

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.

AND his name is John Fraser. John Fraser lives in Toronto, and he is secretary of what is styled the Orange battalion. Whatever that may be, and whatever its object, John Fraser keeps resolutely to himself, although we may fairly assume that it is an organization of over-heated illiteracy which is prone to be very warlike and demonstrative in time of profound peace. On the 30th of July John Fraser wrote a letter to the Mayor of Toronto in which he stated that the 6th of August was appointed for a parade of Irish Catholic societies in that city. John Fraser went on to say with a tear in his eye as big as the drop in his pen that those societies on previous occasions did not carry the Union Jack; therefore the Orange battalion deputed John Fraser to write to His Worship to know whether he would advise the Emeralds to do so, adding that such a course might be advisable for the sake of peace and order and also to show respect for the flag we live under. The Chief Magistrate advised John Fraser that he had no power. We might here remark that twenty-four years ago when the country was invaded, a whole battalion of John Frasers marched proudly from the Queen City to Fort Erie, the Union Jack flying gaily over their heads. As soon as they came in sight of the enemy the John Frasers and the flag made all haste back to Toronto. All of which showeth that very little confidence is to be placed in the prowess of street braggarts and bullies.

BUT would the carrying of the Union Jack prevent a breach of the peace? The Catholic societies did parade, and the flag was carried, and notwithstanding ten thousand John Frasers, we are told, turned out with murder in their eyes and sticks and stones in their hands, the object being to assault the members of the Catholic societies who were, in the evening, carrying on the celebration they had in hand in a most orderly and inoffensive fashion. The fighting, however, was confined to the police and the hoodlums, and many a John Fraser awoke next morning with a very sore head.

THE daily press of Toronto, with the exception of the *Mail*, had some very severe comments on the conduct of the ten thousand hoodlums. We could not expect the *Mail* to take a stand against the rowdies. That it is an enterprising paper we admit, but when occasion calls for a description of Orange escapades the reporter is instructed to be near sighted, and the editor, the dear good soul, could not make comments on such displays. All his time is occupied in pouring over the editorial pronouncements of the village papers of the Province of Quebec.

HOW comes it, though, that there are ten thousand hoodlums in the city of Toronto—Toronto the Good—the city of grand Public Schools and James L. Hughes—the city of Goldwin Smith, Dr. Wild and Jumbo Campbell—the city of Sabbath observance and goody-goodness—the city where street cars are tied up on the Lord's day—the city where the 6th of the Church directory would almost take one's breath away—the city of Salvation Army howlings, and corner and park preaching by night and by day—the city of protracted meetings, tea meetings, bible meetings, missionary meetings, strawberry festivals and love feasts—the city where Mayor Howland had a scriptural text on his office door—the city that turns up its evangelic nose at the sinfulness of other cities, and the primitiveness of Catholic Quebec. Ten thousand hoodlums! How comes it? Is it not full time that the clerical mad-caps would take a glance about them and put their house in order? Would it not be a blessing were a little "Quebec medicinal" introduced into the body politic of Toronto, a city honeycombed with all manner of secret societies, many of them of the most villainous pattern. There is assuredly very serious and momentous work ahead for the parliaments of preachers who meet annually in Toronto—it is assuredly time they should cease their silly vapourings about Pope and Popery and take steps to send missionaries amongst the ten thousand hoodlums who live in wretchedness and crime and misery and squalor and ignorance around and about them everywhere in the Queen City of the West.

THE Church of England is now holding a meeting in Winnipeg for the purpose of consolidating into one Church the three divisions of the Church existing in Canada, and having their ecclesiastical centres at Montreal, Halifax and

Winnipeg. Notwithstanding the fact that they all hitherto were called by the common name of the Church of England, they have been in reality independent Churches, though holding to the Book of Common Prayer. It is very probable that a union will be effected, though it was very natural that, being independent in the past, there would be divergence in doctrine and discipline in course of time if the independence were to be continued. Such divergence is the natural consequence of the principle of independent National Churches. The present movement ought to be, in the minds of consistent and earnest Christians, an evidence that the essential unity of the Church of Christ absolutely calls for one Head, not of each National Church, but of the Universal Church of Christ. If such a head there be, and there must be such, he can be looked for only in St. Peter's successor. The yearnings for unity now visible among Protestants are indubitable evidence that the authority of the Pope should never have been rejected.

