

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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EDITORIAL NOTES.

The postal authorities, we understand, have refused to allow the New York Sunday Mercury to go through the mails. It should have been done long ago. When we consider that the newspaper of this century is a most potent factor in the education of the masses, we cannot but wonder at the remissness of the authorities. When we reflect, also, that into homes where never a book is seen, the newspaper wends its way, we must feel grateful that the Sunday Mercury, which trades on the lowest instincts of man, has at last been consigned to its congenial rottenness and oblivion.

"JOHN BOYLE O'REILLY dead." Such was the message that, on August 10th, flashed over the wires, bearing desolation to many a heart and casting o'er all who can appreciate a manly, Christian soul the funeral pall of sadness. But a week ago Boston's loved son was in all the bloom of a healthy manhood—to day the grave embraces his earthly remains and his soul receives the reward of those who at death's dread hour may chant the triumphal words of St. Paul, "I have fought the good fight." For years he trod the highway of honor and integrity. He scorned the base and ignoble, and strove only for the pure and the good. Those who were privileged to behold his inner life know full well what a wealth of geniality and generosity and goodness was wrested from the human treasury. The world, before which he has ever stood as one of the ablest exponents of Catholic thought, realizes that a giant has stepped from its ranks. Irishmen all over the world will deplore the loss of him who championed on every occasion the sacred cause of Erin. We, his admirers and brethren in faith, can but murmur a prayer. John Boyle has gone, but his works, like a magic lyre, will forever thrill with unforgotten music.

Mighty our Church's will
To shield her parting souls from ill,
Jealous of Death she guards them still,
Miserere Domine.

The dearest friends will turn away,
And leave the clay to keep the day,
Ever and ever she will stay,
Miserere Domine.

Well may she grieve who laid him there,
Where shall they find his equal—where?
Nought can avail him now than prayer,
Miserere Domine.

"The Irish people rank first on the roll of superstitious nations." So says a writer in a widely circulated magazine, and to prove his assertion he appeals to the Bible, to the fables and to other popular traditions. Superstition may be a blot on the fair escutcheon of Erin. We do not deny it. A belief in things preternatural emanates as naturally from the warm Celtic faith as perfume from a rose. Aye, we glory in it, for it indicates that the Irish intellect is not "cribbed and caged" and confined" by the materialism which sees naught outside this perishable world. The belief in fables and airy sprites, which dwell in every moss-covered ruin of the "old land," is but the mystic covering of that dogma, so rooted in the Irish people and so natural to the human race, that, above the changing, the wearying, the longing of the earth, there is One immutable, all rest and all satisfaction. There is something in our nature which attracts us towards the supernatural. Oft do we remember how, in the days of boyhood, our cheeks would pale at the recital of a marvellous story, and how, as the wind moaned through the trees, we fancied to hear the shrieks of revelling spirits. And in manhood, our minds will advert to these old tales, and, as we tell them around the winter's fire, our listeners' bated breath plainly shows what interest they, as we formerly, take in their narration. Why is it so? Why does the human mind, even when matured by age and education, love to depict itself in realms where supernatural beings are kings and subjects? The answer is simple: we love the supernatural. The history of nations verifies this, for, look where we may, we will ever hear the records of a people telling us of the prodigies performed by its deities. The annals of the Greeks and Romans are replete with such. Consult the runic records of the fair-haired Scandinavians, and they will tell us how the mighty Thor smote the enemies of his servants with his hammer of iron and of the doings of the gods who ampeople Valhalla. The Indian, even, loves to tell the traveller of the workings of the Manitou. In short, go where we may, we will find a belief in the supernatural—in the "credo" of all nations. Surely if human nature were adverse to such a doctrine it would have been repudiated by some fraction of mankind. To find, therefore, a cry in its belief caught up, century after century, eloquently refutes

the Materialist and those who contend that the Hibernian adherence to popular fictions is but the offshoot of superstition.

We extend our hearty congratulations to the good pastor of Smith's Falls, Rev. Father Stanton, on the attainment of his silver jubilee in the priesthood, which was celebrated a few days ago. Surrounded on the occasion by the distinguished Archbishop of Kingston, his brother priests and the entire congregation, offering words of cheer and friendliness, accompanied by tangible proofs of the estimation in which he was held, Father Stanton has indeed good reason to be proud of the noble record he has made in the Church annals of the archdiocese. Long may he live to continue the blessed work—long may he be spared to minister to the spiritual wants of a devoted and faithful people, who love him and revere him as a good and faithful and ever-watchful shepherd should be loved and revered.

