentleman's remarks he asked the congregation to join him in a fervent prayer to Almighty God to have mercy on the soul of the deceased prelate.

SOLEMN Requiem Mass for the repose of the soul of the lamented Archbishop Lynch was celebrated in the Cathedral, Peterboro, on the 14th. His Lordship Bishop Dowling was celebrant of the mass, Father McEvay acting as deacon and Father Rudkins sub-deacon. The Bishop preached a touching panegyric on the life and labors of the departed prelate.

The obsequies of the late Archbishop Lynch were celebrated on Wednesday, 16th inst., in St. Michael's Cathedral, a great concourse of prelates, priests and laity assisting at the service. Details will be given in our next issue. His Grace was buried, as he himself directed, north of the Cathedral, so that there might be easy access to his grave, that the people may be frequently reminded of his desire that they may pray for him.

The poor, the lowly, the afflicted. The care of these was ever a special trait in the character of the dead archbishop. Many a fervent prayer will from him ascend to the throne of the Most High to have mercy on his soul. He is now no more, but surely we may say that his great charities to Christ's suffering little

ones in this world will be the means of making for him a happy home in the mansions of Him whom he served so faithfully here below.

FATHER LEMMENS, a native of Holland, has been appointed Bishop of Vancouver.

OVER 4,000 monks and nuns have returned to their convents in Prussia, owing to the relaxation of the rigorous laws against religious orders.

The *North West Review*, of Winnipeg, reached us this week in an enlarged and otherwise improved form. We tender our congratulations, and very best wishes, and trust its future will be a prosperous one.

THE Rev. Father Walsh, President of Notre Dame University, and the Rt. Rev. Mgr. Bernard O'Reilly, represented America at the International Catholic Congress which opened at Paris on the 8th ult. The deliberations were attended with great success.

COL. INGERSOLL, the noted blasphemer against God, was selected by the New York Legislature to deliver a eulogy on Roscoe Conkling before both houses of the assembly. The lecture was delivered on 9th inst. It is strange that that Legislature would select for the purpose this blasphemer of a man that is sacred.

THE Rev. A. A. Miner asserted that for some evil purpose, there were cells under the new Cathedral at Boston, but when politely invited to examine into the matter he declined. He now says that "the right of franchise should never be given to a Romanist, for he denies that a free mind in a free atmosphere has the right to study divine revelation." Dr. Miner is a Universalist.

WHEN the late Rev. William Adams, D.D., was at the Pan-Presbyterian Council, (the heathen substitute for the Ecumenical Council,) in Edinburgh, he got off a sharp rebuke on the British Presbyterians on account of their divisions. "Brethren," he said, "you are R. P.'s and I. P.'s and U. P.'s. Why don't you call yourselves split peas, and be done with it?"

The first official act of Bishop Ryan, after his investiture with full episcopal power, was to advance to the right opposite the gospel side of the altar and there, stretching forth his hands, one finger of which bore the amethyst ring, symbolic of his high office, blessed his mother, who had knelt devoutly along from the commencement of the pontifical mass, the end of which had witnessed his elevation to the life office to ward which so many gifted men laudably strive.

It is stated that the Duchess of Brlen placed in the hands of the late Emperor an ivory crucifix while he lay upon his bed of death, and that the crucifix was afterwards stolen. It does not appear that the German Protestants hate the crucifix with the same intensity as do the Protestants of Quebec and Ontario, who denounced it not long ago, as well as the proposed statue of the Blessed Virgin, as an emblem of idolatry. It would seem that the German Protestants have some reverence for the Saviour of mankind, since they pay respect to His sacred image on the cross. It has been supposed that Luther's German Protestantism had almost deteriorated into total unbelief, but the Canadian article must be of much inferior quality. It would be interesting to learn which of the varieties is the genuine primitive Christianity.

SALISBURY'S American agent, Professor Goldwin Smith, is being roughly handled by the American press for his exhibition of narrowness at the late St. George's club dinner in New York. The *Rochester Post Express* says "It is the plain purpose of Goldwin Smith to excite animosity against the Irish-born citizens of this country; but the accusation which he makes against Chauncey M. Depew casts an imputation on American manhood meaner than any that he has cast upon Irish character. He has said twice, and a third time to the world that Americans are so cowardly, so unprincipled, so ambitious of office that the best men among them, such as Chauncey M. Depew, will baffle their real sentiments in order to curry favor with Irish-born voters. Could any accusation be viler or more senseless? Americans themselves are largely at fault for this state of things. Many of the distinguished citizens of that country frequently lionize perambulating literary cranks of the Smith stamp, who have become a veritable nuisance in their own country."