THE Liberal papers of Rome have been repeating so frequently and with pretended sorrow of the Pope's increasing feebleness and declining health that on the 6th inst. the Holy Father deemed it advisable to celebrate High Mass in the Pauline chapel to give official contradiction to the rumors. The cable despatches say:

"It was made the occasion of a great State ceremony. His Holiness was surrounded by his entire court. Although he looked very pale it was evident that his health and mind are as vigorous as ever. He walked down the long aisle of the chapel with singular majesty of bearing and without the slightest assistance. He even discarded the use of the heavy walking cane he has so invariably used of late."

THE Roman correspondents of the Catholic papers are unanimous in asserting that the Holy Father's health is excellent and that the concern constantly expressed by the Liberal journals is only feigned. It is to be expected that he would show signs of increasing age, and that he should be less robust than formerly, as he is now eighty years of age, but the alarming statements which are so frequently made are purely sensational.

The latest cable despatch from London is to the effect that a portion of the army service corps attached to the garrison at Chatham have mutinied. They allege their sergeants were imposing vexatious and needless duties upon them without authority from superior officers. The men refused to parade, and barricaded themselves in a storehouse. Twenty were arrested and imprisoned. It is the third time within a fortnight that such mutinous manifestations have been exhibited, the first being that of the Guards, who were in consequence of their mutiny sent to Bermuda. The Guards have reached their destination in Bermuda, and now delight in giving themselves the designation of the "Mutinous Guards." The Queen is reported to be deeply affected by the conduct of the Guards, who were considered the most reliable body of soldiers in the army. Away from home they may become more tractable, but it is becoming more clear by these regrettable occurrences that the democratic spirit which is now prevalent through the country cannot be kept out of the army, and that they must also be governed now more by the principle of the equality and fraternity of mankind than by arbitrary measures which the present generation refuses to endure. The conduct of the mutinous regiments may result in useful measures of redress, and if so there will be a decided gain. Her Majesty has ordered a strict investigation into the causes of disaffection, and investigation will probably end in redress of any substantial cause for dissatisfaction.

DR. SCHAFF, one of the foremost among the Presbyterian ministers of the United States, strikes the nail on the head in regard to the question of revision of the Presbyterian Confession of Faith. He knows what he is speaking of when he declares that that creed is no longer taught, and therefore no longer believed, even by the clergy. His reasoning is certainly conclusive when he says in a letter recently written from Switzerland:

"No judicious Presbyterian minister preaches reprobation and preterition in the Church or in the catechetical class, or in the Sunday-school; and, if he did, he would limit or destroy his usefulness. Why, then, retain them in the public Standards, and require a solemn subscription to what the subscribers either do not believe at all, or at least never dare to preach? The cause of truth and honesty imperatively demands an elimination of those features which are now far more objectionable and obnoxious than they ever were before the recent discussion.

What would the Christian world think of the moral honesty of the Presbyterian Church if she should continue to blind her ministers and elders to doctrines which an overwhelming majority of her presbyteries have openly rejected?"

LAST week we were honored with a visit from Messrs. O'Neill, of Paris; Roman, of Hamilton; and Quillman, of Niagara Falls; and auditors of the Grand Council of Canada of the C. M. E. A. All these gentlemen have been connected many years with the association and have during that time taken a deep interest in the good work, by precept and example serving to extend its sphere of usefulness.

As we go to press we learn that John Boyle O'Reilly, editor of the Boston *Pilot*, is dead. An overdose of chloroform, we are told, was the cause. The American Catholic press has lost its brightest ornament. As an Irishman, editor, poet and citizen of the great Republic, John Boyle O'Reilly had occupied an honored place in the very first rank. All we can now say is, may the light of eternal glory may shine upon him. In his time he had done many brave deeds for God and country.

THE OUTLOOK IN IRELAND.

THE Tory party in England are now so disatisfied with the Government and so conscious of defeat at the next election that they are completely demoralized, being split into three factions which are at the present moment irreconcilable, namely, the followers respectively of Sir Randolph Churchill, and Messrs. Balfour and Goschen. Meanwhile the Liberal-Unionists are returning to Mr. Gladstone's leadership, and the leaders of the Liberals are confident of success. It is very positively stated that Messrs. Chas. S. Parnell and Justin D. McCarthy will have portfolios in the Liberal Government which is looked for to be established, as Mr. Gladstone relies greatly on their assistance in framing a Home Rule Bill which will be satisfactory to Ireland.

It would certainly not settle the demand for Home Rule if an unsatisfactory measure were introduced, and this consideration leads to the belief that these rumors, to which credence is generally given, are correct. There are none of the members of the Irish National Party whose appointment to the Cabinet would give more general satisfaction than the two who have been pointed out; for though Irishmen themselves might possibly make another choice if they were solely to be consulted, the moderation and prudence of these two would probably give most satisfaction to the Liberal party generally, while the people of Ireland would have full confidence in them.

