

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

VOL. V.—NO. 30.

TORONTO, THURSDAY, JULY 29, 1897.

PRICE FIVE CENTS.

## AMERICANISM IN THE CATHOLIC CHURCH

[WRITTEN FOR THE REGISTER.]

The New York Sun, of July 20, gives prominence to a letter signed "Catholics," touching upon the intellectual and spiritual condition of the late Father Hecker, first Superior of the LaSalle Institute in that city. This letter must have been read with interest by many Catholics, and perhaps with greater interest by Protestants. Its author evidently intended that it should fall upon the attention of the public while discussion is still busy with the character and influence of the late Very Rev. Augustine F. Hewitt, Superior of the Paulist Fathers, whose death at the age of 77 occurred on the 3rd of the present month, and who has been referred to in many of the newspapers as the "Newman of America."

The Sun's correspondent mentions the publication of two appreciative articles on Father Hecker in "Le Correspondent" by the Count de Chambord, also the translation into French of Father Elliot's "Life of Hecker," as well as Abbe Klein's "Professor of the Catholic Institute of Paris" reference to Hecker as "the prophet of the future—the one who has blazed the way to the best progress in religious matters."

The Sun's correspondent is disposed to treat the turning of this well merited attention upon Hecker as a significant indication of a French religious awakening. The following sentences from his letter will, we think, express his meaning in his opening sentences:

It is not a little significant to note with what eagerness many thinkers in Europe are watching the development of American thought, especially in religious matters, and are looking to the vigor of our religious civilization for their inspirations. Leo XIII. has made no secret of the fact that not a few of his progressive ideas as well as his broad humanitarian notions have been acquired from American sources. He comes up to carefully study the Constitution of the United States given to him by President Cleveland some time ago, and it gives him not a little delight to buttonhole some American prelate or publicist, and while telling him how much he loves America, to gather all the knowledge he can of American ideas and the trend of American thought. Formerly the wise men came from the East; his wise men came from the West. Leo in this capacity reasons a kind of growing conviction among the thinkers of Europe.

During the last 800 years the polemic effort of the Church has been to defend the outer ramparts of the citadel of her power—the external authority. This great foundry of the external authority in the Vatican Council, whose definitions placed the coping stone on the fortified walls. Now, says Leo, the battle of three centuries is done; sanctification to the inner beautifying and purification of the soul.

Hecker's life had been the practical stepping out of all these vital principles, and he burned with the most intense desire to tell his countrymen that the Catholic Church gives them a light to which a thousand times more directed than they ever dreamed of. They think the authority of the Church will cramp their limbs. He was eager to explain to them that it sets them free, clears the intellect, and, by its assistance, leads to instinctive certitude and quickens the intellectual faculties into an activity whose force is unknown among those who are always inquiring for and never gaining the truth. And with his profound confidence in the future of the religious life in America, he believed that the Latin race with its predilection for external institutions and monarchical forms of government had crowned its religious work in the Vatican Council and that it was given the right to lead in the development of the interior virtues of religion.

Abbe Klein has assimilated these new and vigorous ideas in a wonderful way for a Frenchman, and his veiling of them in French for the religious thinkers of his own people is like a strain of sweetest music from another land. What is the matter with French Catholicism? Why is the practice of religion so formal, obedience so servile, and the Church so dead? Because so little attention has been made of the interior virtues. The walls of a dungeon have been built around the doors have been shut upon the religious spirit. Souls yearn for the light, they gasp for the fresh air. Feet are fettered, but the hearts are free. All the approved teachings of the best spiritual writers, are like a deep breathing of oxygenated air into those souls; they bring a new light into their eyes and a new vigor into their steps. He who reads that with yearning eyes the best thinkers eagerly scan the religious horizon of the Western world for this new light.

