

# The Catholic Record.

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

VOLUME XV.

LONDON, ONTARIO, SATURDAY, OCTOBER 7, 1893.

NO. 781.

## Inevitable.

What has been will be,  
Tis the under-law of life;  
Tis the son of sky and sea,  
To the key of Cain and strife.

For guard we as we may,  
What is to be will be,  
The dark must fold each day—  
The shore must ebb and flow.

All things are ruled by law;  
This only man will be;  
You meet a feeble day;  
But fate is weaving still.

The web and woof of life,  
With hands that have no hearts,  
Thro' calmness and thro' strife,  
Despite all human arts.

For Fate is master here,  
He laughs at human wiles;  
He scorns every tear,  
And lingers any smiles.

What is to be will be,  
We cannot help ourselves;  
The waves ask not the sea,  
Where lies the shore that shoves.

The law is coldest steel,  
We live beneath its sway,  
It cares not what we feel,  
And so pass night and day.

And sometimes we may think  
This cannot-will-not-be—  
Some waves must rise—some sink,  
Out on the midnight sea.

And we are weak as waves  
That sink upon the shore;  
We go down into graves—  
Fate claims the overmors.

Cometh a voice: Kneel down!  
Tis God's—there is no fate—  
He giveth the cross and crown,  
He opens the jewelled gate.

He watcheth with such eyes  
As only mothers own—  
Sweet Father in the skies!  
Ye call us to a throne.

There is no fate—God's love  
Is law beneath each law,  
And law all laws above,  
Forever without a flaw.

—Father A. J. Ryan.

## THE GRAND OLD MAN.

Termination of His Visit to Black Craig Castle—His Cordial Reception in Edinburgh—Address on the Home Rule Bill.

London, Sept. 27.—Mr. Gladstone today brought his visit to Mr. George Armstrong, at Black Craig castle, near Blairgowrie, Scotland, to a close, and proceeded to Edinburgh. The party arrived in Edinburgh at 6 o'clock this evening. The admirers of Mr. Gladstone were out in force to welcome him. The station was besieged, and as he alighted from the train he was cheered again and again. Mr. Gladstone's object in visiting Edinburgh was to address the Midlothian Committee, which met this evening in Albert Hall. As soon as possible, after greeting personal friends and the committee appointed to receive him, the party entered carriages and were driven to the hall. It had been announced that Mr. Gladstone would, in his address to the committee, declare the policy that the Government intends to follow until the next general election. Great interest was everywhere displayed in political circles as to what he would have to say in regard to the Government's programme, and the hall was crowded to the doors long before he arrived.

Mr. Gladstone, when he rose to speak, was received with an outburst of enthusiastic cheers. He began by admitting that Scotland fretted justly over the slow progress of the measures in which she herself was interested, but he held out the hope that before the close of the year some results would be achieved, especially in regard to local government and parish councils. With reference to the disestablishment of the Church of Scotland, he believed that the bill prepared by Mr. Cameron was designed as a practical settlement of the question, and would open the doors for a union of the Presbyterian communities. He hoped that the friends of the Established Church would accept this chance for a moderate settlement. Mr. Gladstone then turned to the Irish Home Rule bill, and spoke substantially as follows: "In spite of all that has been said, the last session of the House of Commons will not have to be recorded as a barren one. The many days spent on the Home Rule bill will not be without a harvest. The fact that the people's chamber deliberately and advisedly passed after a long and searching discussion a bill of such importance is the most significant step in connection with the whole subject of the contentment, happiness and peace of Ireland. (Cheers.) The fact is that the present parliamentary institutions are too weak for their purpose. They overweigh, and do not meet the demands of the country. In spite of the sacrifices of the House of Commons during the past session, there was a legislative famine. There is something wrong and defective in the present institutions. The condition is intolerable and demands the concentrated attention of the nation, with the view of the removal of the defects. The evil is immeasurable. On the one hand is the nation expressing just demands; on the other hand are the necessary measures to satisfy those demands. But between the two there is a great barrier, namely, the Irish question, which has taxed the energy and mortgaged the time of Parliament generation after generation. Why has this question continued to exist so long, and who is answerable for its remaining before us? There is only one reply. The responsibility rests with the House of Lords (cheers) who has the remedy in dealing with this great evil." Mr. Gladstone then proceeded to review the relations that have existed between the