Of course all this would depend upon the results of the election, which might possibly not be what is expected, though the probabilities all point that way. It is stated that the Unionists intend to make a desperate effort to win, even in the Nationalist constituencies, in which, owing to the large Nationalist majorities, all hope was abandoned by them during bye-elections. It is not likely, however, that they will succeed in winning any constituencies in the South and West, where the Nationalist feeling is most intense, and is becoming more so daily; and, even in the North, the Irish members are very sanguine of gaining one or two seats, besides retaining those they possess already. The probability is, therefore, rather that the present Nationalist majority will be increased from 86 to 88 or 90, instead of being diminished. It would be a pity if, while England, Scotland and Wales increase the following of Mr. Gladstone, Ireland should fall short, even to a small degree, of the majority which she gives him now. There seems to be no fear that this will be the case. The Nationalists have not been idle in reviewing the voters' lists, and from all quarters they give assurances that their present preponderance will be more than sustained, in which case Mr. Gladstone will have a larger majority than ever before for the purpose of carrying out his promised measures of reform which are so much needed.

The success of the combined Liberals and Irish Nationalists have certainly no appearance of coming to an end if we are to judge by those of the bye-elections which are most recent. Even during the last week the East Division of Carmarthenshire returned Mr. Thomas, who is a Liberal, without opposition. A Liberal was returned for the same constituency before, showing that it has not changed its policy during the last four years, and there is no sign that the party is in doubt about the issue of the coming contest. It is this strong confidence of the Irish people in the issue which makes them so patient under the many outrages inflicted by the present coercion regime.

AN EMINENT CARDINAL GONE TO HIS REST.

THE death is announced of His Eminence Cardinal John Henry Newman, who, after a long illness at Birmingham, succumbed to pneumonia on the evening of the 11th inst.

The deceased Prince of the Church was born in London, Eng., in 1801. His father was a banker and well-to-do. He passed his boyhood in the great city, and had the advantage from his earliest years of the best educational facilities his time offered. From earliest childhood he showed a thoughtful disposition, and even as a boy developed a strong tendency toward theological thought and research. As a lad he attended a private school at Ealing, whence he went to Trinity College, Oxford. Here he graduated with honors in Classics in 1820. Being elected a fellow of Oriel College he came in contact with men who left their mark upon the thought of the time, including Whately and Hawkins, afterwards provost of Oriel. In 1825 he became vice-Principal of St. Alban's Hall under Whately, and a year later tutor of his college and subsequently examiner. In 1828 he became the Anglican incumbent of St. Mary's, Oxford, which position he held for fourteen years. He developed great power as a preacher and attracted the admiring attention of the country. Early in his incumbency of St. Mary's he became intimately associated with Pusey, Keble and other ardent young men destined soon to become leaders with him in the Tractarian movement. This movement was in opposition to the tendencies of the Broad Church party, and took the form of the publication of a series of pamphlets on the true faith and discipline which should be found in the Church of Christ. In the preparation of this work, himself and the divines engaged with him directed their attention more closely than Anglican divines had hitherto done to the teachings of the early Church and to the study of the Fathers of the earliest ages.

This study by degrees, to their great surprise, brought them to the consciousness that at all events many doctrines which the English Reformation had rejected, attributing them to various dates, from the fifth to the thirteenth centuries, were really the teachings of the Primitive Church, and of the Church of every age since. As a natural consequence they were forced to accept them, and they began to see that the formularies of the Established Church were purposely ambiguous in many respects, so as to exclude secretly any belief from its pale.

One of the tracts issued by the association created special sensation through the country, viz.: No. 90, which was written by Newman himself, and argued that subscription to the articles of the Church of England was not incompatible with holding many of the doctrines of the "Roman Catholic Church." This brought into actively hostile form a feeling which had for some time existed widely among the people that the tendency of the Tractarian movement was to Romanize the Church of England. Tract 90 was condemned by the University authorities, and under the censure which his efforts had provoked Newman resigned his living and went into retirement.

Further study of these subjects led him to the conclusion that the true Church could not exist without submission to the successor of St. Peter, and in 1845 he definitely became a Catholic.

Three years later he was ordained priest and was appointed head of the oratory at Birmingham. Later he founded the Brompton Oratory, and afterwards repaired to the new oratory at Edgbaston, near Birmingham. This was his work for a long period, broken only by his residence in Dublin from 1854 to 1858, as rector of the Catholic university there. On returning to England he wrote his famous *Apologia Pro Vita Sua* in reply to a strong attack made upon him by Rev. Charles Kingsley.

