

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Paician, 4th Century.

VOLUME XV.

LONDON, ONTARIO, SATURDAY, OCTOBER 21, 1893.

NO. 783.

The Smoke.

FROM "PAUL FABER, STURGEON."
Boston Pilot.
The pestilent knaves who call themselves the American Protective Association have been circulating for some months past a stupid document purporting to be a Papal Encyclical in which the Catholics of the United States were ordered to rise and destroy the Government on a given date in the month of September. September has come and gone and the terrible insurrection has not taken place, but doubtless the inventors of the bogus encyclical will be able to devise an equally authentic explanation of the failure. In the meantime they devote their rather limited ingenuity to the construction of yarns too silly to deceive a child, but not too improbable for the appetite of the average A. P. A. reader. Our honest Protestant contemporary, the *Independent*, mentioning some sample lies of the kind, says:
"The men who were unscrupulous enough to concoct that ridiculous Papal Encyclical and then persist in standing by it and asserting its genuineness, are quite capable of backing up the forgery by any amount of additional falsehood. And this they are doing, and their A. P. A. readers love to be deceived; and once in a while some other simple-minded people are deceived, as is the Wesleyan *Christian Advocate* of Atlanta, Ga., which prints a cock-and-bull story from the Spokane, Wash., *Daily Review*, asserting that at Ellensburg, Wash., a Catholic priest received a consignment of Winchester rifles billed as ornamental trees; and more extraordinary stories are printed of guns shipped to Catholic priests in coffins or marked as 'Mass wine'—in the latter case consigned to Bishop Spalding, of Peoria! All these stories are told as evidence that the Roman Catholics are preparing to inaugurate a rebellion and seize the Government. In one breath we are told that the Catholic ecclesiastics are the most astute of men; and then these stories are told as if to prove they are unconscionable fools. The invention of such tales is criminal and dastardly."
Among the older stock forgeries used by the A. P. A. rasuls is one which has done duty in anti-Catholic literature for nearly forty years and has been recently quoted by a certain unsavory "evangelist" named Leyden, out in Minneapolis. It runneth: "The Boston *Pilot* says: 'There can be no religion without the inquisition, which is wisely designed for the promotion of the true faith.' Unfortunately for the 'evangelist,' he encountered in Minneapolis an old reader and friend of the *Pilot* Mr. Roger Vail, associate editor of the *Irish Standard*, who was able to furnish a refutation of the forgery that must have rather disconcerted his latest discoverer. In a letter to the *Journal* of that city Mr. Vail, referring to the alleged quotation from the *Pilot*, said:
"Mr. Leyden does not give the date of the *Pilot* in which this sentence appears, for the simple reason that he cannot. The late post-editor of that paper, John Boyle O'Reilly, indignantly denied that anything like it ever appeared in its columns; James Jeffrey Roche, the present editor, recently denied it in the *New York Sun* and pronounced it a forgery; and the venerable Patrick Donahoe, the founder of the *Pilot*, denied it as follows in his issue of Jan. 27, 1855, a copy of which I have in my possession: 'We find going the rounds of the press a column of extracts from the Catholic papers setting forth the danger to American republicanism from the spread of the Catholic religion. It is needless for us to observe that these pretended extracts are forgeries or garbled quotations. Among the forgeries is the following delectable sentence: 'No good Government can exist without religion, and there can be no religion without an inquisition, which is wisely designed for the promotion and protection of the faith.'—Boston *Pilot*. 'No such sentence ever appeared in the *Pilot*. No sentence ever appeared in it which can be tortured into such a meaning. What credulous people these Knownothings are!'"
The *Pilot* has had occasion in its time to fight so many and such varied lies and liars that it had lost track of the first appearance and refutation of that old forgery. We thank Mr. Vail for recalling it to mind.
"I know nothing of the antecedents of Mr. Leyden," continued Mr. Vail, "but know from personal knowledge that he is a slanderer and a liar, and I denounce him as such. I hereby offer him \$25 if he produces the quotation credited to the Boston *Pilot* from an original source."
The offer, it is needless to say, was not accepted by the "evangelist," who tried to divert attention from the first forgery by saying: "I have in my possession a book published by Patrick Donahoe, the founder of the *Pilot*, in which the inquisition is indorsed, and will produce the same to prove that Popery never changes."
But again the "evangelist" reckoned without his vigilant and merciless critic.
"All right," replied Mr. Vail, "let

