

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 Catholic Record.
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EDITORIAL NOTES.

CINCINNATI, Aug. 25.—Joseph E. Butler and Lewis Worthington, two Protestant gentlemen of Cincinnati, have purchased the United States Marine Hospital, at the cost of \$75,000, and presented it to the Sisters of that city, the only conditions of the conveyance being that the institution shall be open to the sick poor without distinction of religion or language or birthplace, and that preference be given women and children. The building originally cost the Government \$300,000.

A bright contrast to the average Canadian Protestantism! Unfortunately for our young country, superstitions intolerance has had such a grip on many of our separated brethren that they oftentimes harass in various ways the good nuns who are engaged in the work so dear to the hearts of Messrs. Lewis and Worthington. The present mayor of London, Ont., is a brilliant sample. We know of no man who has so successfully played the character of bear of the market of intolerance and stupid bigotry.

The Loyal Orange Brotherhood Lodge lately held a meeting in Toronto. Some extraordinary admissions were made in the committee report, one of which was: "It is indeed sad to say, but the truth must be told, the Orange order is hopelessly rotten and impotent for good under the present regime." It were difficult to imagine how the society could, under any other set of rulers, be more presentable to the public gaze. Its principles, if they can be called such, have neither common sense nor fair play to recommend them. This is a free country and our Orange friends are at liberty to keep the machine revolving as fast as they choose, but ere long we fancy the rank and file will quietly settle down to the minding of their own business, and allow aspiring demagogues to be pushed up the ladder of fame by some other agency. The *Mail* seems to be in high feather with the fraternity, as the committee report was ordered to be inserted in that sheet, the other Orange organs, the *Sentinel* and *Lindsay Warder*, getting the cold shoulder.

When making reference to Irishmen, particularly those who favor the establishment in that country of local self-government, the *Toronto Mail* is always as bitter as it is unfair. In Saturday's issue it deals with Mr. Patrick Egan, United States Minister to Chili, in the following terms:

"Mr. Patrick Egan, the celebrated Irish patriot who left Ireland about the time that inquiries were instituted regarding the connection of the Livincoles with the Phoenix park butcheries, became, it may be remembered, in the course of a few years after his arrival in America, a personage of such political importance as to be honored on the return of the Republicans to power in 1859 with the appointment of United States Minister to Chili."

Here we have an insinuation that Mr. Patrick Egan was connected with the horrible crime committed in Phoenix Park. It is the first time, we think, that such a hint has been thrown out, and readers of current history will very likely place small value on the *Mail's* lofty pretensions to the production of a newspaper dealing impartially with men and things.

REV. DR. CARMAN, Methodist, who, it will be recollected, held a high commission in the anti-Jesuit army, has once again forced himself into public view. On Saturday last one of the *Toronto* papers contained a full report of a sermon recently delivered by him on the boodle business at Ottawa. It is of course perfectly proper that the stealing in the Government departments should be unsparingly denounced on all hands. It was a great crime, and deserves severe punishment, and Dr. Carman would be perfectly within his right were he to condemn the offences and call for the impartial application of justice in the premises. His sermon will not, however, have any other effect than to draw upon himself a large measure of contempt and a good deal of ridicule. From beginning to end it is an ill-tempered and un-Christian shriek. The opening sentence, as follows, will give a fair sample of the whole passionate wail: "Who, after this Ottawa business, dare doubt or deny the existence of a bottomless pit?" The Pope, the Bishops, the

Jesuits, and Sir John Thompson are introduced into the discourse as if they all had had contracts from the Public Works Department, and strong insinuations are thrown out that the Church is largely responsible for all the thieving. At times the Dr. ascends to great heights in the Wesleyan balloon. The following is one of his trapeze performances before he detached the parachute: "Because it is shocking in the extreme, when we were rightfully expecting to find a mountain of strength and a hill of brightness, sweetness, and beauty, to find a sootling, stenchful pit of villainy and corruption; where we were expecting to find giants in their majesty and maidens in their grace, we find scoundrels, tricksters, and knaves. Where one had thought there would shine over the Dominion the pure ray of justice and the calm light of wisdom and peace, behold there is a cage of unclean birds, a den of wild beasts ready to devour one another, a deep, bottomless abyss of fierce contention, of flagrant wrong, of robbery, jobbery, and tangled device and fraud. Had we not better spike the doors of our Parliament buildings shut and cease our vapourings about glorious country, constitutional government, and Christian civilization? They have no such scenes in Caffraria or Mashonaland."