Why is the practice of religion so formal, obedience so servile, and the Church so dead? Because so little attention has been made of the interior virtues. The walls of a dungeon have been built around the doors have been shut upon the religious spirit. Souls yearn for the light, they gasp for the fresh air. Feet are fettered, but the hearts are free. All the approved teachings of the best spiritual writers, are like a deep breathing of oxygenated air into those souls; they bring a new light into their eyes and a new vigor into their steps. He who reads that with yearning eyes the best thinkers eagerly scan the religious horizon of the Western world for this new light.

a modified course. Indeed it might be rash thing to attempt to estimate to what extent they are either true or profitable considered as a basis for comparing the condition of the Church in the two great Franco and the United States. In the great republic of the west Catholics, if judged by the almost unanimous voice of Catholic publications, are not merely satisfied with their Constitution, but are truly in awe with it. No questions crop up amongst them touching the position of the Church in politics. Indeed as far as the direction of Catholic influence upon national thought is concerned the position of the Church in the two great Franco and the United States. In the great republic of the west Catholics, if judged by the almost unanimous voice of Catholic publications, are not merely satisfied with their Constitution, but are truly in awe with it. No questions crop up amongst them touching the position of the Church in politics. Indeed as far as the direction of Catholic influence upon national thought is concerned the position of the Church in the two great Franco and the United States. In the great republic of the west Catholics, if judged by the almost unanimous voice of Catholic publications, are not merely satisfied with their Constitution, but are truly in awe with it. No questions crop up amongst them touching the position of the Church in politics. Indeed as far as the direction of Catholic influence upon national thought is concerned the position of the Church in the two great Franco and the United States.

The contrast afforded in the attitude of Catholics towards the state in the two nations brings into relief a political, not a religious subject. French Catholic republicanism in the light of French history naturally embraces the vigorous doctrine that the people being the foundation of the state, the church in order to preserve her close contact with the people cannot hold back from the discussion and adjustment of religious interests in politics. America, the church has never exercised, nor sought to exercise, the least influence in politics. It would have been futile in any event. Fifty years ago Catholics were only one-tenth of the population of the United States. The American church has perhaps one-sixth, and many of them are finding prominence in public life. To-day, as fifty years ago, the majority of Catholics in the United States were not born or educated in the country. They are the Catholics who are perhaps one of the political questions of the past to make them a compact body in politics. The rapid progress of the church in numbers has been due to immigration; its growth in the religious spirit may be accounted for by the fact that the immigration has largely been from Catholic Ireland and that the American hierarchy have been well appointed and have made a record for wisdom. That there is any distinctive national character in the Catholicism of the United States or that it is "refreshing Yankee type," as the correspondent of the New York Sun puts it, is likely to influence the future of the church in France in no way to be regretted. The church in France is still less prominent in public life than in the United States. There may be a glorious future for republicanism in France, they may conquer civilization, or the French and American republics may have their day and cease to be. The Catholic Church has a constitution that has already borne many changes, and that is certain to witness all the vicissitudes or conquests that the future may hold in store for Republicanism, whether in France or the United States.

## The Pope and the Christians under Turkish Rule.

A letter from Mgr. Bonetti, Delegate Apostolic at Constantinople, in which he acknowledged instructions and encouragement received from the Holy Father, testifies to the keen interest that the Holy Father takes in the lives of the Christians in the Ottoman Empire. Father Angelo Maria, Capuchin monk and Administrator-Apostolic of Crete, also gives testimony to this effect, and points out how much the Pope, by his monetary offerings and by commendation of the practical charity of the French naval officers, has recently done to alleviate the misery of the Christians in Crete. The Pontiff has likewise been generous in his assistance to the Catholics of Palestine, a quarter of the world where many obstacles oppose the progress of the faith. Want of churches and schools have been a great drawback. The matter is, however, now being remedied, and his Holiness is consoled by learning that in Syria a very noteworthy religious movement with numerous conversions is taking place.

## A Famous Preacher.

Rev. P. A. Halpin, S. J., New York, was a visitor to the city last week. Father Halpin is a distinguished member of this order and has won wide fame as a preacher. He has been preaching a retreat at the residence of the late Archbishop at Sir Frank Smith's farewell luncheon to Mgr. Merry del Val. At Toronto he was the guest of the reverend rector of St. Michael's palace. From here he went to deliver a week's course of lectures on "The Ethics of the Summer school, Plattsburgh. He will return in September to preach the retreat to the clergy of the archdiocese of Toronto. Father Halpin has distinguished himself as a preacher and retreat-maker. He is one of the founders of the Summer school, where his lectures on Ethics have attracted universal attention.