SOME IMPUDENT FORGERIES.

him produce it. I have the book, too, and have just read it, and find that Leyden is the same consistent liar as ever. I offer him another \$25 to quote the endorsement of the Inquisition in this column of the *Journal*. Come now my eloquent Bostonian, and produce the book. It is a rare one, and you thought nobody in this city had a copy of it, but I am always ready for men of your tribe. The anonymous writer on the Inquisition is an Englishman who wrote for the English people only. The book is a reprint from the London edition, and the name of the United States does not appear in it once. I again call loudly for Leyden to come forward with his book and show where the author endorses the Italian and Spanish Inquisition which he writes. If Leyden fails to respond, he will stand convicted of being a slanderer and a liar, according to my denunciation of him when offering the reward."
"The eloquent Bostonian" failed to meet the challenge, but that will not impair his standing with the A. P. A. in the least degree. After twenty years of exposure, Edith O'Gorman still enjoys the confidence of credulous bigots; Margaret Shepherd, although her escapades are more recent and unfragrant, has by no means lost caste in Boston Music Hall; Maria Monks' "awful disclosures" are yet current among the more ignorant; and Titus Oates, could he return to a colder clime, would have no trouble in discovering any number of Popish plots, and disposing of them at so much a plot among the people who patronize Leyden and his kind. Like the cheerful dealers in counterfeit money, which is bogus counterfeit at that, the anti-Catholic crusader has faith in the trade proverb that "a new fool is born every minute," and there is always a fresh generation growing up to be caught by the same old swindle. It is of course a public duty to expose the green-goods men, financial or sectarian, but we confess that we have no especial sympathy for the gudgeons who are taken in by such stale devices.

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THE ESCAPES SCORED.

The following letter, which appeared recently in the *St. Catharines Star*, will be read with special interest at the present time. Would that we had more ministers of the stamp of Rev. Robert Ker!

St. George's Rectory, Sept. 23.
To the Editor of the *Star*:
Your Merritt correspondent reports that some person called "Soirek" or "Scurrielskie," or some such name, has been disturbing the peace of that prosperous bailiwick by making a vigorous attack upon the Church of England. As she is loyal and faithfully represented by my good brother, Rural Dean Ardill, and his congregation, and possibly even the Church of England herself, will manage to pull through this fierce ordeal, and perhaps even survive the wrath of the incensed individual who declares that "we are next door to the Church of Rome." The Protestantism of the members of St. James' Church, Merritt, fortunately does not need any vindication; still less does the Protestantism of the Church of England, so that the charge may be passed over as one of those ignorant fictions to which we have all been so long accustomed. To those whom it may concern, I have only to say that "Protestantism" saturates the formularies of the English Church; her articles and her history, as distinctly as the doctrine of the Trinity, saturate the New Testament; but may I be permitted to say that this is not the "Protestantism" of the howling dervishes who go around the country stirring up strife and ill-will and slandering men and women of the Roman Catholic faith, whose godly lives and unobtrusive piety might well—if by nothing else—protect them from the foul tongues of the slanderer and the renegade.