House of Lords and the House of Commons since the passage of the Reform Bill in 1832. He cited three cases in which the peers had rejected measures passed by the Commons, the third of which was the refusal of the Lords to pass the Home Rule Bill in 1886. This measure having been rejected by the Upper House, the question was discussed incessantly until 1892, when the entire country returned a majority in its favor. "That verdict," continued Mr. Gladstone, "the Lords have now reversed. What are their plans for that reversal? A majority of the Lords gave an opinion hostile to the Bill which had a majority of the Commons in its favor. Yet it is hardly a case in which one opinion is as good as another. The Peers form their opinion for themselves; they are responsible to nobody; and if it proves wrong they will neither be abused nor made to suffer in any way. Our opinion is not solely our own, but was formed in discussion with the nation, and was given with all the authority that a national verdict can confer. I think, therefore, that the Peers do not stand well on their own showing. They certainly stand worse on the showing of their friends in the House of Commons. The latter set up the fantastic plea that the people know nothing of the bill. Necessarily it involves a multitude of important details, but with the single exception of the retention in Parliament of the Irish members, on which we, to the utmost conform to the will of the people, the country displayed no disposition to enter into details, but was content to leave it to the discussion of Parliament. There could not possibly be a more frivolous pretense than that the people do not know the bill. The plea that the Home Rule Bill was insufficiently discussed is equally flimsy, and the House of Lords did well to avoid these fallacious pretences, the adoption of which would have shown egregiously folly and want of tact and skill. For they disposed in four days of a bill that occupied the attention of the House of Commons eighty-two days. Then there is the third plea, that the Lords are entitled—indeed, I think they say bound by duty—to require a reference to the country. That is not constitutional. The doctrine of the constitution shows that if a responsible Ministry advises a dissolution of Parliament, there ought to be a dissolution at the risk of the Ministry; and the House of Commons has power, which it has frequently exercised, to force a dissolution by vote. But no such thing has been recorded at any period of our history as a dissolution brought about by a vote in the House of Lords. Such a contention is a gross, a monstrous, innovation, an odious, new-fangled doctrine, and no men are fonder of these doctrines than the modern Tories except it be the modern Unionists. But, in addition to being a new-fangled doctrine, I hold that it is nothing less than treason if this is to continue to be a self-governing country. But we make this plea. We say if we are punished, why should not the majority in the House of Lords also be punished when it misinterprets the judgment of the country? Let us have fair play and no favor. Why should the House of Lords be allowed to pass off with impunity, an iniquity which only encourages them to repeat upon the first occasion a similar prank to that they have just committed? Depend upon it, it is an extremely serious matter. On the supposition that you could subject a majority of the Lords to the same penal consequences as those you can lay upon a majority of the Commons, there would be something at least like a prima facie case of justice and equality, some small plea for this title of the House of Lords to the right to correct the judgment of the House of Commons, and to send them back to the country. But there is not even the thinnest presumption of justification for such a proceeding. That being so, we have arrived at a very serious position, and the grand question is how are we to escape from it?"

After a passing reference to the intelligence and incomparable unity of the Liberals, without which the minority would, he said, have broken down and destroyed the bill, without sending it to the House of Lords, Mr. Gladstone continued: "I was not so sure when Lord Salisbury threatened a year ago to destroy the Home Rule bill that the Lords recognized that this might involve the question of their own independent and responsible existence. (Prolonged cheers.) If it should ever happen in the vicissitudes of political affairs that the House of Lords, by some accident or collateral process, should bring about a dissolution of the House of Commons, depend upon it the people will not consider the Home Rule bill alone, but will mix with it another question, on which the Lords may bitterly lament, when it's too late, that they ever raised an issue."