A STRICH IN TIME.—A dose of Ayer's Pills has saved many a fit of sickness; but when a remedy does not happen to be at hand, slight ailments are liable to be neglected, and the result, frequently, is serious illness; therefore always be supplied with Ayer's Pills.

## Enthronement of The New Archbishop.

Impressive Ceremony at St James' Cathedral, Montreal.

MONTREAL, July 20.—Last evening His Grace Mgr. Bruchesi, by virtue of his enthronement on the episcopal seat of his predecessors in office, formally assumed the title Archbishop elect, by which he will be known until the day of his consecration, when, having received the power of the keys from his episcopal brethren, he will be greeted as Paul second Archbishop of Montreal. The ceremonies attending the formal enthronement were of a very simple yet deeply impressive character. The beautiful simplicity of the service made the function quite as effective as if all the wealth of light and color and ceremonial had been bestowed upon it by the Church. Such a function has rarely taken place in this city, and consequently the attendance of the faithful was exceedingly large, in fact every available inch of space in the vast cathedral was occupied. Prior to the entry of the priests and bishops, the rosary was recited by the Rev. Father Danth. The congregation joining in the responses in a very earnest manner.

At its conclusion the procession emerged from the sacristy and wended its way through the western aisle and centre passage-way of the nave to the sanctuary, the Rev. Canon being sung the clergy proceeded up the aisle, passing around the altar the priests and canons took their seats in the choir. His Lordship Bishop Emond of Valleyfield occupying a seat of honor on the gospel side of the altar. Following His Lordship was Mr. Bruchesi. At the conclusion of the Te Deum His Grace descended the altar steps, and surrounded by the members of the cathedral chapter slowly advanced to the episcopal throne. To the priests and the canons who up to this moment had been seated in the choir moved forward to positions immediately in the rear of the high altar. The throne being reached, His Grace ascended the steps, and facing the congregation, took his seat. As soon as he had done so, he presented with the episcopal ring, which he proceeded to place on the third finger of his right hand. When he rose to reply to the kindly sentiments of Abbe Colin he was apparently the most graciously possessed person in the room.

The chair or throne upon which Monsignor officiated took his seat as the first pastor of the Metropolitan See of Montreal was presented to the late Archbishop by the faithful some years ago. It is a beautiful piece of furniture, and placed in the grand saloon of the Archbishop's Palace, but, on the completion of the cathedral, it was removed thither and placed on a raised dais at the high altar. The chair is constructed of mahogany and ivory, and in style it harmonizes very nicely with the architecture of the church. On a plush background in the upper portion of the chair are the arms of the Archbishop, while the base is written his recently-chosen device "In Domino confido."

At the conclusion of Father Colin's sermon, Mgr. Bruchesi arose and replied briefly to the kindly sentiments expressed in the address. He then proceeded to the lectern and delivered a stirring sermon that had just been delivered by the Father of St. Sulpice, and spoke of his own appointment to the head of this one of the finest dioceses in the world. He said that he felt a great responsibility on earth, and His selection of the co-workers who were to assist in the good work. Our Saviour, he said, chose ignorant men, and formed them to His heavenly will. He selected one from amongst them to be the successor of the Lord. Paul was struck down on the road to Damascus, and said, "Lord, what do you wish that I should do?" Mgr. Bruchesi repeated that Jesus Christ did not select men who were worthy of the high office, but those whom He made them worthy to do His bidding. He has chosen me to preside over the See of Montreal. He has confided to my care the souls of this great diocese. He then went on to say how kindly he felt the responsibility of succeeding such illustrious prelates as Mgrs. Lacombe, Bourget and Fabre. The honor was great, very great, but the burden which it entailed was very heavy. Their late predecessor, Archbishop used to say that it was an honor, yet it was at the same time a burden.

We are not alone, however, said His Grace, and he asked for the prayers and co-operation of the clergy and the people. He those who presided to his predecessors, and said that when he went to sleep his last sleep by the side of those eminent men, the greatest consolation would be to realize that his work had been well done. In conclusion, he thanked all for their kind words, and sympathized, and added that he was most grateful for the kind words of sympathy that had come to him from those professing a different faith. His Grace officiated at the Benediction of the Blessed Sacrament, assisted by the Rev. Canons Martin and Valliant. The episcopal blessing was then bestowed upon the faithful and the service thereupon brought to a close. In a letter dated the 22nd and July instant, Rev. Canon recluinaut, Chancellor of the Catholic Archdiocese, officially announces the elevation of the Right Rev. Paul Bruchesi to the See. After referring to the lamented Mgr.