Protestants and Roman Catholics are called upon to live as neighbors and as citizens of this commonwealth. Surely we can best work out our own salvation, as well as the destiny of our common country, by methods of peace and good-will. We are not less neighbors because we do not bend in worship at the same shrine; nor are we less Christians because we permit each other to worship as our conscience separately dictates. The profound and illustrious scholars of the English Church have not been slow to measure swords with like men of the Roman Catholic Faith; and I am within the mark when I say that writers of the English Church have contributed more than nine-tenths of the controversial literature which to day is to be found in our libraries on questions that divide us from the Roman Catholic Church. If, however, we have not succeeded in convincing each other, we have at least learned the Apostolic injunction, which enjoins us to "love as brethren, be pitiful, be courteous." I am neither ashamed of the Protestantism of the English Church, nor afraid, when necessary, to vindicate it, but I feel that we shall best honor the Divine Teacher of our Holy Father,

and the interests we profess to value, by rigidly discountenancing those itinerant spirits whose stock-in-trade is abuse of the faith of our Roman Catholic citizens, to whom we ought certainly to do the simple justice of believing that they are as honest in their faith, and respect it quite as much as we do ours. Nor will it do us any harm to remember that some of the most saintly of God's children have lived and died in communion with the Roman Catholic Church, and that, as a rule, our Roman Catholic neighbors set us an example of devout attachment to their Church which not a few of us might advantageously seek to copy. Fortunately, we of the English Church are not troubled with the "Sorrelisks" and the "Shepherds." Our pulpits are homiletically sealed against them. I hope the day is not far distant when those who make a living by foul slander and filthy innuendo will become as extinct as the dodo. It is not creditable to us to permit these people, whose zeal against the Roman Catholic Church is, as a rule, for purposes of "revenue only," to slander unchallenged our Roman Catholic neighbors, with whom we desire to live in peace and amity. The loudest talkers are not always either the best or the most reliable Protestants.

Yours most truly,
ROBERT KER,
Rector St. George's Church.

CARDINAL GIBBONS.

An interesting interview—Roman Catholics increasing in America—Protestant Churches Tending Towards Rome.
Baltimore, Oct. 15.—The *News* furnishes in advance of publication the following interview with Cardinal Gibbons:

It was of the growth of the Catholic Church in America that he first spoke, and he is hopeful and confident of her mission. "If we look at the humble beginning of the Church in this country," said the Cardinal, "and what she has passed through and all the difficulties she has surmounted, the missionaries working single-handed—the struggles against the obstacles of nature, the hostility first of the Indians and afterward of the unreasoning enemies to Catholicity—if we consider all this and how she has grown from so simple a beginning to be what she is at present—ten millions of Catholics to day, where formerly there were none—what may we not count upon under the providence of God in the future? With our superior organization, and the kindest view that is taken of us as we become better known and prejudice is dispelled, I think we have reason to entertain the brightest hopes. My hopes are also based on the fact that Americans are an order-loving, law-abiding people, eager to assimilate any element that contributes to the stability and perpetuity of civil virtues, and on close study the American people cannot fail to see that the Catholic Church, which upholds authority and law, apart from her divine mission, is the most conservative factor in sustaining and maintaining our political institutions."

His Eminence was asked if there were many conversions to the Catholic faith.
"Great numbers," he said. "There is no parade made over those who come in, because, in the first place, we recognize that it is the work of God, and that our priests are but the instruments; and then it is distasteful to most of those who enter the Church to have the matter talked about. We therefore discourage any mention of particular converts. There are everywhere signs of a return to the old Church, not only in the extraordinary growth of Ritualism, but in the proceedings of sects formerly bitterly antagonistic to our institutions and practices. Thus, for instance, there has lately been established in the Methodist Church the order of deaconesses. What is this but a copy of our once reviled sisterhood? And not only have the Methodists now their sisterhoods, but the Presbyterians are also discussing the establishment of similar orders, and their formation is only a question of time. The general tendency is toward Catholicism, slowly, but steadily and unmistakably. We would have many more conversions among Protestant ministers who would like to become priests but for one thing, the celibacy of our clergy. There are men longing to enter the fold of Christ, but they have wives and children to care for, a living to make, and friends to lose. In their hearts they are true Catholics."

DIOCESE OF LONDON.