After a tribute of respect and admiration for the personal qualities of the peers as individuals, Mr. Gladstone contended that abstract rights possessed by both the Lords and the Commons must always be exercised with the utmost discretion, if those rights are to be prematurely preserved. On this occasion he said that discretion has been entirely and absolutely want-

ing. In regard to the manner of facing the situation, Mr. Gladstone said that there could not be procured a cut and dried solution of the dilemma. This was neither the time nor the place to consider the matter. He counselled neither violence nor vehemence. All that was necessary was a quiet determination to cling to the hope that better counsels would prevail and induce the House of Lords to grant to Ireland some just satisfaction of her national aspirations. If the worst came, the worst consolation that could be offered would be to remind them of recent history and of the vast changes of the past sixty years, not one of which originated in the House of Lords or was promoted by the Lords, or the existence of which on the statute book was due to the impartial opinion of the Lords. To every one of those changes the opinion of the House of Lords had been adverse, although its manifestation might have been prudently restrained, and might perhaps be prudently restrained again. "For my part," said Mr. Gladstone, "I find this retrospect sufficiently encouraging. If the nation is determined, it will not be baffled by a phalanx of 500 Peers. We have the will of the country to execute, and cannot submit to the House of Lords, although they bear high-sounding titles and sit in a gilded chamber. The next session will not pass without your seeing this subject again appearing above the waves, where it has for the moment appeared to founder. The nation has given us the authority and propelled us on our course, and it is our duty and our hope and belief that we shall find, with the help of the Almighty, means to reach the goal."

At the close of the speech there was prolonged cheering. A vote of thanks to Mr. Gladstone was then adopted, and the meeting dispersed. An immense crowd followed Mr. Gladstone's carriage as he drove to his hotel. In response to the cheers of the crowd, Mr. and Mrs. Gladstone appeared on the hotel balcony and bowed their acknowledgments.

## MORE A. P. A. DEVILTRY.

A Search Party Visits a Catholic Church Looking for Fire Arms.

The Toledo News is holding the sensation-mongers of that city, who take the Catholic uprising for their text, up to the ridicule of the whole country. It is scarcely credible that sane men believe the diabolical stories circulated in reference to Catholic churches being used as storage places for arms and ammunition, but the fact that St. Hedwig's church was visited and searched with all seriousness is reasonably good evidence of the lengths to which folly can lead. The News publishes the following report of the matter:

A Toledo reporter was sent into West Toledo yesterday afternoon to investigate the origin of the stories circulated relative to the uprising of the Catholics against their Protestant neighbors. These stories were circulated and believed by many, resulting in angry words between otherwise peaceable citizens and in boycotts being instituted against men who had no idea of the cause of their persecution.

The facts, as learned from reputable and responsible citizens, were easily obtained and are now given to the public. For some time past Deputy Sheriff Jonas Stanbery has been circulating a story which he declares he can prove. He says that in the basement of every Catholic church in Toledo there are arms and ammunition stowed away, and that the object of this collection is the uprising of the Catholic people at a given signal and the slaughtering of every Protestant.

Last Sunday night and Monday the people were aroused by a report circulated to the effect that the minister had confirmed the stories told by Stanbery from the pulpit in the Methodist church. Upon being informed of the rumor that was going the rounds in reference to last Sunday's sermon, Rev. Brackney, said: "I did not say that a riot was about to occur. I referred to the rumors that Protestants were to be attacked, and said I had no fears and that there was no immediate danger."

"Then you said nothing to lead your people to think that you believed the rumors?"

"Well, I said that even now, meaning at the service, there were many who should be present, but were at home cleaning their Winchester."

"Do you, Mr. Brackney, think there is a shadow of truth in these stories?"

"I have been told by a man, whose word I cannot dispute, that they were true."

"Did Mr. Stanbery tell you this story?"

Mr. Brackney evaded this question. "Then you believe them?"

"Yes. I am told they are true."