Fabre, he draws a highly flattering sketch of the new Archbishop, and invites the clergy to return thanks to heaven for having inspired such a wise choice.

## More Light on History.

One of the Epworth League ministerial delegates the other day opened the eyes of the Canadians to the true unweariness of history. It is questionable, however, whether he could have given pointers to the pupils at the recent High School entrance examinations for the whole of Ontario, among whose examination papers the following highly interesting particulars were furnished:

"The Clergy Reserves shaded the crops of the neighboring farmers and they wouldn't build roads."

"The Clergy Reserves are a body that holds large tracts of land, they were disposed of because the land could not be used for pasturing, there was no much land was in between the land which was owned by the Reserves."

"Warren Hastings was one who wrote books, two of which are W. Hastings' Birthday Book, and the Wonderful Law."

"Warren Hastings was a great Puritan preacher, but he was not happy in preaching the gospel, and the result was that a great many people became reformed."

"The war of 1837. The people thought that they must go to war, and Durbin told them they were wrong, and hand for war was now they would bring the hand for fear, and it came true."

"The causes of the rebellion of 1837 were, the grievances were not very numerous, but they caused a great deal of destruction of property. The Durbin ordered a report for the removal of the grievances, but he was a little too late and the rebellion went on just the same. The care taken of the possessions was one thing in the way."

"The Battle of Waterloo was in the year 1759; it was a battle which will be remembered as long as the world remains. It was between the Persians and the French. The event has so long lingered in the people's minds that those who were capable of composing have composed music entitled 'The Battle of Waterloo;' when played it would almost bring tears to the eyes, at least people have been known to weep when they heard it."

"Canada is governed and advised by some of the most clever men in the world. The Queen has men who do her business, and as it is done, it is transferred to her parliaments, where it is acted upon."

"The parliament consists of an advisor, a council, a party of twelve besides all other lawyers and men which space will not permit to write."

"The climate of a county depends on the kind of people. The climate of Ontario is not so good as it is; it is noted for its mildness."

"Three things on which the climate of the country depends, are oranges, potatoes and cotton."

## Another "Ex-Priest."

The "ex-priest" is inexhaustible. No sooner is he jailed at one end of the country than he breaks out at the other. The editor of the Hortonville, Wis., Review writes as follows to the editor of the Hamilton, Ontario, Spectator:

A Rev. Francis Sorlock, representing himself to be an ex-priest of the Roman Catholic church, with his wife (an escaped nun) and child, gave a series of lectures here recently. Since his departure considerable evidence has come to us that he is a fraud. He stated, while here, his child lost the use of one eye while in Hamilton, and that it was cured by a priest or bishop of the Catholic church, who threw vitriol in its face for revenge on Sovietki, and said prices is now in prison.

The Hamilton editor replies to his Wisconsin brother:

When Sovietki was here there was much doubt about his honesty and the truth of his story; but several good people took him up and believed in him. The Spectator at the time printed a letter from Rev. White, moderator of the Baptist association of Milwaukee, to Rev. George Anderson of this city, in which Sovietki was highly endorsed. But this story from Hortonville has attracted attention to the question of international arbitration, which he considers a matter appertaining peculiarly to the papacy.

## The Pope in Good Health.

LONDON, July 26.—The Rome correspondent of the Pall Mall Gazette says that in spite of the intense heat the Pope is in his usual state of health. Indeed he is feeling much better than he felt last winter. He is again directing special attention to the question of international arbitration, which he considers a matter appertaining peculiarly to the papacy.

## The Queen Did Not Entreat.

MONTREAL, July 28.—Sir Wilfrid Laurier has written a letter to a personal friend in Montreal regarding his visit to London, in which occur the following interesting passage: "As to the title and honors which were conferred upon me, I have never refused their acceptance. I found the decree, signed by the Queen, awaiting me when I arrived in London. Is there a reasonable man who can say that under the circumstances I could have refused to

## THE ARCHBISHOP OF TORONTO.

His Arrival at Queenstown—Does as to Kill Country—A Warm Greeting from Irish Nationalists.