SEVERAL extremely Evangelical Anglican clergymen have published a joint letter to the press protesting against the teaching contained in a manual which is used by the Church Extension Association, under whose auspices the Kilburn Sisterhood has been established in the diocese of Norwich, England. At first the Association received support from the prominent clergy, but the Evangelicals discovered that the members of the Association were Ritually inclined, whereupon a hue and cry was raised to crush it. There is no likelihood, however, that the Ritualists will be so easily wipped out. The doctrine to which the Evangelicals object chiefly is that the minister (or priest, as the Book of Common Prayer styles him), has power from God to forgive sin. They need not be so dreadfully excited on this score, for the Prayer Book expressly commands the priest to exercise this power under certain stated circumstances whenever he visits the sick. (See Visitation of the sick in the Book of Common Prayer.) It is an illustration of the kind of unity which exists in the Church of England when we behold the animosity with which the two parties regard each other with reference to this doctrinal point. The Kilburn Sisterhood, being under the aegis of the Church Extension Association, fall in for a share of the odium which is cast upon the latter, so Archbishop Nevill, Canon Hinds Howell, and Canon Feilden say in their joint communication to the press:

"We find, on enquiry, that doctrinal views are taught which do not seem to us to agree with the teaching of the Church of England, and, therefore, while heartily admiring the zeal and self-devotion of the Sisters, we are reluctantly compelled to declare our inability to give our sanction to the published opinions of the Church Extension Association."

The following is one of the passages in the Manual which has excited the ire of these dignitaries:

"When I confess with contrite heart
My sins unto the priest,
I do believe from his absolution
That moment I'm released."

The following item from the Manchester Courier may be regarded as very doubtful as far as it relates to the intention of the Pope to leave Rome. Similar statements have been frequently made by newspaper correspondents anxious to furnish sensational news; but the Pope will not leave his See unless compelled by his uneasy position in it. At all events it is extremely unlikely that notice of any such intention of the Holy Father should be first communicated to the newspaper correspondents. The Guardian says:

"In consequence of the fierce persecution of the Church, which is the policy of Cretini, the Pope will soon issue a manifesto to the Roman Catholics throughout the world, giving his intention of leaving Rome, together with his court and all his adherents. From a practical point of view this means ruin to Rome, for with the Pontiff will go the Cardinals, the prelates and a vast number of persons who annually come to Rome as pilgrims. In fact commercial ruin stares shopkeepers in the face. Still it is impossible for any earnest Christian even now to live in Rome, which is fast becoming the headquarters of atheism and free thought. The shop windows are full of shocking caricatures of the Deity, license is allowed for blasphemy and its indecency has never been surpassed in history, not even in France during the year 1793."

It is stated that the Pope's Encyclical on the social question which will soon be issued, will add new lustre to the already glorious name of Leo XIII. In the Holy Father will express his sorrow on account of the constantly increasing disproportion between the immense wealth of the few, and the deplorable poverty of the many; and also at the abuse of capital at the expense of the impoverished working classes.

AFTER much threatening and bluster on the part of those Wisconsin politicians who attempted to sustain the Bennett law for the inspection of private schools, and their subjection to a hostile school committee, they have now completely succumbed. The special movement against the law was made by the Lutherans, who were mostly Republicans. The Catholics, who were affected by it also, were already Democrats. The Lutherans were told that the Catholics were making tools of them, but they were not to be diverted from their course, and their union with the Catholics for the repeal of the obnoxious law has given the death-blow to it, and it will almost certainly be repealed at the next session of the Legislature, for it now has scarcely a voice raised in its favor. In all the Catholic schools English is well taught, so that it is not the clauses which require the teaching of English to which the Catholics mainly object, but to the power given to school commissioners to close private schools. The Lutherans, however, are aggrieved by both clauses. It is refreshing to contrast the zeal of the Wisconsin Lutherans for separate schools, with the ardor of the Ontario pseudo-Equal Rights to abolish them.

