

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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A PROPHETIC WARNING.

D'Arcy McGee in London on Thirty Years Ago.

In September, 1866, the late Thos. D'Arcy McGee delivered an address in this city on "The Future of British America." The sublime words of warning, delivered nearly thirty years ago, appear now to have been spoken with prophetic discernment as to the kind of warfare that would be waged by those whose ambitions have been disappointed and who from resentment for departed hopes would destroy Confederation because they cannot and will not be recognized as political leaders.

The portions of Mr. McGee's address which appeals so forcibly for united action in upholding the Confederacy are the following:

I enter on this subject, Mr. Mayor, of the Future of British America, at this time, with a great degree of confidence and satisfaction. I consider, and I think all must consider who look at the facts fairly, that the projected Union of British America—to which, I see, more than one of the mottoes upon the walls of this fine chamber bear testimony—has gone through its first stage successfully. The second stage is now fast approaching—Imperial Legislation; and the third is not far off—the putting into operation of the new system. I do not say that all is plain sailing even now; but when I look back two short years, and remember that it was only in September, 1864, the first actual overture towards union was made at the Conference of Charlottetown; when I remember that we have had since then the Quebec Conference, the Conference of our Ministers with the Imperial Cabinet at London, in June, 1865, the Confederate Council of Trade, repeal of the Reciprocity Treaty, the West Indian Commercial Commission, and two armed demonstrations (in a great degree stimulated by hatred to Confederation policy) against these Provinces; when I do remember that, contrary to all predictions of the croakers, Upper and Lower Canada found no insuperable difficulties in arranging in joint council, their new local constitutions—when I remember that all these are the events of two short years, I cannot but feel—I trust it is not presumptuous to say so—that the hand of God alone could have thus ordered events, could have so bitted and bridled the passions and stilled the antipathies of rival party leaders, as to render these things possible to us within so short a space of time. But the greatest difficulties, perhaps, which we had to overcome were the mutual want of the knowledge of the Provinces and the personal ambition of party leaders. In 1863, with the Hon. Mr. Ferrier, of the Upper House, we brought one hundred leading Canadians through the Lower Provinces—and last year we had, towards the close of their return excursion, one hundred and ten Maritime Province guests at Montreal. The writing of our public journals, and the Confederation debates, and the late excellent pamphlet of Mr. Brydges on the trade relations of the Provinces, have dissipated, so far as Canada is concerned, the ignorance which prevailed, only a few years ago, as to the resources, extent and progress of the Maritime Provinces. (Cheers.) But the obstacles arising from the personal ambition of party leaders have not been so entirely overcome, and we shall probably carry that evil with us into councils of the Confederation itself when it goes into operation. We have seen the working of this sinister spirit one after another in all the Provinces—in some later, in others earlier—in some one pretext, in others under various disguises.—In one Province it takes the disguise of local patriotism; in another, of religious zeal; in another it throws off all disguise, and thus boldly avows its hostility either to all union or to the chief authors and promoters of this particular plan of union. Some pretend to desire an immediate consolidation, which is wholly impracticable; others fasten on the details; others vilify the character of the statesmen who have drawn the plan; but it is no injustice to them to say that the motives of the enemies of union are quite as visible, though far from being as pure, as the waters of some of our lakes, where you can discern objects at the bottom fifty fathoms deep. It was said of Cæsar that he had rather be first in a village than second in Rome, though Cæsar was not the man to say anything of the kind. (Laughter.) But to descend from the sublime Cæsar to the original Mrs. Partington—Sydney Smith's Mrs. Partington (laughter)—who was known to be great upon a puddle, but was, according to her biographer, nothing at all as against the Atlantic ocean. (Laughter.) I do not say that a public man should not protect his personal position, and even his personal interest, in politics, so far as consistent with the public service; but it is certainly a great evil and a great danger to society whenever a party leader becomes influential, who looks at every other