The Queenstown correspondent of the Freeman's Journal writes under date July 15.—The Most Rev. John Walsh, D.D., Archbishop of Toronto, landed here early this Thursday morning from the White Star steamer "Germanic," which called off the harbor from New York en route for Liverpool. His Grace, who is accompanied by his secretaries, the Rev. R. J. Gearing and the Rev. E. J. Kieran, said, in an interview with your correspondent that he had come to Ireland, his native land, on a visit of about a month's duration on private business and for rest. His Grace declined to give any opinion on the present political situation in Ireland or on the results of the great Convention of the Irish race which was held last September in Dublin. His Grace, however, admitted that until Ireland obtains Home Rule and the right to manage her own affairs matters will be in a more or less unsatisfactory state in Ireland. Asked as to the present commercial prospects in the United States and Canada, his Grace said at present there was a great depression all over the United States, but affairs in Canada were not so bad. He said that the Irish element was, however, holding its own not only in the States but also in Canada. However in Canada the large syndicates which purchased immense tracts of land in the north-west province, and also large ranches, were considerably smaller farmers, but, notwithstanding all the competition in agricultural affairs which the smaller agriculturists had to contend with, he was happy to be able to state that the farmers of the province of Ontario were doing well. His Grace also declined to say anything on the Manitoba School question. His Grace was most courteous and affable, but beyond the few observations mentioned on the agricultural prospects of the United States and Canada he was silent on every other subject. His Grace left Queenstown today for Kilkenny, his native place, but before leaving he called on the Most Rev. Dr. Browne, Bishop of Down, and visited St. Colman's Cathedral, which he was much pleased to see fast approaching completion under the care and perseverance of the Most Rev. Dr. Browne. Dr. Walsh states he is in excellent health, and is enjoying his trip.

Editorially the Freeman's Journal alludes to the visit of his Grace in the following terms:

Yesterday, the Archbishop of Toronto landed at Queenstown. The Nationalists were glad to see his Grace, and he was warmly welcomed home. He comes in search of rest and health; and we are certain that if hearty good-wishes can quicken the effects of nature air his Grace's restoration will be speedy. His services to the people of his native land are well known, and he gave her hope at a moment of despair. And though his Grace will find the clamor of faction still rife in Ireland he will, nevertheless, discover that it has lost all power now to hurt or hinder the people. He will find a hearty welcome in the ranks, or to delay the hour of victory upon the field. The old cause has gone marching on since September, 1896, and the policy approved at the Irish Race Convention now holds the field in Ireland as the only one consistent with the common sense of the nation.

## ANOTHER INTERVIEW.

The Cork Examiner of July 18 contains an account of an interview by a representative of that paper with the Archbishop:

Asked if he cared to express himself on Irish politics, his Grace smiled and said, having come for a rest, he had no intention of saying anything on the political situation.

Turning to other subjects, his Grace said he would visit Dr. Croke and the Archbishop of Dublin prior to his return, which would not be for about six weeks.

Asked as to how the Irish got on in Canada, his Grace replied, "very well, indeed. Irishmen in Canada are well prospering, and in many instances are men of influence and position."

The Archbishop's attention having been called to a statement made by a prominent Canadian to the effect that Canada was the place for emigrants to make for, His Grace replying said: "Ah, well, I'm afraid that the great syndicates now taking large tracts of land in Canada materially injure the prospects of private enterprise," and while not actually saying that he disapproved emigration from Ireland to Canada, the inference which was deduced from His Grace's observations was that at present, at all events, Canada was not the most advisable place to go to.

With reference to the Canadian schools question which has agitated Canada to such an extent, His Grace said that he had not seen the report in the paper before leaving America that nothing further was to be heard of the matter until the Holy Father spoke, His Holiness having appointed a special delegate, who had fully reported to him.

## The Queen Did Not Entreat.

MONTREAL, July 28.—Sir Wilfrid Laurier has written a letter to a personal friend in Montreal regarding his visit to London, in which occur the following interesting passage: "As to the title and honors which were conferred upon me, I have never refused their acceptance. I found the decree, signed by the Queen, awaiting me when I arrived in London. Is there a reasonable man who can say that under the circumstances I could have refused to

accept them and throw the official document from Her Majesty into the basket? The question is not to be discussed."