His *Apologia* is a masterpiece; but this may be said of the twenty-five or thirty volumes which have proceeded from his pen.

He addressed the reason by his logical accuracy; yet not alone does he reason. In sarcasm he was unequalled, and his celebrated sarcasm against Achilli, the Italian apostate priest and revolutionist, who passed through England delivering lectures against his mother Church, will long be remembered. Dr. Newman was heavily fined on this occasion, but his words were true, and Achilli's efforts were made futile by Dr. Newman's masterly exposure of his evil character. Yet he was both humorous and kind-hearted. It was with great regret that he deemed it necessary to write a refutation of William Ewart Gladstone's unjust attack upon the doctrine of the Infallibility of the Pope.

for with Mr. Gladstone his friendship had been most intimate.

The intimacy, however, was only suspended, not destroyed. A proof of this worth recording here is to be found in an incident which occurred during the Cardinal's illness. His Eminence expressed a wish, a little over a year ago, that a lamp of a certain make should be got for him, but efforts to find it failed. This was learned by Mr. Gladstone, who was then visiting Birmingham to address a public meeting, and as he had just the lamp which was required, he sent it with his compliments to the sick Prelate.

In 1877 Dr. Newman was elected an honorary fellow of Trinity College. In 1879 he was created a Cardinal Deacon by Pope Leo XIII. The closing years of Dr. Newman's life were spent in quiet. His poetry holds a high reputation wherever the English language is spoken; but his hymn, "Lead, Kindly Light," is so exquisite that it is used in the Churches of every denomination. These words of the hymn were peculiarly appropriate to the illustrious Cardinal in his last illness: "The night is dark, and I am far from home."

His prayer contained in them has been fully fulfilled. The hymn was written when he was thirty-two years of age, while journeying from Sicily to England.

His Eminence was a favorite with Protestants as well as Catholics, and his elevation to the cardinalate was hailed with satisfaction by all alike.

His name has ever been associated with two others, who with him are acknowledged to have been the leading intellectual spirits of England, Cardinal Henry Edward Manning and William Ewart Gladstone.

May the deceased Prince of the Church enjoy eternal repose!

We quote from a famous English literary publication, *The Speaker*:

In considering the Cardinal's hold upon English literature, we must be as remorseless as he was himself, and cut ourselves adrift from the Oxford Movement, an even—to some extent at least—from the pulpit of St. Mary's. We must forget the retreat at Littlemore. It may seem ungracious to do this, and, in our milder moods, it is certainly hard. The memories of those days are most musical, most melancholy, to all who possess them: whilst those who possess no memories find an aroma clinging to the bare records of a time when taste, temper, and poetry presided over the cauldron of religious controversy. The history of religious thought and emotion in this country is usually so harsh, crude, and vulgar, that when it is the contrary of all this we prize its memory. But as time goes on it will become more and more difficult, and at last impossible to recall the past, and to reproduce artificially the very peculiar and non-natural atmosphere that surrounded the Oxford Movement. It will become stranger and stranger, the beauties will seem less beautiful, and the oddities still odder. Even the "Apologia" itself will puzzle more than it pleases.

Newman's great literary characteristic, which placed him in the very forefront of English authors, his force, his fancy, his historical rush upon his opponent, are not to be looked for in the "Apologia" (1864), or in the "Essay on Development" (1845), or in the "History of the Arians" (1833), or even in the "Parochial Sermons" (1837-1842). Things of beauty, cold beauty as those are, but in the books he has written since his mind has sprung at ease in the anchorage of Rome, since he cast off the restraints of an awkward attitude; in his "Lectures on the Present Position of Catholics in England" (1851), in his "Lectures on Anglican Difficulties" (1850), in his three books on "University Teaching" (1852-1856-1859), in his "Sermons to Mixed Congregations" (1850), in his "Discussions and Arguments" (1873). The contrast between the Anglican and the Catholic writer is enormous. It is like the meeting of great waters. The one restrained, at times uneasy, eminently unpopular, remote from the trodden paths of feeling; the other exuberant, though never redundant, triumphant, sometimes almost to the pitch of boisterousness, sweeps along, marshalling his forces, polishing his epigrams, and making his appeals no longer to the scholar and theologian and prim church goer, but to the man in the street—the rank and file of humanity.