All of which is respectfully submitted as proof that Dr. Carman is a very hot-tempered minister of the gospel and would be more in place pursuing some other occupation. Bad as they are, the boodlers are not beyond redemption. They may repent, and it is possible they may yet become good citizens; but the Dr. would have them go to the bottomless pit at once. He should recollect that the managing director of the paper in which his sermon appears some years ago formed one of a syndicate who undertook to buy up a Legislature; and this man is now held to be in the odor of sanctity by Rev. Dr. Carman and many other evangelical divines. The Ottawa boodlers should surely be allowed, likewise, a chance for repentance.

CATHOLICS IN THE UNITED STATES.

Interesting Bulletin issued by the Census Department.

Washington, Aug. 10.—The Census Bureau has issued a bulletin giving statistics of the Roman Catholic and all other Catholic bodies historically related to it which are represented in the United States, viz: The Greek Catholic Church (Uniates) which acknowledges the sovereignty of the Pope, Russian Orthodox Church, the Greek Orthodox Church, the Armenian Church, the Old Catholic Church and the Reformed or Converted Catholic Church. "The Roman Catholic," says the bulletin, "was the first Christian worship established in the territory now constituting the United States. As early as 1512 Spanish priests began a mission tour in Florida and the Mississippi Valley. In the same century the native tribes in the territory now known as New Mexico were converted by Spanish priests from Mexico. The Catholic population in the archdiocese of Santa Fe is therefore said to be the oldest body of Catholics in the United States. The first Catholic See erected was that of Baltimore, which dates from 1700. In 1808 it was constituted an archdiocese. There are thirteen provinces, the Metropolitan Sees being these: Baltimore, Oregon, St. Louis, New Orleans, Cincinnati, New York, San Francisco, Santa Fe, Philadelphia, Milwaukee, Boston, Chicago and St. Paul, which were created in the order named. Connected with these provinces are 67 dioceses, five vicariates apostolic, and one prefecture apostolic."

In the distribution of communicants the archdiocese of New York comes first with 472,806; Boston second with 419,660; Chicago third with 328,640; Philadelphia fourth with 251,182; Brooklyn fifth with 228,785; St. Paul sixth with 203,484, and Baltimore seventh with 192,597. There are 22 Sees which contain upward of 100,000 communicants each.

The Progress of Catholicity in Belfast.

The city of Belfast has made recently rapid strides in material progress and prosperity. There are amongst the population 70,000 Catholics, and they have been always distinguished for their adhesion to faith and fatherland. On Friday last week the Bishop of the diocese of Down and Connor, the Most Rev. P. McAlister, assisted by local clergy, laid the foundation-stone of a new Catholic church, dedicated to St. Brigid, in the most fashionable district of the city, as the merchants of Belfast have their mansions erected in it. His Lordship is marking his episcopate by the erection of many churches already, which were much needed. The Church of St. Brigid will meet a great and growing want, and will show to all that Catholicity is advancing.

"THE BURIED ALIVE."

Interesting Account of the Termination of a Shameful Misrepresentation.

The well-known Italian newspaper *Il Diritto* published some time ago a very interesting account of the termination of a painful incident which gave rise to a mass of shameful misrepresentations a year ago. As usually happens, time and the simple truth have dissipated the calumnies so eagerly accepted and widely spread. Our readers will probably remember the excitement caused generally by the sensational narrative published in the press concerning the condition and habits of life of certain nuns who live in complete seclusion in Naples. Their popular name was *Le spoglie vive*, or "the buried alive." The original story suggested that many nuns from other convents who wish to get free from the austere and unpleasantness of their religious life were here immured forever. It was even suggested that some of the inmates were people whom interested relatives had forced into the cloister. It was said that the unfortunate and courtless nuns were kept in rather dark cells, which they never quit until death relieved them from their barbarous life. How the story first got noised abroad was not known, or was soon forgotten. The Sindaco of Naples, the Royal Procurator and the Chief of the Police all insisted on getting admission into the interior and examining the whole house. The Commissary of Police, who was probably acquainted with the real facts, was the least urgent in his demand for admission, and the most considerate and courteous in carrying out his inspection. However, the whole place was examined and explored; the official reports were forwarded to the Minister of the Interior at Rome, and then, as usual, the nine days' wonder became entirely forgotten.

