

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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Some White Hyacinths.

Go to my sweet for me, flowers, and repeat for me
All that my heart would cry out o'er the waste to her.
Pass in the valley not; on the hill daily not;
Winged with my love and my longing—oh, haste to her!

King your white bells for her—(not any kneels for her)—
Chimes that are fragrant and rich in their melody.
Bid her be loyal to me, loyal as steel to me;
Bid her have faith in me; bid her have charity!

—Clinton Scollard in Harper's Bazaar.

A PROPHECIC UTTERANCE.

The following extract from a speech delivered by Hon. Thos. D'Arcy McGee, in the city of Hamilton shortly after Confederation, applies in a most remarkable manner to conditions prevailing in our Dominion at the present time. The withering words of scorn then delivered by that great statesman may with justice be applied to such newspapers as the *Toronto Mail*, to such politicians as McCarthy and O'Brien, and to such preachers as Douglas, Carman and McVicar.

Mr. Meredith and his following may also, indeed, take warning. In the attempt to grasp the reins of Government they have adopted methods which may shake Confederation to its very foundation, and which will for many a day cause the worst passions to run riot, estranging neighbor from neighbor, and making our fair country a field of strife, a picture of ruin and decay towards which the eyes of civilized nations will be turned in derision. The Hon. Mr. McGee said:

"The minorities East and West have really nothing to fear beyond what always existed, local irritations produced by ill-disposed individuals. The strong arm and the long arm of the Confederate power will be extended over them all, and we be to the wretch on whom that arm shall have descended in anger for any violation of the Federal compact! (Loud cheers.) Now, gentlemen, having the material edifice fairly underway, having the foundations dug out and the capital means at hand to build, what do we want for the construction of a noble fabric where we and our posterity may enter in and inhabit? We want, of course, experience of the new duties of our new sphere, before we can fall into their habitual discharge; but we want immediately, and shall want continually, to cultivate a broad, embracing public spirit, which will bear us up as individuals, and as a people, to great achievements. (Cheers.) Localism, a very good feeling in itself, with proper limits, must be taught to know its proper place; sectionalism must be subordinate; above all, combative and aggressive sectarianism, especially when carried into the domain of politics, must by every good man be put under. I have always said, and I now again say, that I should be sorry to see any Christian man indifferent in the practice of what he professes to believe; such a man can hardly be honest—he certainly cannot be a true man. I wish, for my part, that every man had the zeal of Paul, if he only added to it the charity of John. (Cheers.) But against polemical bitterness, and vituperation, against spiritual calumny and sacred scandal let there be always in British America the strongly expressed reprobation of a sound and active public opinion (applause). There are—I grieve to say there are—newspapers for example, printed and encouraged amongst us, whose conductors seem to think that they do God service by picking up and reprinting every disgusting anecdote, true or false, at the expense of the clergy or the members of other Churches. (Hear, hear.) Against this habitual anti-crusade, which poisons so many credulous minds—which estranges so many good neighbors—which inflames so much rancor—which freezes in its genial source so much true Christian charity: against this great evil and great danger to our internal unity as a people, I beg to ask, gentlemen, and you, too, ladies (cheers), your hearty co-operation. There is a favorite saying handed down to us from a great character of antiquity, "that a great spirit begetteth a great fortune;" and surely the great good fortune of British America calls aloud for the cultivation of such spirit. I feel that we, too, have our manifest destiny as well as our neighbors—a subject I hope more fully to discuss with the good people of Hamilton on Saturday (cheers.) I feel that to some extent while we have greatness thrust upon us by the concurrence of events, or more reverently speaking by the disposition of Providence, it is but a preparatory and preliminary greatness which we shall assuredly be accountable for hereafter, should we abuse or misuse it. Conscious of that good fortune animated by the spirit it should bring with it, let us cease to be Newfoundlanders, Nova Scotians, New Brunswickers and Canadians: let us cherish a love of the Commonwealth, and prepare to extend to every fellow-subject of whatever section or sect or speech or creed, the dear name, without reer-

vation or qualification, the talismanic title, the beloved distinction of fellow-countrymen as well as fellow-subjects!