THE San Jose, California, News, in a recent issue, gives publicity to a curious incident which throws some light on the despotic plan on which the Salvation Army is managed for the benefit of the high officials who own all the real estate of the organization. A girl of that city named Carrie Hall left her home about three years ago at the age of sixteen to join the army. She was, soon after, sent to Oakland as a "lieutenant," and afterwards to Tomona, where one Fred. Koenig, not yet a member of the Army, proposed marriage to her. She did not wish to marry Koenig, but afterwards corresponded with a "captain" whom she met in San Francisco. She told a reporter of the News that the correspondence suddenly ceased, so that each party thought that the other had "thrown out." It was afterwards discovered that Brigadier General Fielding had intercepted the letters, as he had decided to break off the marriage. "You see," said the young woman to the reporter, "Brigadier General thought that a captain was too high for me—and everything of that kind is in his hands." The Army owed Koenig \$200 or \$300, and the higher officers thought by getting him to join them, and forcing her to marry him they would have the debt cancelled, and more besides, as those who join must sell all they have and give it to the Army. Then they coaxed the girl to marry Koenig, which at last she did, as it afterwards turned out, to her great unhappiness.

A REMARKABLE event occurred in Vienna last month, being the investiture of the Prince Archbishop of the city by a Protestant. The investiture took place with the usual magnificent ceremonies, all the clergy of the Archdiocese being present, together with delegates from other dioceses and an immense concourse of spectators. The keys of the cathedral were handed to the Prince Archbishop in presence of the Papal Nuncio, Monsignor Galimberti, who administered the prescribed oath for such occasions. At noon, Count Kellmensegg, Governor of Lower Austria, arrived in a State coach, attended by Hussars, and in his capacity as representative of the Emperor invested the new Archbishop. The Count is a Protestant, and this is the first time when a prelate of Vienna received investiture at the hands of a non-Catholic.

THE Ulster Orangemen are threatening dire vengeance on the Catholic people of Ireland if a Romish Home Government be established. They claim to have within their reach seventy thousand rifles with which to march upon the Parliament at Dublin should such an event come round. Meantime, even in Belfast, they seem to be losing what power they had in the past. The City Council have passed an ordinance condemning to fine and imprisonment any one who utters on the street in future such cries as "to hell with the Pope" or other expressions which are calculated to create religious disturbance. The braggarts of the Province appear to forget that they will have plenty to do to dominate even Ulster, without marching to Dublin. The Catholics of Ulster almost equal the Protestants in number; and in Parliament Ulster has a majority in favor of Home Rule.

A cable despatch from Rome says that on the 12th inst. the monastery near Narti was attacked by bandits. The monks made a brave resistance and three of them were killed. The bandits carried off many valuables.

SUDDEN DEATH OF A GOOD CITIZEN.

A most heartrending scene occurred in St. Thomas on Wednesday evening, August 13th, by which one of the most upright men of that city—one of her very best Catholic citizens—John Doyle, was suddenly cut down in the prime of life. From the St. Thomas Times we take the following account of the awful occurrence:

"Mr. Doyle had gone to the station on business, and while there the London train came in. The cars were being run off the north track to the London switch, north of that track, by the yard engine. Mr. Doyle jumped on the foot board of the Road street crossing, which he jumped off and stood on the track, supposing that the engine was going no further. It appears, however, that the engine had only stopped to allow the baggage car at the east end of the train to be uncoupled, when it immediately started again, and struck Mr. Doyle and knocked him down, the wheels passing over his right arm and left hand, dragging him some distance along the track. He was carried to Wilcox House, where it was found that the right arm had been almost severed at the elbow, two of the fingers of the left hand cut off, his head bruised, and to have received other injuries. Dr. W. E. Smith was sent for, and subsequently Drs. D. McLarty and Fallon, and it was found necessary to amputate the right arm above the elbow, the last two fingers of the left hand, and portions of some of the other fingers, the first named performing the operation, assisted by the others. It was thought at first he would survive, but after the operation he sank till shortly after 1 o'clock, when he died, it is supposed, from internal injuries. Mrs. Doyle has been in London for some time waiting on her mother, Mrs. M. Gould, who is seriously ill. Her father, Mr. Martin Gould, merchant tailor, whose place of business is near the Grigg House, Richmond street, London, spent yesterday at Fort Stanley, and was spending the night with Mr. Doyle, being at his residence when the accident occurred. After the accident, Conductor Martin and Mr. Rexford, bartender at the Queen's Hotel, engaged a rig and drove over to London to break the news to Mrs. Doyle, and bring her over. It was not then thought there was any immediate danger of death, if death came at all, it would be from the injuries. Many kind friends were with him, doing all possible to comfort and quiet him and alleviate his sufferings. He was fully conscious of what was going on and talked to those around him. About 1 o'clock he sent hurriedly for Mr. P. Meenan, who had just left the room. He once came in, when the sufferer said: 'Pat, tell my wife I have \$2,000 insurance in the C. M. B. A. and \$2,000 in the Canada Life, and bid her good-bye for me.' He then said to those around him: 'Good bye, gentlemen. I am going. Good bye, Pat. Take good care of yourself. Good bye,' and breathed his last. He was forty-five years of age, and was a charter member of the C. M. B. A. in this city, in which he carried \$2,000 in insurance. He was also insured for \$2,000 in the Canada Life Insurance Company. Besides his wife, he leaves two children, a boy and a girl, both young in years."

Fortunately time was allowed Mr. Doyle to make his confession and receive the sacraments of Holy Church before he breathed his last sigh of farewell to the friends who stood around his bedside. As already stated, Mr. Doyle was an upright citizen and an exemplary Catholic. He was a man of thorough business ability, strictly honest and conscientious in all his dealings. As a church member, he was a devoted and zealous worker, and was never absent from Mass or at Lenten or May devotions, his pen was never vacant. But two weeks ago, in company with the most devout sons of St. Vincent de Paul, he received Holy Communion, as it was his custom always to edify by taking part, generally the part assigned him, in every church ceremony. Mr. Doyle, as may be expected, took an active and zealous interest in the Catholic education of his children, and was a member of the Catholic Separate School Board. In this capacity, as in the collection of church rates, and in the charitable work of St. Vincent de Paul Society, his absence will be long felt and deplored. On Saturday the funeral procession advanced from the late residence of Mr. Doyle to the church of the Holy Angela, where High Mass de Requiem was celebrated by Rev. Father Flannery, assisted by Rev. Father James Walsh, of Toronto. After an appropriate and feeling sermon by the parish priest, the remains were conveyed by rail to London for interment. A long array of C. M. B. A. men preceded the funeral cortege both to and from the church at St. Thomas. In London the officers and several members of the C. M. B. A. met the funeral at the M. C. R. Station and accompanied it to the place of interment in St. Peter's cemetery. The last prayers and final requiem were pronounced at the grave by the Rev. Father Flannery.

Our most heartfelt sympathies are extended to the afflicted widow in her sad hour of trial, as also to her parents, Mr. and Mrs. Gould, of this city, for the great calamity that has fallen upon the whole family. Mr. and Mrs. Doyle, of Centralia, parents of the deceased, were also present at the funeral. To them, also, do we offer our sincere sympathy.

There are about 30,000,000 of Christians in Russia who do not belong to the Russian Church, namely 1,500,000 Armenians, 64 millions of Lutherans, 94 millions of Catholics. There are 10 million Mahomedans and many Buddhists. The last named are numerous through Siberia.

JOHN BOYLE O'REILLY.

BRIEF SKETCH OF THE DEAD POET-EDITOR.