But such a romance has been built up by the enemies of the Church, or rather by the haters of everything religious, that from all responsible quarters a suggestion came that it was desirable to effect some change from a state of things so liable to misrepresentation in the present age. The ecclesiastical superior of the nuns was a Theatine Father, and through him the Prefect of Police opened communications with the Archbishop of Naples, Cardinal Santelice. The preliminaries of arrangement were settled, and then His Eminence went to Rome and submitted the whole matter to the decision of the Holy Father. Leo XIII. fully considered all the circumstances of the case, and decided that no advantage was to be gained by maintaining in its primitive rigor the Clausura of the nuns, and, therefore, that it would be desirable to remove the members of the existing community altogether from the quarters which they had hitherto occupied and to distribute them among ordinary houses of the community in which they had formerly belonged. The decision of the Pope was kept a profound secret, the nuns not being made aware of it till the last moment. On the morning of April 30th last, at 6 o'clock, the Prefect of Police, the Theatine Superior and a delegate specially appointed by the Cardinal Archbishop appeared at the convent with carriages. An order was exhibited to the Superior from His Eminence directing the nuns to be distributed amongst other convents in the city, and the Minister of the Interior had ordered that this should be carried out, and the nuns submitted to the inevitable necessity. The whole affair was completed before any attention had been attracted to it. The building was at once handed over to workmen who were to transform it into a school for little girls to be managed by nuns.

As soon as the nuns had quitted the building, many persons visited it out of curiosity. They were much surprised, because of the absence of what they expected to see. There were no dungeons, no instruments of torture, no narrow chambers walled up or buried in darkness, no pestiferous prisons. The official report stated that the main building was of two stories, on the upper of which the nuns resided, the lower being reserved for the various offices, kitchen, refectory, etc., and the rooms for a few lay Sisters who acted as servants. The dwelling-rooms were quite commodious enough for single persons, and are pronounced to be well lighted and well ventilated. The house was really merely a branch or dependency of a larger house only a little way off, and was occupied by religious who wished to spend their lives in pious contemplation and seclusion. Hence their regulations excluded all visits, even of relatives, except where their ecclesiastical superiors made it imperative. If any emergency arose a bell was rung which communicated with the upper convent, when a messenger was promptly sent down by the Superior who, on receiving the report of the messenger, decides what should be done. The whole place was surrounded by a high wall to seclude it entirely from all communication with the world, which had been wholly abandoned. But the place contained a garden where the Sisters were quite free to walk at certain times in the day. The correspondent of the *Diritto* states

that an unsatisfied sense of disappointment was visible amongst some of the visitors, who had evidently expected revelations which would bear out some of the stories set in circulation a year or so ago.

A NOBLE TRIBUTE.

The Irish Priests' Patriotism.

N. Y. Freeman's Journal.

Dublin, August 15.

This week again I can do better for the *Freeman* by sending it good words from the lips of others than I could by any remarks of my own. Messrs. John Dillon and William O'Brien have been delivering sledge-hammer blows upon the Parnellite assailants of the Irish priests. The speeches were made at Mallow County, Cork—O'Brien's native place and the centre of the district he represents in Parliament. It would be hard to find anywhere more eloquent and touching tributes to the patriotic record of the priesthood of Ireland. This is what Dillon said:

"Mr. Parnell has appealed to the Irish nation; and if ever there was an emphatic and unquestionable and undoubted answer to that appeal it has now been returned to it. But what is the sole excuse on which the friends and supporters of Mr. Parnell fall back? They say that the verdict which has been obtained from the people of Ireland has been obtained by priestly dictation. Gentlemen, that is the argument of Mr. Chamberlain and Lord Hartington. That is the threadbare argument on which, year after year, I have heard Unionist orators deny the right of the Irish people to self-government. They said that we were a priest-ridden people, afraid to stand up in the face of the civilized world, and that they will not abide by the verdict of a priest-ridden party. I feel it necessary, because the question has been brought forward for the purpose of injuring the cause of Ireland before the people of England, to say a few words. I have never hesitated, and I shall never hesitate, to fight an Irish priest or bishop if he supports English government in this country. But unhappy would be the day, woeful and dark the hour for Irish nationality when any man could truthfully stand up and say that the Irish Bishops and priests had gone solidly against the aspirations of the Irish people. What is the boast, what is the peculiar glory of the Catholic Church? It is that it has always been recognized as the National Church, and if to-day, as undoubtedly it is the fact, that throughout the whole continent of Europe no other has such a firm hold on the people of the country, if to-day the Irish priest holds a position unique among the priesthoods of Europe, I say it is because the Irish priests have not been false to the National aspirations of the Irish people. I have always preached the doctrine that the great fidelity of the Catholic Church in Ireland which has sent the Irish priest to the remotest parts of the Rocky Mountains, and to the wilderness of Australia, has been based on the fact that they are in intimate sympathy with the national sentiment of Ireland. I have fought in Irish politics for fifteen years, I have sat by the fireside of Irish priests, I have received assistance from them in a variety of capacities, I have received assistance where they were protecting me from the bludgeons of policemen, I have received their hospitality, not only in almost every part of Ireland, but in the wildest parts of the Rocky Mountains and the loneliest parts of the Rocky Mountains of America, and I say this—If a free choice is given to the heart of the Irish priest, whether at home in Ireland or carrying the faith of his Church to the farthest regions of the earth, HIS SOUL AND HIS HEART IS IRISH AS WELL AS CATHOLIC.