public man, and every public measure, from his own narrow, limited loop hole of self-advantage; when he asks himself of every candidate and every colleague—Will he follow me? Can I use him? Can I make a tool of him? Will he endorse my paper? Will he second my motions? Will he sit in his seat and wait till I rise in mine? (Cheers.) I say it is an evil and a danger to society when party leaders of that stamp obtain power: nothing good and nothing great was ever done in politics without self-denial and disinterestedness. The man to whom the letter 'I' is always the first letter of the alphabet, and the middle letters and the last letter, and greater than any combination of all the other letters, never can be a true patriot. (Cheers.) It is a singular testimony to the grand and generous scope and intent of the proposed Union measure, that all the confirmed egotists—all the men whose self-conceit is proverbial in their several Provinces—all the merely personal politicians—all are anti-Unionists to a man. They have made their politics subservient to their personal exigencies, and, with themselves, their system and their aspirations must dissolve and pass away. (Cheers.) In the next stage of the measure—the stage of Imperial Legislation—no serious impediment is, I think, likely to rise. Among the Colonial delegates themselves there will be no difficulty; our representatives and those of the other Provinces have always been able to come to agreement in former cases of joint action—at Quebec, at Washington, and on the West Indian commercial mission. (Cheers.) It is certainly to be regretted that we could not all have met in London to perfect the measure, before the close of last session; but when the time comes, in which all the reasons for our own course can be publicly explained on the part of Canada, I do not fear that our countrymen on the seaboard will hold us guiltless of any intentional or unnecessary delay. (Hear, hear.)

Mr. Mayor, another branch of the subject remains to be examined, and I am done. Although often before described, some sketch of the physical outlines of British America is necessary to my present purpose. British America, then, covers a third part of the whole continent in extent, and embraces about a seventh of the habitable part of the continent. We have no neighbors to the North and none to the North-West, except the inconsiderable settlements of Russia in the North-Pacific: our 2,600,000 square miles of territory, with a double frontage on two oceans; our interwoven wonderful water-courses, the marine, mineral and agricultural riches of our country; the 4,000,000 of intelligent, loyal people who inhabit these Provinces, must constitute us, when united, the second of North American powers. (Cheers.) Now I know well there is an active propagandist school growing up in England, who teach the paradox that by diminishing the area of English responsibility they can increase the volume of England's power; that the true way to make their country greater is to make her less, that to increase her perpendicular she must diminish her base. (Laughter.) I will only answer to that style of argument by pointing to the state of facts as they exist in North America. A great power, a first-class power, has grown into being on this continent within a century: that great power has become a first-class military power within the present decade, and when I ask the anti-colonial doctrinaires, did ever a new nation inherit the tempting estate of power without using and enjoying it? (Cheers.) Commercially England and America are destined to be rivals, not allies—rivals on land, rivals on sea. If a commercial policy be the be-all and the end-all of British statesmanship, how will they maintain that policy, how will they hold their own on the Atlantic or Pacific without a post or a fort on either ocean which they can call their own? (Cheers.) If I were an Englishman I would resent, as the worst species of incivism, such arguments as those of the anti-Colonial faction: being a Canadian representative I content myself with saying that I firmly believe no other influence would have such a tendency—did it rise to Imperial proportions—to estrange these provinces altogether from the mother country, as the evil influence of the new-light political philosophy. (Cheers.) When United British America will start on its race with 4,000,000 of a free people, in religion they will be about 55 per cent. Protestant to 45 per cent. Catholics: in some localities the religious minority may be small, and may apprehend local oppression, but the two great masses will be too nearly balanced to suffer any oppression to be long inflicted on the co-religionists of either. (Cheers.) Our near equality will be the best guarantee of our mutual tolerance. With one-half of the constituent power against him, it is evident that no fanatic, no bigot, no troubler of other men's consciences, no insulter of other men's creeds can ever rise to the dimensions of a statesman in British America. (Cheers.)

The minorities East and West have really nothing to fear beyond what always existed, local irritations pro-

duced by ill-disposed individuals. The strong arm and the long arm of the Confederate power will be extended over them all, and woe be to the wretch on whom that arm shall have to descend 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 and 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 anticlericalism, which poisons so many credulous minds—which estranges so many good neighbors—which inflames so much rancor—which freezes in its general 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 becometh 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 reservation or qualification, the talismanic title, the beloved distinction of fellow-countrymen as well as fellow-subject!

NOT CONTROVERSY BUT PRESENTATION OF THE TRUTH.