"Have you ever seen a gun in a Catholic church, or have you ever been in a Catholic church in Toledo?"

"No; but I read a piece in the Christian Advocate which leads me to think the stories are true."

"As a leader of these people out here would you encourage strife between neighbors on such evidence?"

"How am I to get any better evidence?"

"Why don't you go into these churches and see for yourself, and then come back and on the word of an honest man tell the truth to your people? They do not surely pay you for rehearsing the rumors of ignorant and designing men."

"How can I go through these churches? Is any one allowed to go into their churches?"

"Certainly, and if you will come to the News office, a man will accompany you through the places where this ammunition and these terrible instruments of destruction are kept. Then you can come back and talk to your people from a personal knowledge."

"When can you go with me?"

"Any time you wish."

"Say to-morrow at 2 o'clock. May I bring any one with me?"

"As many as you like."

As the News is being read this afternoon, the reporter and the searching party are delving into the sanctuary of the Polish church on Lagrange street, hunting for firearms, cannons, dynamite and ammunition.

It is done to convince a minister in Toledo, where four daily papers are published, that the Catholics have not firearms stowed away in their churches? No. It is done to convince the people that there is a minister in Toledo foolish enough to believe such rot.

The News of Monday, Sept. 11, gives the result of the search party's visit as follows:

As the News went to press last Saturday, Rev. N. S. Brackney, the Methodist minister, and his friend, Mr. J. Hiebox of Maumee, accompanied by a News reporter, were on their way to St. Hedwig's Polish Catholic church on Lagrange street, to examine the firearms, ammunition and dynamite which Deputy Sheriff Stanbery declared were secreted in the basement of that structure.

Rev. S. J. Wiczorek, the pastor, was found at his residence, and when informed of the party's mission was a little amused and surprised. He took a common-sense view of the affair, however, and said he liked to show his church, even if the party was in search of firearms.

He was asked to open every cupboard and door, in order that no crevice which might contain dynamite escape observation.

The searching was in dead earnest and the courtesy of Father Wiczorek in opening every drawer and leading the party through every opening was appreciated by his visitors. Up in the gallery, through the sacristies, down in the basement, every closet, nook and corner was examined. "This is our gun," said Father Wiczorek, as he approached the furnace, "for here is where we do our firing." He seemed to appreciate the joke humorously, and determined to get all the fun he could for future reference.

When the exploration was completed Rev. Mr. Brackney was asked what he thought of the stories and the men circulating them.

"They are without the slightest foundation," said he, "and I shall say so from my pulpit. These men are doing a great wrong."

Mr. Brackney was in earnest. He expected to find guns in that church, and the interest with which he examined every dark recess and every opening was a little amusing to a person in a position to enjoy the fun, and especially so to Father Wiczorek, who will have material for joking during the coming year. That a minister of the gospel in Toledo would visit his church expecting to find firearms was something the reverend gentleman could not at first understand, but as he went around it was evident he was appreciating the joke as well as the News reporter, who assisted in furnishing material.

In West Toledo a farmer there placed so much faith in Stanbery's lies that he purchased an 18 repeating rifle which he is keeping for the occasion. Men, otherwise good citizens and sound on other questions, are becoming insane through the effects of these stories. In the Fourth ward one old man has 17 guns in his house to protect himself.

To make matter worse, a number of Catholics in a humorous mood have been furthering the joke by telling these fellows great stories, but enjoying absolute secrecy. The matter is not one to be treated lightly, for some day two of the same calibre will come together and a catastrophe will be the result. The newspapers will not object to this solution, for then they will have an item, and it is doubtful if these cranks could benefit the world more than by furnishing it a good story.

In conversation with a travelling man yesterday the information was obtained that in the small towns in Northwestern Ohio these stories are told by a society who are working on the ignorance of the people in a systematic manner. No sooner is one story exploded than another is told just as absurd and believed by the very parties convinced of the absurdity of the old lies.