SCORING THE FANATICS.

The fight against Know-nothingism in the West is not conducted alone by Catholics. It will be remembered that a few months ago Rev. Washington Gladden, a Protestant minister of Cleveland, O., dismissed from his pulpit an assistant who was a member of the secret order known as the American Protective Association. Another Protestant clergyman, Dr. Williams, of Omaha, has lately stood up manfully in defence of the Catholic Church as a Christian body and of the Catholic people as patriotic American citizens. In Omaha there is an organ of the Know-nothing cabal bearing the name, the *American*. This vile sheet has openly accused Dr. Williams of being a Jesuit in disguise because he made a plea for fairness and justice.

A prompt reply came from this manly champion of freedom of speech and liberty of conscience, and the manner in which he scored the *American* was simply delightful. Speaking of the self-constituted patriots, who have banded together for the defence of American institutions, Dr. Williams said: "He is an American, and he only, who stands opposed to the Pope, to save the land and its institutions from his grasp, which is already scratched forth to enslave, if not to murder us all. No matter where a man was born, or whether he has not taken the oath of allegiance to support the flag and constitution of this land, or renounced his allegiance to every foreign prince and potentate, including William of Orange, he is a good enough American if he only hates the Pope and the priests, and is ready to take any public office in sight, to rule over the land." What an admirable portrait this is of the Music Hall aggregation of Canadian cranks who prate about the American flag and American institutions!

"It is true," continues Dr. Williams, "that the constitution and the laws of this land make no such test of Americanism, and until they do, it would seem perfectly competent for any citizen, native or foreign born, to love or hate the Pope as he sees fit, provided he refrains from interfering with his neighbor's lawful right to do the exact opposite. But our new 'Americans' proceed solemnly to declare that every man who will not swear with them and train with them is no true American at all. He is a slave to the Pope; he is a tool of the Roman hierarchy; he is bought up; he is courting the favor of the Catholics; or, most dreadful of all, he is a Jesuit in disguise."

Defining his own position, which is the position of all decent Protestants, this able champion of Christian charity says: "We stand simply as a man to denounce the unmanly warfare which the *American* wages on Christian womanhood; as a Christian to denounce its infidel attack on principles that are common both to Catholic and Protestant Christianity; as an American citizen, not by the accident of birth, indeed, but by the deliberate choice of our manhood, to denounce the utterly un-American methods of an alien organization, that seeks, not only to infringe the rights of citizens of the republic to earn their own living honestly, or to serve in public station, or to worship God as they see fit, but which also seeks to impair the liberty of other citizens by the imposition of secret oaths, so that they are no longer free and untrammelled, to vote as judgment and conscience may dictate, without having hanging over them the baneful shadow of a violated oath."

It is in the manner and form above described that Dr. Miner, Rev. J. B. Dunn, Deacon Bradbury and the Music Hall committees are conducting their un-American campaign against Catholic citizens. And these bigots call themselves Christians and Americans! —*Boston Republic*.

Criticizing God's Minister.

How quick some Catholics are to criticize their pastor! All his actions are reviewed by them, privately and publicly, without scruple or hesitation, in the presence of Protestants and children, as well as of other weak brethren who are scandalized at this free treatment of the minister of God. According to them, all he does is more or less wrong—his sermons are too long, his instructions in the confessional are too sharp, his method of managing the parish finances is wasteful or grasping, or what not, his plan for the school is too small or too large or too shabby or too else, his clothes are too shabby or too fine, etc., etc. In fact, he can't turn around without having them find fault. If these glib critics would take the truth in their minds that they have not been appointed to sit in judgment on the clergy, much less to pass sentence or to backbite them, they would more free to mind their own business, which is to perform their own religious duties and to save their own souls. The priest is responsible to the God, to his own conscience and to the Bishop; he should be spared persistent, ill-natured and unjust censures on the part of the busy-bodies of the congregation.

ESCAPED NUNS.

London Catholic Times.