THE New York Times' cable correspondent states that a celebrated event in the modern history of the Catholic Church is called to mind by the appearance in Madrid of Father Mortara, a delicate-looking man thirty-seven years of age, who has created a furore by his thoughtful, worn face, eloquent preaching, and marvellous knowledge of languages. He speaks and writes thoroughly twenty-two

tongues. Madrid has gone wild over him and his sermons have so moved the Queen, princesses, and ladies of the court that more funds than he can well dispose of have been subscribed for a convent chapel which he is building at Onate, in the Basque highlands. This young priest is the same Edgar Mortara, a Jewish child, born in the States of the Church, whose education and alleged forcible abduction from his parents caused such a sensation thirty years ago. The French government attempted to obtain the custody of the child. The Archbishop of Canterbury and a host of English clergy and laity signed a protest against his removal from his parents, and Sir Moses Montefiore went specially to Rome on his behalf, but all to no avail. His reappearance now as an eloquent man and a profound theologian attracts great attention.

OBITUARY.

Capt. B. Cremer, St. John, N. B. It is with great regret we announce the death of Capt. Bartholomew Cremer, at St. John, N. B., May 5th. An active and capable ship-master, Capt. Cremer for many years past commanded his own ship, *Don Enrique*. His vessel was principally engaged in long voyages, and at the great ports in the old and new world, as well as at home, he was well known and highly respected.

His funeral took place on Monday, the 7th, from his residence to the cathedral, where a solemn requiem mass was celebrated for the repose of his soul. After mass the cortege proceeded on its way to the final resting place in the new Catholic cemetery. Hon. R. J. Ritchie, Messrs. Patrick Gleeson, James Reynolds, Donald Carmichael, James J. Lawlor and David Lynch were the pall-bearers. We extend the surviving relatives our heartfelt sympathy in their great loss.

Mr. J. Sullivan, Dunnville. It is with great regret that we record the death of one of Dunnville's oldest and most respected citizens, Mr. Jeremiah Sullivan, who quietly passed away at an early hour on Wednesday morning, the 2nd inst., after an illness of only a few days, although he had been feeble and in poor health for some years past. He was in his eighty-sixth year, and was born in the County of Cork, Ireland, whence he emigrated in the year 1849, coming immediately to Dunnville, where he had ever since lived, and where he had gained the respect of all classes of the community for his sterling and upright character; his word was his bond, which he was never known to break in the smallest matter. He was known as a thoroughly conscientious member of the Roman Catholic Church, always ready to give an account of the faith that was in him, but also respecting the opinions of those who differed from him. In his death, which, like his life, was very edifying, he was fortified by all the rites of his Church, and firmly professed his belief in her Divine powers. His house was for many years the home of the clergy and religious who attended that parish in its early days, and as was justly said, in speaking of his death, "the records of the parish show no good work, charitable or otherwise, with which his name was not prominently connected." His funeral took place Friday morning, the 4th inst., at St. Michael's church, where Requiem High Mass was celebrated by Rev. Father Cronin, Miss Minnie Green, of Caledonia, presiding at the organ, thence to the Catholic cemetery, and was attended by citizens of all denominations. He was fifty-three years married and leaves, besides his widow, six sons and three daughters, twenty-seven grandchildren and one great-grandchild to survive him. May he rest in peace.—*Dunnville Gazette*.

Special to THE CATHOLIC RECORD.

FROM DUNNVILLE.

On Rogation days a little mission was held in this parish to give everyone an opportunity, before the Paschal time expired, to comply with the precept of the Church by performing their Easter duty. The following clergy visited: Very Rev. Dean Harris, St. Catharines; Very Rev. Chancellor Keogh, Dundas; Father Kilcullen, P. P., Fort Colborne, and Father Trayling, P. P., Fort Erie. On Monday evening Father Kilcullen preached an excellent sermon on the "Importance of Salvation," and Father Trayling on Tuesday morning on "Prayer." On Tuesday evening Dean Harris delivered a lecture on "The Priesthood of the Catholic Church," to which an admission fee was charged. Without saying a word that would offend the most fastidious, Dean Harris delivered a most instructive, eloquent and able lecture, in which he showed the divine origin and sublime dignity of the Priesthood. At the conclusion Father Cronin expressed his thanks and gratitude. The choir was ably assisted by Miss Minnie Green, Caledonia, and Father Trayling, both of whom sang solo.

The oil painting of the Crucifixion arrived from Rome and is now in the place designed for it in the altar. It gives a very finished, religious and chaste appearance to the sanctuary.

A DESERVING OBJECT.

We would once more direct the attention of our readers to the grand bazaar announced to take place in the town of Goderich on the 20th and 21st of June next, the profits derived from which will be in aid of St. Peter's Catholic Church. There is indeed in this instance pressing need of assistance from the charitably disposed, and we hope our readers will readily respond to the appeal made by the beloved and highly esteemed pastor, Rev. B. J. Watters. Remittance may be made direct to him. The prize list is a most valuable one and this fact alone should cause a rapid sale of tickets.

A dark preacher from Bath recently admonished a General audience against the sin of bribery at election, as follows:—"Din' ting of gittin \$100 for a vote is all wrong. Ten dollars is as much as it is worth."—*Phoenix Democrat*.