Long may it be so, and for my part, while I claim for the priesthood of Ireland no undue or unfair influence, I think it would be cruel injustice to the people and the national cause of Ireland if the priesthood of Ireland were not entitled to take their legitimate stand as influential citizens on the side of the people. And while I claim, and while I always will exercise the right of opposing them if I think priests are supporting the English Government, I do say the whole history of the country, as I have it, shows the majority of the Irish Church has been on the side of the aspirations of the people. I believe that the priests are the champions of the rights of civil liberty. I think it necessary to say these few words in answer to the charge that the present verdict of the Irish people has been due to priestly dictation. Gentlemen, what is the outcome and consequence of such an argument? If you press the men who use that argument they are forced to admit that the people of Ireland are unfit for Home Rule. I reiterate that, I am prepared not only to trust the people of Ireland, but the priesthood of Ireland, and I say that we—the priests and people of Ireland—are prepared to manage our own affairs, and I believe that we will show the world when we do get, as we shall get, in spite of this unfortunate struggle, that the priesthood, the Bishops and Catholic people of Ireland, are the most tolerant body of people in the world.

MR. O'BRIEN'S TESTIMONY.
Mr. O'Brien puts his sentiments on the subject in notable words as follows:

Where was there a Coercion Court or an eviction, or any scene of trial for Ireland that we had not the priests flocking to the sides of the people in their hour of trouble, braving the batons of the police and the insults of the resident magistrates. Ay, and they had figured in the prison cells of Ireland as well. I cannot forget, also, that when we wanted subscriptions for any national purpose the priests were the men we could rely upon, and right generously did they always contribute; and on many a day and many a night, when we were in trouble, the priest's house was always the right spot on the horizon for us. There was always "you're welcome" there for the outlaws of Ireland; and as long as we are true to the cause of Ireland in every priest's house we will have a fortress.

RELICS AND SCAPULARS.

N. Y. Catholic Review.

It would seem that the sectarian papers support a comic editor for the sale duty of writing editorials on Catholic subjects. The deeper the seriousness of this personage the louder his Catholic readers laugh. No Mark Twain amid the noble antiquities of the Catacombs could reel off more nonsense and irreverence than he; nor with a more solemn assumption of profound acquaintance with his subject, and sympathy with it. Here is the *Independent* in its issue of August 20 discoursing on the Holy Coat of Treves and telling us of the two parties in the Church who are marked in their favor or opposition to relics, medals, scapulars, and other sacramentals in common use among the faithful. This journal declares that it has "a deep interest in seeing the Catholic Church purge itself of its confessed medievalism and superstitions, for which its best men are so often compelled to apologize, and which its best apologetic writers, like the editors of the Catholic Dictionary, attempt to reduce to a minimum." This paragraph will prove to any Catholic reader how well fitted the *Independent* is to discourse on Catholic subjects. Who ever heard the best men of the Church apologizing for Catholic religious customs and practices, and what authority placed the editors of a useful lay of the most prominent and best apologetic writers of the day. One of these editors became an apostate so shortly after the appearance of his book that it is easy to believe his minimizing tendencies had a fatal influence on his writings.

The substance of the *Independent's* contention is this: the Holy Coat of Treves is not an authentic relic of Christ, and if it were, it should not be exhibited for the sake of working miracles, but only as we exhibit the coat of George Washington. This is a pretty statement in view of the fact that relics are never exhibited for the sake of working miracles; and still the editors of a useful lay of the most prominent and best apologetic writers of the day. One of these editors became an apostate so shortly after the appearance of his book that it is easy to believe his minimizing tendencies had a fatal influence on his writings.