## Obituary.

THE LATE RICHARD McSHANE.

Again has the ruthless hand of death brought sorrow to a Montreal home; again has it become my mournful task to record the demise of one of the noblest and purest of the Commercial Capital's citizens. In the person of Mr. Richard McShane, whose generous spirit winged its flight to Him who created it at the comparatively early age of 60 years. We think only of the subject of this brief memoir, with his parents and other members of the family left his native home in the county of Armagh, Ireland, coming to Montreal, where shortly afterwards he embarked in the grocery trade, which he continued up to the time of his death. As merchandise the name of Richard McShane was a synonym for uprightness and integrity, and in the commercial world of this great city it is not exaggeration to say that his name was as extensive as it was an arduous one, the perplexities of which he shouldered without a murmur; yet did he always find time to lend an attentive ear to the stories of want and of woe which the poor, irrespective of creed or of country, confidently related, and no man was ever readier to respond, not with the cheerful sympathy of words, but in a more practical and substantial form of benevolence.

As a Catholic Richard McShane was all that the word implies. Proud of the grand inheritance of Faith, zeal, docile and unostentatious in the practice of every virtue inculcated by the Catholic Church; and it is not too much to say that in the immense congregation which prayed before the venerable altars of St. Patrick's there was no more regular attendant, no more exemplary member than he; and we are not at all surprised to learn that the loss of such a life, fortified by those strengthening graces which the Catholic Church sustains the departing soul, encouraged by hope that what appeared to the world to be death was only for our lamented friend access to a glorified existence.

From a close personal acquaintance, which, happily for me, commenced over thirty years ago, I can sincerely say that Ireland had no truer son than Richard McShane; indeed of him it can be said without contradiction that his love for the land of his birth was second only to that which he bore to his God. Every scheme initiated, whether in Ireland or in Canada, which aimed at the social or political amelioration of his fellow-countrymen at home always found in him a most enthusiastic advocate and most generous contributor.

Richard McShane was a politician—not for reward, but because it was incumbent upon him to discharge those duties which every citizen owes to his country, whether native or adopted. He was an enthusiastic supporter of the Liberal-Conservative party; and if the great majority of that party went went up in triumph often that it did down in defeat in the various contests of which Montreal Centre has been the theatre, to his strong personality is due no small share of the credit. To poor McShane, in his early struggles with anti-Irish prejudice, the subject of this notice was as a tower of strength; indeed years before I became acquainted with him at all I have heard our martyred fellow-countryman speak in the most glowing terms of R. McShane. To the late M. M. P. Ryan he was a faithful friend; and of the Hon. Justice Curran, who for many years so ably represented Montreal Centre, and who now adorns one of the highest positions in the great Atlantic States, he was a friend put to utter rout and confusion all the forces arrayed against him in the various political contests through which he has passed, no insignificant share of the credit belongs to his long friendship, the late Dr. McShane.

For myself I mourn the loss of a friend; and with the friends of McShane to the memory of his friend Devany, I will close.

Friend of my soul, farewell to thee: Thy truth, thy trust, thy charity, As thou, so may my last end be.

R. HAMBLER.

## British Association at the Cathedral.

The local committee having charge of all matters in connection with the meeting of the British Association here next month have made arrangements for the evening of August 2nd, at which the meeting of that distinguished body at St. Michael's Cathedral, Sunday, August 2nd, has been set apart and an effort will be made to have the services of that day particularly attractive. Possibly Father McShane, S. J., will deliver the sermon in the evening. There will be special music both morning and evening.

LONDON, July 27.—Sir Wilfrid Laurier, the Canadian Premier, returned to London on Sunday and had a conference with Mr. Balfour Murray del Val, the Papal delegate to Canada, who arrived on Saturday.

After failing to win his consent to other terms, a young woman named Bridget Ryan, a domestic employe in the House of Dr. Charles E. Cadwalader, of Philadelphia, renounced her religion and married her employer. The terms upon which Miss Ryan sold her birthright are not likely to secure her happiness, judging by the notoriety she has gained in the press of the continent.