It seems likely that the "Escaped Nun" imposture will require some further energy before it disappears. Of course, even then, its disappearance will only be of sufficient duration to enable the public to forget its exposure; nevertheless it is our duty to combat it by having the antidote ready whenever the poison may appear. With this view we publish the following excellent letter which has appeared in a Penrith paper:

THE ESCAPED NUN.

Sir—I see that Penrith has been visited by a lecturer calling herself an "escaped nun," and saying that "cruelties" are practiced in convents, the names of which she does not give us. "Hear both sides" is an honest English maxim: will you grant me the favor of it now? I, too, have been in a convent, but finding it was not my vocation, and not having taken my vows, I left—not "escaped." It is strange that some Protestants cannot see the sanctity of the solemn vows of ordination and religious profession, while they acknowledge the sacred bond of marriage, and hold the wedded woman as an outcast who openly lives in defiance of it. By the vow of the priests, the monk, or the nun, a spiritual marriage is contracted with Our Blessed Lord, the breaking of which is sacrilege. Is it really possible people believe that women enter convents and are forced to remain? Such a thing would be against common sense. Fancy an incompetent person going on trial to a situation, and her employers obliging her to stop! I can give my testimony, backed up by many who have been in religious life, and who have left of their own accord, or have been sent away, that unity, peace, charity and kindness reign in a community to an extent never experienced in the ordinary life in the world. In any one day since leaving the convent I have seen more ill-temper, unkindness and uncharitableness than during the whole of the time I was there. An "escaped nun" let us call things by their right names, and henceforth speak of Lucifer as an "escaped angel," and Judas as an "escaped Apostle." I challenge Miss Golding to give me the names and addresses of the convents where she has been, and I will obtain particulars of the "cruelties" she alleges. I also challenge her to give me the names and dioceses of the priests whom she accuses of growing fat by receiving money for Lenten dispensations. This calumny is so sublimely ridiculous that my first impulse is to laugh. As Miss Golding has been twenty-five years in various convents of one Order, how does she know of these alleged dispensations? Did she offer any money to a priest to induce him to commit this awful sin of simony, and if so, where did the money come from, as she had taken her vow of voluntary poverty and renewed it year by year? On the battlefield, in the hospital, the slum, or the poor school our nuns have, by their patience, self-sacrifice, and true heroism, won love and admiration not only from us, but from non-Catholics of every race and country. We are proud to call them "Sisters," and look up to them as the purest and best type of Christian womanhood in the wide world, that is of course, when they are not "escaped."

Within the last forty years or so large numbers of Anglicans have taken them for their model, not only in dress, but in good works, and feel positively insulted if they are not called "Catholics" and "nuns." I think it is a poor compliment to the Church of England when her members listen to, enjoy, and believe the false charges brought against those whom her own adherents are trying to copy, day by day, more and more faithfully. Apologizing for taking up so much space in your good paper, but only asking for "fair play and no favor" for those whose lives preach their most eloquent defence, I am, yours, etc.,

JESSIE ALICE DENHAM.

Cassia Villa, Ravenscourt Park, London W., March 22, 1893.

Are Called Bob-Tailed Catholics.

Trouble is brewing at All Saints Episcopal Church, Ravenswood, Ill., as the result of an attempt of Rev. C. R. D. Crittenton, the pastor, to introduce new-fangled methods in the Church services. Mr. Crittenton was formerly located at Maquoketa, Iowa. He came to All Saints' Church three years ago. Those in opposition to him say that his mode of saying Mass so closely resembled the service of the Roman Catholic Church that they were half way led to think that possibly he might be proselyting for the gray-haired man of the Vatican. This fact became so well known in the quiet suburb that some of the members of the congregation say the term "bob-tailed Catholics" was applied to them in derision. And then Rector Crittenton, it is said, went a step further and wanted to establish the confessional, and, though a married man, wanted the members of his flock to call him "Father."

So far Rector Crittenton has not violated any canons of the Church. The dissatisfied members, therefore, can only grin and bear it and pray that "Father" Crittenton may see the error of his ways.

THE HOME RULE DEBATE.