We last week took occasion to call attention to the importance of missions to the Whites as well as to the Red and Black men, and we quoted from Father Elliot's article in the April number of the *Catholic World* entitled, "Musings of a Missionary," in which that zealous and devoted missionary gives his views as to the obligation of Catholics to make special efforts for the conversion of our fellow-countrymen and as to the best mode of carrying on the work. He showed that our Protestant fellow-countrymen are in a receptive state of mind, that they are upon the whole religiously inclined, that though ignorant of Catholics and of Catholic doctrines, especially in rural districts, and often prejudiced, yet they are ready to listen to a missionary who goes among them to lecture and impart to them a knowledge of the true principles of the Church. His own experience has been a remarkable one. Crowds have attended his lectures wherever he has been. Quite generally the ministers as well as laity of other denominations have attended his lectures. Protestant choirs have sung for him; all expressed themselves as well satisfied and pleased with his presentation of Catholic truth.

The question as to how best to address them is an important one. Father Elliot does not hesitate to say that it should not be by religious controversy, but by the simple, direct and plain presentation of Catholic truth. "Nothing in the way of controversy," he says, "can equal the direct statement of the truth by a man esteemed by his hearers for his virtues;

nothing but wilful prejudice can fail of receiving some good influence from it. We can certainly count on a movement in many minds towards conversion as the result of Catholic sermons and lectures well prepared and well delivered by public-spirited priests."

The temptation, he says, is great when we consider the absurdity of many of the views of our Protestant friends, but he says:

"It will not do to attack even delusions which are associated with all the pious thoughts of a life-time. Locate holiness and truth where they belong, in God's Church, and the intelligent classes will, sooner or later, perceive that what they revered as Protestantism was but Catholicity impoverished and in exile. Let us resist the temptation to attack Calvinism, for it is being put to death in the house of its friends, and its very slayers will resent your interference."

It is Father Elliot's opinion that "There is an active and universal movement among Protestants, themselves, against the errors peculiar to the Reformation era, such as the private ownership of God's word, justification without works, total depravity, religion without Church." "Let these agitators," he says, "have the monopoly of exterminating errors; they are numerous, active and every-way competent. The day will come when spoil and spoiler will both be brought into the Church. And then the earnest, zealous missionary bursts forth into one of his impassioned appeals: 'But Oh! let us get into men's minds our positive doctrines. Let us do it at once. Let us work and pray and teach and lecture, let us print and distribute these holy truths, let us converse about them and truths whose restful knowledge is the root and formation of all our joy.'"

Father Elliot gives instances of those who have gained many souls even while presenting the strongest and what one considered the most obnoxious Catholic doctrine, while, on the other hand, some zealous priests have entirely failed because they thought the only, or at least, the best, way to make converts was to convince them of their errors by controversial sermons and lectures. Time and again persons have come to Father Elliot after his lectures and have acknowledged their surprise and their pleasure at learning that the Catholic doctrine was so different from what they had been accustomed to suppose—so reasonable, so beautiful and edifying.

"In the many non-Catholic missions which we have given, nearly all of them in public hall, we have learned many strange things, but the strangest of all is the ripeness of the harvest. The fruit is so ripe that it is falling from the trees and is carried away by every passer-by. . . . They are a religious people who are accessible to Catholic argument—would that all Bishops, all provincials of communities, all priests and nuns would write this fact on their hearts! Let it be posted up at every recruiting station of our Lord's peaceful army that the American people can be drawn to listen to His Church. Let it be announced in the seminaries, let it be placarded in the novitiates and colleges and scholasticates the world over: Behold the Great Republic! it is a Field white for the Harvest."—Catholic Review.

ENGLISH NEWSPAPERS.

On the Pope's Recent Encyclical "Ad Anglos."

The Apostolic Letter which Leo XIII. has sent *Ad Anglos* has now been given to the world. For the second time in his Pontificate the Holy Father has departed from the traditions of the Roman Curia: in that he has written, not, as is customary, to the Catholic Bishops, but to the English people. The Encyclical *Præclara* was addressed to the "Princes and Nations of the World," and now Pope Leo addresses himself on the title page simply *Ad Anglos*, while at the head of the Letter are the restrictive words—*regum Christi in fidei veritate querentes*—words, however, which we like to think will shut out very few indeed of our countrymen from the Pontifical blessing. The fact that this Encyclical which will be known to history as the *Anantissima Voluntatis*, was directed primarily not to the Catholics of England but to the great body of the nation who are outside the unity of the faith, made it not unfitting that it should first be made public in the columns of the leading journal, the paper which in every land is accepted as the most representative exponent of English opinion. The authorized translation, which was excellently done in Rome, appeared in a conspicuous position in the *Times* on Saturday, occupying three and a half columns. On the following Monday the *Times* devoted a leading article to the Apostolic Letter, which coming from a paper which in the past has been so distinguished for its bitter and persistent hostility to the Papacy, and which in its spirit is still Protestant and Erastian to the core, must be admitted to be remarkable. Courteous and generous in tone, there indeed was little in the article to which we could take exception—beyond a certain misapprehension as to the im-