In reading these writings of Cardinal Newman, to some only of which we have specially referred, the great quality which first manifests itself is his splendid fancy. In the actual, positive restraint which he places upon the exuberant energy of this gift or faculty, he shows himself the artist. It never runs away with him; it is his servant, not his master. But his readers are not conscious of the curb—and they believe themselves to be revelling and rioting, whilst in reality they are being driven steadily along. The subjects which delight Dr. Newman are not theological or purely philosophical subjects, but those mixed questions of history and morals and probabilities which really enter into men's minds and form the staple of their beliefs, prejudices, and prepossessions. In dealing with subjects of this kind, this scholar and colliete, this "pilgrim pale with Paul's" and "girdle-bound," glows with all the enthusiasm and employs all the devices of the greatest of advocates, displays the knowledge and aptitudes of the most accomplished man of the world, and winds himself in and out of his subject with the finished ease of a great leader of Parliamentary debate. To prove these words, if proof be needed, would be easy enough were space for half a dozen quotations at our disposal.

It is not, but we will press upon any reader as yet in ignorance (which is an unblest state) of the general run of the Cardinal's writings, since he cast off his Anglicanism, to read the "Lectures on the Present Position of Catholics in England." We prophesy the feeling excited by their perusal will be one of mingled amazement and delight—amazement at their enormous force, and delight in their consummate literary skill and artifice.

These lectures are an admirable example of Dr. Newman's favorite method. They are not concerned with the truth of Catholicism, they do not even deny in terms the truth of Protestantism. Logically, their effect would remain the same had they been written by, let us say, Dr. Martineau or Mr. Ross. It is apparently a light-hearted book, written in tremendous spirits, bubbling over with fun, decorated with countless fancies—yet what was the task it set itself to perform? Nothing less than this, to roll back the great Protestant tradition of the court, the law, of society and literature; to remove whole mountains of prejudice; to cleanse the Protestant mind of all the slimy traces of slander; to shiver in pieces the prejudices of centuries, and to let the old faith of Englishmen stand forth as a body of doctrine, and rule of life, which, though possibly false, may, even dangerous, is yet not demonstrably founded upon the corruption of man's heart, or directly responsible for every crime in the calendar—what a task! Protestants though we are, we can scarcely forbear to cheer. The mastery displayed by Dr. Newman in grappling with it is beyond praise and without precedent. He is all that Burke is, and genuinely playful besides. He successfully conceals the prodigious effort he is making, and the enormous importance of the verdict for which he is striving. An abler back it would be impossible to name.

THE C. M. E. A.

THE time approaches for the holding of conventions of the governing bodies of the Catholic Mutual Benefit Association. The Supreme Council meets at Niagara Falls, N. Y., in October, and the Grand Council of Canada in Montreal on Tuesday, the 2nd of September. Many questions of considerable import will secure due attention at these meetings. The society has prospered in the most gratifying manner since its organization about thirteen years ago and untold good effected in the amelioration of the condition of widows and orphans of deceased members. It may be claimed that the society has stood the test of time. It has paid promptly every liability, and the utmost confidence is felt in the security it offers to members by way of insurance. It is to be hoped that the deliberations shortly to take place will tend to make its useful career still more assured, if such a thing were possible, and also be the means of yet further extending the membership amongst our Catholic people. The officers of the Canada Grand Council have, one and all, faithfully performed their duties during the past two years. The burden of the work, of course, falls to the lot of the Grand Recorder, and we have yet to hear the first instance of dissatisfaction with the affairs of his office. Few indeed are aware of the vast amount of work that passes through the Recorder's hands in the course of a year. Every new branch adds its quota of business to be done, and, when we say that over fifty new branches have been organized, and are now in flourishing operation since the meeting in Toronto two years ago, it will readily be conceived how onerous and responsible are the duties of the office. Brother Brown has been Canada's Grand Recorder since the society was introduced into the Dominion. During these years he has made himself thoroughly familiar with every feature of the work. He is an acknowledged authority wherever a constitutional tangle presents itself, and his advice and direction are given guided by an experience and sound judgment most valuable in one holding such a position. When we add to this the fact that his books are models of neatness, order and correctness, the members one and all have reason to congratulate themselves on the possession of such an officer. Bro. O'Connor, of Stratford, has held the reins of power as Grand President, for four years. His work has been a labor of love. It has been done well and conscientiously, and now that he is about to lay aside the burden, he deserves the hearty thanks of the members, one and all, because of the honorable and straightforward manner in which every duty of President has been performed. We understand that Dr. MacCabe, Principal of the Normal school, Ottawa, has, after much solicitation, consented to allow himself to be placed in nomination for this important office. No matter from what point of view we may consider Brother MacCabe—as a gentleman holding a very prominent post in the community, as a citizen, or as a member of the society—in every regard he appears to be one eminently fitted for the position.