The debate on Irish Home Rule is still proceeding in the Imperial Parliament. On the 11th Mr. Michael Davitt said that the Bill would be accepted by 13,000,000 of the Irish as a pact of peace to be honorably observed. He had changed his opinion since 1886, and now strongly supported the retention of the Irish members in the Imperial Parliament. The bill was a compromise, and not the result of a revolution, and therefore the friends of peace in Ireland and England took it as containing all the conditions of lasting union. The Irish, Mr. Davitt continued, did not wish Home Rule to cost the British Parliament a single penny, and they would not shirk their fair share of imperial expenditures. In regard to the landlord and propertied classes, surely the Nationalists, who were desirous of making Ireland prosperous under self-government, could be trusted not to perpetrate an injustice upon a class whose ruin would involve the ruin of the country. Mr. Davitt added that he had little love for Irish landlords, but he was certain that the Nationalists would weigh carefully every measure affecting the land.

Mr. John Edward Redmond, Parnellite M. P. for Waterford city, followed Mr. Chaplin. Mr. Redmond declared that the speech made by Mr. Chaplin was stale, flat and unprofitable. The former president of the Board of Agriculture, Mr. Redmond said, was a type of the governors who had made Ireland disaffected and the concession of Home Rule to that country inevitable. Mr. Redmond took occasion to explain why he spoke. He said that he would not have intruded in the debate, but he had found that his silence had been misunderstood, and he desired to make his position clear. The Bill had been offered and accepted as a compromise measure. The Right Hon. member for Birmingham (Mr. Joseph Chamberlain) had complained that the Irish members of the House did not accept the Bill as final. What right had he to effect such a guarantee? Mr. Redmond declared that he himself did not believe the bill to be a final settlement, and he agreed with Mr. Chamberlain that the final settlement would be found in the direction of a federalism. He believed that the new constitution would be a success, and that in the future the bounds of freedom would be widened with the consent of all parties in England. He had never said that Ireland would repudiate imperial supremacy, as had been charged. What he had said was that any interference with Ireland's free exercise of her new privileges would not be consistent with the trust England was about to place in Ireland. He was convinced that the necessity for interference would not arise, because rash or oppressive acts, should they be adopted by the new Parliament, would be so many nails in the coffin of the constitution.

London, April 14.—The Right Hon. Leonard H. Courtney (Unionist), member for the Bodmin division of Cornwall, speaking on the Home Rule Bill last night, said he saw no necessity for the Home Rule measure. He had grave misgivings as to whether an Irish Parliament would deal with the varied interests of the country as justly as the Imperial Parliament had dealt with them. He asked why the Government had not borrowed a further safeguard from America—namely, the provision that no State shall pass any law subversive of obligations or contracts.

Mr. Courtney, in concluding his remarks, said that but for Mr. Gladstone's scheme he saw no reason why Ireland should not have by now had local self-government, and Mr. Sexton have been made Secretary of Ireland.

Mr. Morley, Chief Secretary for Ireland, here interposed the remark that the Government had well considered that point and would be able to give good reasons for the course it had taken. In the House of Commons today, upon the resumption of the debate on the second reading of the Home Rule Bill, the Right Hon. H. Campbell-Bannerman, Secretary of State for war, replied to statements that had been made by the Right Hon. A. J. Balfour. Mr. Campbell-Bannerman said that the duty of preserving national order in Ireland under a Home Rule administration would rest upon the Irish executive. If this civil force should at any time prove inadequate, requisition could be made upon the military to preserve order at the discretion of the Viceroy.

Here interrupting, Mr. Balfour asked, "Would the viceroy be under the orders of the Irish Government in giving the service of the troops?"

Mr. Campbell-Bannerman replied: "The viceroy would act under the advice of the Irish Government, but he would be entitled to exercise his discretion as to whether the application for troops was frivolous or unreasonable."

Mr. Gladstone intimated a desire to close the debate on the second reading of the bill on Tuesday.

Mr. Balfour protested against such an early termination of the discussion, and suggested Friday next as a reasonable date for closing the debate.

Home Secretary Asquith delivered an earnest address in behalf of the Bill, which was listened to with considerable interest.