On Thursday, October 12, Right Rev. Bishop O'Connor, D. D., administered confirmation in the Catholic church of La Salette to a class of thirty-nine candidates, amongst whom were four adults who were converts.
The children were examined by His Lordship and found to be well instructed in the Christian doctrine, the pastor, Rev. P. Corcoran, having given them special instructions during the past six weeks.
His Lordship gave a very practical and effective discourse, which was mainly intended to encourage the candidates to persevere in the path of virtue.
The High Mass was celebrated by Rev. M. J. Brady, P. P. Woodstock, *Urban Pontiff*, Rev. J. P. Molphy of Ingersoll and P. Lennon of Brantford assisting at the throne.

Rev. D. P. McMenamin of Simcoe, was master of ceremonies.

WHERE WILL IT END.

Of course it is well known that for several years now our Episcopalian friends have had sisterhoods modelled in many respects on the Catholic sisterhoods. And undoubtedly the greater number of the ladies belonging to these Episcopalian sisterhoods are women of sincere religious convictions, desirous of devoting their lives to works of piety. Catholics can have nothing but thoughts of sympathy and respect for them, with, of course, the hope that these ladies may be guided by the grace of God to go on in their determination to be "Catholic" as well as religious by going on until they reach solid ground within the threshold of the Church. These Episcopalian sisterhoods have been increasing of recent years both in the number of separate communities and in the aggregate membership, so that now there are few large cities in the United States, in the North at least, that has not one. They are occupied chiefly in conducting boarding and select day schools for young ladies, though some of them conduct hospitals and charitable refuges and asylums.

Of course the natural tendency of all such admirable institutions as these sisterhoods is towards the Catholic Church; and therefore many of them, especially the ones earliest established, were safeguarded by their founders, as well as they could, against the possibility of the Sisters yielding too logically to this tendency. But in vain. The devout aspirations of pious souls might, from lack of proper instruction and direction, be often vague or greatly erroneous; yet the sincerity of intention which it is probable has possessed most of them, is likely to tend as a general result towards the only end that is the logical term of Christian endeavor, the faith and practice of the Catholic Church. A recent proof of this is in the custom that has originated among a number of these sisterhoods of going into retreat once a year, as was done last week by one of these communities here in New York.

Statistics have shown that the Episcopalian body is the only Protestant one that is growing in members in the United States, and that it is growing rapidly, at the expense of course of the other Protestant sects. It is easy to say that this is because, while Protestantism in general is becoming every year less and less acceptable to the rising generation of Americans, Episcopalianism, being more vague in its affirmation of what is repulsive in Protestantism, is naturally adopted by those who are not prepared to submit to the authority of the Catholic Church, and yet do not wish altogether to abandon adherence to the Christian religion in some form, however defective. That is a good explanation, provided it is not insisted on too rigidly.

The fact is that a large portion of those of our non-Catholic countrymen and countrywomen who have been baptized and have been brought up to believe in Christ are gradually approaching the Catholic Church. The Episcopalian denomination preserves, and is every year more fully developing a large fragment of the Catholic truth, which it presents to these non-Catholic Americans of various sects—Presbyterians, Methodists, Baptists, and what not—in an attractive form and in the English vernacular, and hence it is drawing them every year by thousands to itself. If the present indications do not fail, within another generation the great mass of non-Catholics in the Northern States of our country still maintaining a belief in Christ will be counted among the adherents of Episcopalianism.

In the meantime, the Episcopalian sect, if it shall keep on as it has done for the past fifty years, will have so taken on the outward forms, if not the inward substance, of Catholicity, as to have become to the eye of the average non-Catholic indistinguishable from the Catholic Church. For there is no mistaking the fact that among Episcopalian Catholics it is the Catholic, or High Church theory that has been gaining strength, to such an extent that what is thought of as "Low Church" now would have seemed among Episcopalian almost "Popish" not very many years ago.

What then? In view of these facts, there seems to be one great duty of Catholics now in order to further the cause of true religion in these United States, and that is to take time to educate our children in the Catholic faith. What we need is to provide that our children's schooling shall be thoroughly impregnated with the spirit of Catholic truth and that it shall make them at the same time patriotic American citizens. That having been thoroughly done, it is not too much to expect that the middle of the twentieth century will find a very great proportion of the religiously minded people of the United States gathered within the one fold of the Catholic Church.