The appended appreciative notice of the late John Boyle O'Reilly appeared in our esteemed contemporary, the Buffalo Sunday Truth, April 6th of the present year. Few men are able to boast of a more romantic career than Mr. John Boyle O'Reilly, the poet-editor of the Boston Pilot. He was born in Ireland forty six years ago, and has from early youth been a warm friend of as well as a bold fighter for liberty. His restless disposition caused him to leave home early. He went to England, where he became a printer and reporter on papers in the manufacturing districts, and there he acquired that sympathy for the workman which characterizes him. When nineteen years of age he enlisted in the British army, drilling and plotting for three years, not, however, for England's cause, but for that of his native Ireland. At last he was suspected, tried and condemned to life-long imprisonment. The sentence was afterwards cut down to twenty years. England's prisons being full at that time, he was transported to Australia, the land, as Mr. O'Reilly puts it poetically: "Blessed by God and delighted by man." Here he planned escape and was caught on several attempts. Finally he succeeded in getting to sea in an open boat and after days of privation was picked up by an American whaler and devoted himself heartily to whaling for a period of six months. He had made that the captain, in order to further his plans, transferred him to a ship bound for Liverpool, giving him papers of a shipwrecked sailor and 21 guinea pocket money. Finding the political atmosphere of Liverpool unbecoming his constitution, he came to America, and drifted to Boston, a perfect stranger in the New England States. His papers were eagerly purchased by the magazines, soon bringing him friends and making him famous. At that time he was but twenty years of age. Then he secured a position on the Pilot. As president of the Papyrus and Press clubs of Boston, he had become the nucleus of a galaxy of brilliant young writers of the time. His favorite resort is his house in Charleston, which is being made a model of comfort by his accomplished and charming wife. Mr. O'Reilly's manliness was supreme, he being physically, mentally and morally a man loving his fellow men very dearly in which he was not excelled. He has by some been called "a man with the heart of a woman, the soul of a poet and the brain and strong right arm of an Irishman." Besides his work on newspapers, he published several volumes of poems, and a novel entitled "Moondyne," which is a strange dramatic piece of work. His books of poems go under the titles: "Statues in the Block," "Songs from the Southern Sea" and "In Bohemia."

OBITUARY.

Mr. Thos. O'Brien, Pilkington.

Mr. Thomas O'Brien, a well known and highly respected farmer of Pilkington, died at his residence Eora Road, on 25th July, in the eighty-first year of his age. The deceased was born in 1810 in the parish of Keel, county Kerry, Ireland, on the farm called Ardcananagh, which his ancestors held for many years and to which he succeeded after the death of his father, Michael O'Brien. In 1844 he came with his family to Canada, and purchased an improved farm, on which he lived till the time of his death. Mr. O'Brien was a man remarkable for his hospitality, and during his many years in Canada the poor never went unaided from his door. He occupied several positions of trust in the township, the duties of which he discharged satisfactorily. Being a man of robust constitution, he enjoyed exceptionally good health, until a year since; four weeks before his death he was compelled to take to his bed, with a complication of ailments, accompanied by great suffering, which he bore with truly Christian resignation. The large funeral cortege of over one hundred vehicles, which accompanied his remains to the church of Our Lady and thence to the Catholic cemetery, attested the high regard in which he was held as well as the sympathy extended to his family, to whom grief has been no stranger, they having lost a loving mother upwards of two years ago and a fond sister, in the religion Sister Mary Claver, on the 20th January last. He leaves a large family of seven daughters and two sons to mourn his demise, one of whom, Thomas, resides on the old homestead, and the elder, James, a farmer in Michigan, who came here to pay the last mark of filial respect to his father. Rev. Father Plante performed the funeral services. The pall bearers were: Messrs. Maurice O'Connor, Mount Ste. Patrick; John Murphy, Mount Tara; Dennis Keisher, Wm. Carroll, ex Ald. M. J. Doran and Ald. C. Kleopfer.

OFFICERS F. M. T. A. ALMONTÉ.

At the last regular meeting of the Father Mathew Temperance Association of Almonté, the following officers were elected for the ensuing six months: Spiritual Adv. Very Rev. Canon Foley; President, John J. O'Neil; First Vice-Pres., Richard McGregor; Second Vice-Pres., Robert Johnston; Treasurer, Patrick Daly; Secretary, Ed. J. McGarry; Assistant Secretary, Ed. J. Daly; Committee of Management, Benjamin Bolton, John O'Reilly, John Curtin, John O'Meara, Edward J. Smith, Edward Letang, H. M. O'Reilly, James Oakley and Patrick Oakley.

THE DEAD CARDINAL.