While Mr. Asquith was commenting

upon the conversion to constitutional Home Rule of Michael Davitt, "once a conspirator and rebel," a dozen or more Irish members suddenly rising called the Speaker's attention to an epithet used by Lord Cranbourne. Daniel O'Reilly, who was allowed to speak for his colleagues, in passionate tones charged Lord Cranbourne with calling Michael Davitt a murderer.

Amidst cries of "Withdraw," "Apologize," etc., the Speaker rose and called for order. If the expression was used, he said, it must be withdrawn by the gentleman who used it. Lord Cranbourne thereupon made an odd apology. "I said nothing," he said, "but what was true. I quite admit that the expression escaped me, but it was not intended for the ear of the house."

Mr. Asquith, continuing, evoked an outburst of Irish cheers by remarking that the incident that had just occurred showed how scanty was the knowledge of Irish history and Irish leaders possessed by some members of the Opposition.

CATHOLIC PRESS.

London (England) Catholic News.

The energy of the woman, the latest of the trio calling themselves "escaped nuns," is something almost feverish, and we hear of her every week in some fresh place, disgusting decent-minded people and circulating her shameless slanders. On Tuesday last week the wretched woman was at Carlisle. The good sense of the community was revolted at her previous exhibitions, so that she had the utmost difficulty in obtaining a hall. She succeeded eventually in hiring a small building, where, with the notorious "Rev. Jacob Primmer" in the chair (birds of a feather, surely, in this case, flocking together), she held forth. It was decided to take no public notice of the proceedings, but, instead, to hold a meeting at which Protestants of Carlisle could come and see for themselves what Catholics were like. To this end accordingly, on the same evening, Canon Waterton delivered a most instructive lecture in the Drill Hall to an enormous audience on the recent Pilgrimage to Rome. Mr. Harnett, Vicar of Carlisle, presided, and supporting him were a number of well-known ladies and gentlemen, both Protestant and Catholic, who desired their presence to be taken as an indication of their disgust at the "escaped nun" exhibition.

Buffalo Union and Times.

How the chickens come home to roost! It was all right, of course, for Mazzini, Garibaldi & Co. to preach the Anarchist gospel in Italy against the Pope and the Church. To burn and pillage convents, monasteries and churches, in the days of their apostolate of regeneration, was worthy of highest commendation, and provoked the approving smile of the Savoyard. But now that Italian royalty is threatened with like anarchist tactics, and that there is fear that the Quirinal will be blown to the moon one of these nights—well, that's quite another thing!

Catholic Citizen.

A pretty little story of Mrs. Cleveland's kindness to a struggling young priest at Lakewood is told in a private letter lately received. He had been working hard to build a church, holding meane-time services in a place more of a rough, unpainted shed than anything else. He received comparatively little help from the numerous visitors, and his resident flock was too small to aid materially; still, he worked on, in the face of debt and difficulties, to accomplish the needed results. Mrs. Cleveland heard of his hard work and struggling, and came to see the church. After asking him about the debt, she said: "Give me one of your books soliciting subscriptions. I am going to some receptions in New York, and I will see if I cannot get some donations." When she returned the book it was with two or three hundred dollars to add to his fund. It is scarcely necessary to add that some very grateful prayers will be offered for the mistress of the White House in the little Lakewood church.

Baltimore Mirror.

In his sermon a few Sundays ago the Cardinal spoke of how much the Church had done for women, giving her a place, in all proper things, equal to man. "And yet," he said, "some women are not satisfied. They have not only taken all to which they are entitled, but they seek masculine prerogatives as well." His Eminence probably had in mind the movement for female suffrage. There is a bill before the Minnesota Legislature giving women the right to vote, and it will probably pass. The sex has enjoyed the right of suffrage in Wyoming for some time. The social conditions of the West, which are altogether different from those of the East, make it possible, and the Eastern women—or the majority of them—probably would not vote if they had the right. In fact, so many men in this part of the country think it the duty that there has been talk for some time of the passage of compulsory measures. Mr. Harris J. Chilton has been pushing this idea for years. However, so far as woman suffrage is concerned, Wyoming seems very well pleased with the experiment. The Legislature has