In addition, the News says editorially:

It is a reproach upon the intelligence of the community at large to say that among those who assume to be leaders in thought and educators of the people, are men simple-minded

enough to believe seriously and honestly that the Catholics are about to rise and kill the Protestants, and that their churches are now filled with all the destructive instruments of war. The absurdity of these stories is such as to make one blush with mortification at the thought that he is a member of the race capable of furnishing so many individuals who can claim a right to salvation through the doctrine of invincible ignorance.

The result of all this is that business in these rural communities is paralyzed; men of different religions fight and are taught to despise each other socially as well as in their commercial relations. The schools are injured in the same way, and to live in such a community is becoming obnoxious. Real estate goes down, and with its decline comes a class of ignorant and fanatical people, whose presence would stop any enterprise or public improvement.

## MARIA MONK.

To the Editor of the Catholic News:

Sir—I enclose a somewhat lengthy cutting which I have by me. I took it from an American paper, the Columbus Catholic Columbian, some time ago; and as it deals more fully with the notorious "Maria Monk" than the references in the latter from Lord Arundell, of Wardour, which you published last week, perhaps you may care to insert it. It differs from Lord Arundell's account in one particular; but it is a detail of no importance, merely this, that it states the daughter of Maria Monk married Mr. St. John, whereas Lord Arundell says it was Maria Monk herself. Yours etc.,

CODEX.

"The vitality of a lie is appalling. It spreads from mind to mind until it counts its victims by the million, and is then handed down from father to sons in ever-widening circles until it is almost beyond the reach of destruction. Here and there it may be exposed, refuted, killed; but if it have a fresh start elsewhere, be it ever so small, it will go on multiplying itself indefinitely from person to person and from place to place. Lately, for instance, inquiries have come to this office from two such distant points as the heart of Florida and the centre of Ohio about that forgotten falsehood called 'The Awful Disclosures of Maria Monk.' Everybody, almost, had supposed that that book had run its evil course and was no longer in circulation; but those inquiries show that it still finds readers and believers. Here are some facts concerning the wretched woman whose name was used in connection with that lying book: 1. Maria Monk was never a nun and never lived in a convent. 2. She was for a time an inmate at a house in Montreal that was an asylum for fallen women. 3. She was not the author of 'The Awful Disclosures,' but her name was used by a man who did write it, one Hoyte, with whom she cohabited, and who was a colporteur—or distributor of Bibles and tracts—discharged for his dishonesty. 4. The Protestants of Montreal, at a public meeting on April 3, 1857, passed this resolution: 'That we have learned with astonishment the circulation and credit which these imposters have gained among the people of Great Britain and the United States, and consider such belief as the only reason why we should honor the stories of an abandoned prostitute even with a denial.' William Walker, Esq., advocate, in proposing this resolution, spoke at some length on the piety and blameless lives of the clergy and nuns, and observed that the Protestant population of the place had been stigmatized as cognizant of offences the most revolting to religion and humanity, but all which was a calumny of the most infamous description, put forth by the abettors of a woman not untruly described as a harlot and an impostor." (Excerpt from Montreal Standard editor of the New York Commercial Advertiser.) Mr. David Stone, went to Montreal and examined into the whole of the 'disclosures,' interviewed Maria Monk and her fellow witness, Francis Partridge, and gave the results of his inquiry in a full account, which he concludes thus: 'I will, therefore, now close this protracted narrative, by expressing my deliberate and solemn opinion, formed not only upon my own careful examination, but on the firmest convictions of nearly the entire population of Montreal, embracing the great body of the most intelligent evangelical Christians, that Maria Monk is an arrant impostor, and her book in all its essential features is a tissue of calumnies; that the evidence taken in Montreal, 1836, as to the character and history of Maria Monk was not of a private nature; and, lastly, that this woman died in October 1849, in prison, where she was undergoing sentence for having picked the pocket of a paramour near a den she inhabited on the Five Points.' 6. Maria Monk's daughter became a Catholic and married Mr. St. John, who was for a while editor of the New York Tablet, and she is, we believe, still living somewhere in the interior of New York State. She wrote a book called 'Maria Monk's Daughter,' which showed how her unfortunate mother had been used by 'pious' rascals to do their dirty work,

and which gave all the details of that poor woman's most unhappy career. The mere statements of these facts will suffice to show how utterly discreditable 'The Awful Disclosures' are; yet it is most likely that the book will be printed as long as it commands any sale, and will find persons who will put faith in it until the world comes to an end, and the truth is finally and forever vindicated."