Mother Mary of St. Aloysius, confidante of the House of the Good Shepherd in Boston, died in that city on August 20.

CATHOLIC PRESS.

Recent investigation tends to prove that Mecca is the hot-bed of the cholera scourge, and that devices returning from the tomb of the Prophet furnish the chief means of its dissemination. It is clear, then, that the Mahometan pilgrimage, however, the devout Islamic might say, his soul affected by it, is by no means salutary for his body. Contrary to this state of things with events at Lourdes, where sin-sick hearts are cleansed, and a miraculous flood heals diseases of the flesh as well! Just after the National Pilgrimage this year there arrived at the far-famed Grotto a stranger from the East in gorgeous uniform. He proved to be an officer in the service of a Lourdese of Persia, and he had come to Lourdes in fulfillment of a vow. When the cholera raged in Teheran, he promised that if his family should escape the dreadful scourge, he would make a pilgrimage to Lourdes "to thank the Virgin of the Christians." His family was spared, and he immediately set out for France. A Persian journeying to a Christian shrine to thank the Blessed Virgin for deliverance from the ill effects of a pilgrimage to Mecca is a wondrous sight, and one well calculated to impress the Moslem mind.

John Burns, the English labor leader and M. P., was recently reported to have said that he was an eye-witness of the chastisement administered by Swift MacNeill to Harry Furness, the Punch caricaturist, in the House of Commons lobby. Mr. Burns, who has been smarting with anger ever since his ears were needlessly elongated by the Irish M. P., wrote to Burns demanding a retraction, and received the following delicious "apology": "Sir—I understand that the statement attributed to me and referred to by you was due to a misapprehension of some chaffing remarks of mine in the lobby on Friday last; and I regret to say that I did not see you shaken like a dog, and am sorry to say that I did not witness the pulling of your ear. Yours truly, JOHN BURNS, M. P. Philadelphia Catholic Times.

Mr. Joseph Cook, of Boston, is angry with the Parliament of Religions because "Catholic clergyman have been given too much prominence." The evidence that Joseph does not absorb all the "prominence" is not conducive to his peace of mind. Another thing may not please Joseph Cook. He is not as prominent as he used to be, and yet he is more prominent than he will be.

Canon Freeman (Anglican) is appealing to English Protestants by the half of Pere Hyacinthe. He says the half is in great distress. Such is the sad end of one who might have done great work for the Church. He was once a power in France, but now France thinks of other things, and he is forgotten. Age and want, the ill-matched pair, haunt his steps. Forgetting his former glory, he has been around for him among English and American Protestants, who have used him for all he is worth. His distresses have been increased, and death pains with which he struggles are at the hour of his death, being more and more "emitting out" from his old, disordered, faithless man. How sad, and what a lesson to the proud and ambitious! No one likes to be "boiled." Therefore "Catholic" journals should not give accounts of miraculous cures and other remarkable events, to wind up a concluding lines of a column of half a column article with an advertisement of the wonderful virtues of some kind of "live cure." It is disappointing to the reader and gives him a sense of being sold by the continuance of his editor—a sense not conducive to a healthy liver. Another thing the reader does not like. It is to be stared at from the columns of his paper by a people who smile and smirk with self-satisfaction, look at my expression, if I say: "What do you think of my liver?" See what Bifkin's pills did to those victims rescued by a pill of a plaster must receive liberal pay for permitting their fascinating faces to be exhibited. The enterprise of the nostrum vender is more miraculous than his cures, and the bad taste of some papers indicates the necessity of drastic remedies.

Our Protestant and Orthodox friends, in view of these facts, there seems to be one great duty of Catholics now in order to further the cause of true religion in these United States, and that is to take time to educate our children in the Catholic faith. What we need is to provide that our children's schooling shall be thoroughly impregnated with the spirit of Catholic truth and that it shall make them at the same time patriotic American citizens. That having been thoroughly done, it is not too much to expect that the middle of the twentieth century will find a very great proportion of the religiously minded people of the United States gathered within the one fold of the Catholic Church.

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