In the matter of relics, we never heard of two parties in the Church with regard to their preservation and veneration. There is no Catholic living, if any spark of faith be left him, that would not rejoice in the possession of an authentic relic of any great servant of God. The exposure of such a relic for public veneration has been from time immemorial one of the most beautiful and touching ceremonies of the Church. No Catholic writer has ever apologized for it or ever will. The abuses that vulgarity and greed may give rise to do not effect the main principle. They must be treated as abuses. All Catholics are against them and are certain the relics are less to blame than human perversity, which can traffic in human flesh as well as in manufactured relics. The absurdities which ignorance and irreverence introduce into the public veneration of relics are matters pertaining to individual taste. The money which the charitable pour into the famous shrines of the world may be largely diverted from its lawful uses. The gifts lose no merit by that great sin. Their devotion and charity are none the less pleasing to God that others have sought to turn the profit from God to themselves. The sacramentals are another and very different matter, and all the popular aids to devotion as well. They are not relics. The rosary is a labor-saving device; the scapular and the medal are merely badges of service or em-

blems of particular devotion to the blessed, such as are the badges and medals of the G. A. R. and the ribbons of the Temperance associations with respect to these organizations. The Popes have granted privileges to the wearers of these things—privileges purely spiritual and conditioned always upon the maintaining of an upright life and the performance of pious practices. Every Catholic applauds their existence, in spite of the abuses which creep in through the ignorance and greed of the few. Their popularity among high and low is proof of it. It does not require a knowledge of theology to understand their fitness and necessity. Common sense teaches that badges and emblems are as useful in the material organization of the Church as in other organizations. They are worn by the most advanced and progressive Catholics. The scapular, the rosary, the *agnus dei*, the medal are the commonest articles in a Catholic's wardrobe, from the newsboy to the Pope. Their presence indicates faith and devotion, and is no indication of foolish conservatism. We have heard of some few gentlemen who are willing to throw all these things overboard to please American sentiment; but as they have also shown themselves willing to throw overboard everything else that distinguished exalted Catholics from external Protestantism, their existence does not count. The *Independent* will continue to write illogical and absurd things about Catholics as long as it employs its present writers on Catholic subjects.

CATHOLIC TRUTH SOCIETY.

SPECIAL TO THE CATHOLIC RECORD.

A conference of the Catholic Truth Society has been organized in Winnipeg, Manitoba, and will be connected with the parent society in England, where it has been in existence for some years. The objects of the association are to improve the moral, mental and social condition of its members; the dissemination of Catholic truth; the promotion and circulation of Catholic literature, and to explain, through the press and other channels, the doctrines of the Church, more especially when her teachings are assailed or misrepresented. The principal means to be adopted for securing these objects will be the publication of short, timely articles in the secular press (to be paid for if necessary) on Catholic doctrines; the prompt and systematic correction of misrepresentations, slanders and libels against Catholicity; the promulgation of reliable and edifying Catholic news of the day, as church dedications, openings of asylums and hospitals, the workings of charitable institutions, abstracts of sermons, and anything calculated to spread the knowledge of the vast amount of good being accomplished by the Catholic Church; occasional public lectures on topics of Catholic interest; supplying jails and reformatories with good and wholesome reading matter, and the discussion of topics of mental, moral or social interest at the meetings of the society. Any man or woman who is a practical Catholic, and of the full age of eighteen years, or over, may become a member. The initiation fee is \$1, and annual fees 10 cents per month; in addition to this, the society may raise funds for its legitimate needs by any entertainment or scheme approved by the chaplain. The chaplain shall be a censor, and shall examine all articles on any of the Church's teachings intended for publication in the press, and such articles shall not be published by the society without his sanction and approval. His Grace Archbishop Tache of St. Boniface, heartily approves of the society, and will appoint a chaplain in a few days. The officers are: President, A. McGillis, F. W. Russell; Vice-President, W. Colleton; Second Vice-President, E. Hughes; Recording Secretary, A. H. Kennedy; Corresponding Secretary, F. W. Russell; Financial Secretary, A. D. McDonald; Treasurer, E. Dowdall. The directors are: A. McGillis, F. W. Russell, A. H. Kennedy, P. D. O'Phelan, J. D. McDonald, N. Bergeron and F. J. Cornell. McG.

Winnipeg, 1st Sept., 1891.

The Irish National League.

Omaha, Neb., Sept. 9.—John P. Sutton, Secretary of the Irish National League of America, when asked whether the coming convention at Chicago would be for or against Parnell, said: "The convention will be perfectly independent of all Irish factions. When the convention was called the following cablegram was sent the leaders of each faction: Convention meets in Chicago October 1. Parnell replied:—'Regret that I cannot visit America in October; may possibly later; what do you suggest?' Mr. Parnell probably wanted a further postponement of the convention, but the days for submission to the whims of Irish leaders have passed for ever," said Mr. Sutton. Mr. McCarthy, after many days of meditation, answered: "Cablegram received; thanks." By Parnell in power and Parnell out of power, and by the members of McCarthy's following, whether united or disunited, the treatment accorded to the Irish National League has been cowardly, discourteous and, I may say, treacherous."