just adopted a resolution, saying: "That the possession and exercise of suffrage by the women in Wyoming for the past quarter of a century has wrought no harm and has done great good in many ways; that it has largely aided in banishing crime, pauperism and vice from this State, and that without any violent or oppressive legislation; that it has secured peaceful and orderly elections, good government and a remarkable degree of civilization and public order, and we point with pride to the fact that after nearly twenty-five years of woman suffrage not one county in Wyoming has a poor house, that our jails are almost empty, and crime, except that by strangers in the State, is almost unknown, and as the result of experience we urge every civilized community on earth to enfranchise its women without delay." This is truly a remarkable expression, and, as the result of experience, will have due weight. But those who respect woman would be grieved to see her getting into politics and elbowing her way, through roughs and rowdies, to the polling places.

Ave Maria.

The parish church of the Holy Cross at Puebla, Mexico, has been undergoing repairs and improvements. While the work was in progress, numerous groups of persons were often to be seen carrying the materials from outside the city to the church. One of these processions consisted of more than three thousand persons, of both sexes, of all ages and classes. The people carried the materials on their shoulders, or in sacks, baskets, etc., adorned with flowers and ribbons. Twelve wagons, loaded with materials and gaily decked, followed them. To add to the solemnity of the occasion, a band of music marched at the head, and the rear was brought up by a number of gentlemen in gala attire. The streets along the way were decked with banners and flowers; and the chiming of the church were kept ringing, to encourage the workers, and to remind them that their toil was for the glory of God.

An Oblate missionary among the Indians in the Canadian North-West Territory writes feelingly of the practical piety and devotion of his people. On the occasion of Bishop Pascal's first visit to the mission some time ago, his zealous flock manifested much excitement. "When he appeared in the distance, there was great rejoicing. The bell rang out a welcome, and many Indians rushed forward to greet him, to kiss his hand and to receive his blessing." The pastor remained in the confessional till midnight, and then went to the altar to return thanks to God for the fervor of his charges. Bishop Pascal's visit and the consequent rejoicing recall an incident that occurred in New Brunswick a few years ago. Bishop Rogers, of Chatham, is idolized by all his people, and is especially popular among the Indians. His visits to them are always signalized by a grand fusillade. On one occasion, shortly before the Bishop's expected arrival at an Indian village, a stolid redman entered a Chatham store and asked for several pounds of powder. "Why, Louis," said the merchant, "what do you want of powder now? You can't shoot geese at this season." To which the brave laconically replied: "No shootem geese: shootem Bishop!"

Catholic Mirror.

The idea that the Catholic Church is opposed to the study of the Scriptures probably still lingers in a few minds, for no reason, perhaps, except that some books of a past generation have said so, or they have also said that Catholics worship pictures, etc. However, if there be any outside the Church who still believe that Catholics fear the Scriptures we beg to draw their attention to the cable dispatch of a few days ago stating that Pope Leo has decided to indite a letter to Bishops requesting them to enjoin upon their flocks a more profound study of the Bible. The despatch says: "The Pope will urge the necessity of keeping in the track of modern progress and discovery in order to adapt Catholicism to the needs of the day." Catholics cling tenaciously to their Bibles, while we observe that some of the Protestants are seeking to throw the good book overboard as out of date and unreliable.

Boston Pilot.

Miss, or Mrs., Etta Marr, of Providence, R. I., writes to the *Pilot* inquiring, "do Americans Believe in Selling Their Birthright for a Mess of Pottage?" and offering "A Word to My Country." She asks: "Why doth preasts and pope cry out against our Public schools?" We do not know, Etta, unless it is because they have an old-world partiality for correct orthography, which the "parokial schools," as you call them, would like to "perpetuate," as you spell it. You are quite right in standing up for the Bible. The Dictionary is a good book, too, for occasional perusal.

Professor David Swing, a well-known Protestant divine of Chicago, says of Pope Leo XIII.: "Minds of all religious beliefs cannot but look this day with admiration upon the form of this venerable man as he stands exalted by office, by learning, by literature, by kindness, by piety, and then by the pathos of eighty-three years."