## PREACHES TO PROTESTANTS.

Rev. Father Elliot, C. S. P., begins his Mission in this Diocese.

(Special to the Michigan Catholic.)

Sand Beach, Mich., Sept. 25, 1893.

Editor Michigan Catholic:

It affords me great pleasure to communicate to the readers of your valuable paper a few facts, which, at this opportune time, are of vital interest to all those concerned in the growth and general welfare of Catholic Church in America.

For a number of years the feasibility of giving missions in public halls to our non-Catholic friends has occupied the minds of the Paulist Fathers of New York City, and, although to the casual observer such a venture would seem impracticable, nevertheless the first attempt has been made, and, in this case, complete success has crowned the effort.

The first mission services were opened by Rev. Walter Elliot, the gifted and eloquent missionary of the Paulist Fathers of New York City, on Monday evening, September 18, and continued throughout the entire week. The spacious Opera House was densely crowded each evening, many being unable to gain admission. Three-fourths of the people present were non-Catholics, and the eagerness and attention with which the speaker was favored, are living proofs that non-Catholics are anxious to hear the Word of God expounded, and ever ready to hear Catholic doctrine and teachings intelligently explained to them.

Father Elliot's discourses, founded upon the Scripture, full of light and truth, were able, masterly and convincing, free from polemical utterances, exceedingly pleasing and edifying to the vast audiences. The following interesting subjects were discussed:

"This and Eternity—O Does Man Live Forever?" "The Still, Small Voice of Conscience—Whose Voice is it?" "Intemperance—O Why I Am a Total Abstainer." "Purgatory." "The Man, the Citizen, the Church Member—O Church and State in America." "Confession and Why I am a Catholic."

An important feature of the mission was the introduction of a question box, whereby persons desiring to ask questions pertaining to the Catholic doctrine were given an opportunity. Large numbers availed themselves of the chance, and the reverend speaker answered all questions to the entire satisfaction of the listeners.

That our beautiful little city can claim the grand distinction of being the first place in the United States where systematic missions to non-Catholics were given is due to the earnest solicitations and efforts of Rev. Bishop Foley and our zealous pastor, Father Laugel. The people of this congregation owe their everlasting gratitude to the above named gentlemen also to Father Elliot for enlightening the general public in Catholic truth and Christian virtues.

Father Elliot is engaged in similar work in Minden City this week. He will spend several months in this new vocation in the diocese of Detroit.

This laudable Christian work could well be introduced in every diocese of the United States, and it no doubt will be. The general impression throughout the land among people of other denominations and of none has been unfavorable and unjust to Catholics. Missions of this nature will have a tendency to create a general distrust in the false accusations and silly misrepresentations of the enemies of the Catholic Church and of civilization. There is no doubt that many who have heretofore groped in darkness will find peace and consolation in the true religion of Christ if they are but given an opportunity of hearing its doctrines ably and honestly explained. This is a movement in the right direction and should meet with the hearty approval and support of both clergy and laity. The people of this vicinity can bear witness to the fruitful result of Father Elliot's diligent efforts in spreading the Gospel of Truth to all mankind.

Most Rev. John Hennessy, Archbishop of Dubuque, was invested with the badge of Metropolitan authority—the pallium—on Sunday, Sept. 17. Despatches state that it was "the grandest ecclesiastical celebration that ever took place west of the Mississippi." The pallium was paced on his shoulders by Cardinal Gibbons. The Vicar of Christ was present in the person of his Apostolic Delegate, Mgr. Satolli, who celebrated the Mass. The sermon was preached by the Archbishop of Philadelphia.