The Mitchell Recorder, a Protestant paper, thus makes reference to the life and death of Cardinal Newman:

Cardinal Newman, one of the foremost intellects and one of the greatest divines of the present century, died at Birmingham, England, on Monday, after a very brief illness. Cardinal Newman's earlier years were associated with the Church of England, but early in his forties he drifted away from that Church and a few years later became an adherent of the Church of Rome. He rose rapidly in the latter Church step by step until he became its most powerful champion by tongue and pen for many generations. His disaffection from the Church of England and his powerful defence of the latter after and since he became a convert, has been one of the most exhaustive and acrid that ancient institution by the Protestant Church. One of the most popular hymns of praise sung by Christians all over the world was written by him, the first stanza of which runs:

Lead, kindly light, amid the encircling gloom,
Lead thy me on,
Lead thou me on.
Keep thou my feet; I do not ask to see
The distant scene; one step enough for me.

It does seem the strangest thing the human conception has to grapple with that a soul could breathe out in such fulness, its yearnings for light "amid the encircling gloom," and should in response be led into the Church of Rome, if the latter is so full of error and abuses as we are advised to believe. Nobody dare question Cardinal Newman's "eminent ability." Nobody doubts the genuineness of his faith, or the sincerity of his piety! And yet the whole ecclesiastical system which he adheres to and defends, is declared to be a system of monstrous error and abuse. Ratiocinations of this kind have been awakened by the recent Equal Rights movement and crusade, and now Cardinal Newman's death comes to emphasize these reflections. If a genuine Roman Catholic cannot be a true and loyal subject of the British Crown and cannot be actuated by the principles of righteousness and truth in public affairs, where are we to place the deceased Cardinal? What does his life and death prove?

AN E. B. A. BRANCH ORGANIZED AT INGERSOLL.

On the 17th inst. three delegates of the Grand Council of the Episcopal Benevolent Association attended in the C. M. B. A. hall of Ingersoll for the purpose of organizing a branch of the E. B. A. A large number of Catholic gentlemen attended for the purpose of receiving information as to details in the working of the society and of forming a branch. The Rev. G. R. Northgraves was called on to preside, and Mr. Joseph Keating was appointed secretary of the meeting. After some words of encouragement from the chairman, Mr. James Jamieson of Hamilton, one of the Grand Organizers, was requested to explain the principal features of the Association, which he did in a lucid address. He was followed by Mr. Patrick Gleeson of London, who made a short address, as he stated that Mr. Jamieson's explanations were so complete that it was unnecessary for him to enter further into details. The other delegate was Mr. Jeremiah McDonald, Grand Marshal, of London. After these introductory addresses, other particulars were asked for by those present, and full explanations were given by the delegates. A motion was then made by Mr. John Frezell, seconded by Mr. D. S. Henderson that steps be taken to organize a Branch at once. The motion was carried, and Mr. Gleeson as Grand Deputy proceeded to inaugurate the new Branch.

Twenty-seven members were enrolled, all being highly respectable Catholics of Ingersoll and its vicinity. Rev. J. P. Molphy and Rev. G. R. Northgraves were elected honorary members. There is every prospect that the new branch will be a prosperous one.

The following is the list of officers of the new Branch, which takes the name of Sacred Heart Branch, No. 25:

President, A. W. Murdoch;
Vice-President, Peter Gorry;
Recording Secretary, David H. Henderson;
Financial Secretary, J. T. Keating;
Treasurer, James O'Callaghan;
Stewards, Dennis Howe, F. J. Keating;
Marshals, Michael McErmott,
Assistant Marshals, John Thornton,
Messengers, Edward Tallent,
Librarian, Augustus Fressell.

PARISH OF ASHFIELD.

Rev. N. J. Dixon, who has been parish priest of Part Lambton for the past five years, has been named as pastor of the important parish of Ashfield. A hard-working, earnest and devoted priest of Holy Church is Father Dixon, and many a prayer will be offered up that his labors in his new field will, as they have been in the one he has left, be blessed with abundant fruit. The rev. gentleman is brother-in-law of our esteemed friend, Mr. E. J. Kneil, proprietor of the Stratford Times.

A RETREAT

For ladies will be given at the Convent of the Sacred Heart in this city, commencing Monday evening on August 25th, at seven o'clock, and closing Saturday, August 30th. Sermons will be preached at 9:30 a. m., 3:30 and 7 p. m. each day. For cards of invitation and further particulars apply to LADY SUPERIOR, Convent Sacred Heart, Dundas Street.

Timothy Harrington, M. P., has announced his intention to come to America to assist in reorganizing the Irish National League.