mediate purpose of the Letter. While the great secular public was thus reached by the publication of the Encyclical in the *Times*, it was commended to the notice of Anglican religious circles by the *Guardian*, which reproduced it *in extenso*, and at the same time commented upon it in an article which we venture to think is extremely suggestive at once of the hopes and the fears which at the present time trouble the peace of the Established Church.

In one respect the secular journal shows a truer appreciation of the issues than does its religious contemporary. Assuredly there is no royal road to Reunion, and the only road lies along the way of conversion and submission. The *Times* points to the insistence of the Pope's Letter upon certain doctrines most vehemently repudiated by Anglicans as intended "to convey to English High Churchmen that on points of doctrine compromise is not to be hoped for or thought of." It is a little singular to find the *Guardian* still cherishing the illusion that corporate reunion may be brought about by a process of barter, and hoping against hope that the Vicar of Christ will consent to a compromise, and make concessions in doctrine. But let the *Guardian* speak for itself: "Probably the fact that the religious practices which are conspicuously mentioned in the letter—besides prayer to God—are the granting of Indulgences, the use of the Rosary, and the practice of prayer to Mary and the Saints will be taken as evidence that the Roman Church is not prepared to consider any question of doctrine or worship. . . . Those who adopt this view, however, can hardly have noticed that this part of the Letter is addressed exclusively to English Roman Catholics, and simply bids them direct their ordinary devotions to the special object of restoring unity. It would have been difficult for the Pope to introduce such a recommendation to his own special children in any other way." It would be difficult to imagine anything much more disheartening than these words. How is any common understanding possible when the leading Anglican journal can seriously suppose to sooth Protestant susceptibilities, or to smooth the way for conversions or for any gain whatever, the Catholic Church would abandon the Rosary, and renounce the intercession of the Mother of God. It is no kindness not to speak frankly to men who can feed their hopes with such vain dreams as these. We can only suppose that it is the very strength of the writer's wish for reconciliation with Rome which has led him so utterly astray. This wish comes out curiously in another way. He notes that Pope Leo has no word of comfort for those who believe in the validity of Anglican Orders, and he bids his readers take heart from the thought that at least he has said nothing depreciatory of them. In view of the uniform attitude of the Church for three hundred years it would surely have been surprising if the Sovereign Pontiff had now gone out of his way to emphasize it. But the *Guardian* is satisfied that "very great pressure has been brought to bear from England" to procure a formal statement that Anglican Orders are valid, and in particular to secure the condemnation of the Abbe Duchesne's pamphlet. We can only say we know of no such pressure, and we are not even aware that the Abbe Duchesne's pamphlet has been brought under the notice of the Holy Office. And, indeed, we venture to think that no one has carefully considered the facts which have been so remorselessly arrayed week after week in these columns, would think it necessary to agitate for any further enforcement of the view which the discipline of the Church has sanctioned for so many generations. But the *Guardian* has a method of its own for promoting the great cause of Reunion, and we are glad to add that it is one which commands our entire sympathy and approval. Our contemporary believes that Anglicanism has suffered from the fact that foreign Catholics have never understood their position, and sees in the Apostolic Letter warrant for believing that "the present occasion is a favorable one for letting the authorities at Rome understand—not through the intervention of English Roman Catholics, but directly from ourselves and in the Latin tongue—what the English Church really claims, and on what grounds."

This is a very remarkable proposal, perhaps the most remarkable overture which has ever been made from such quarter. We can readily believe that foreign observers, whether in Rome or elsewhere, have some difficulty in understanding the true position of Anglicans. That difficulty, however, is by no means confined to foreign observers, and we shall welcome an authoritative statement as to whether, for instance, the Established Church claims to have a sacrificing priesthood. An explicit statement on that one point, if sanctioned by the whole of the Anglican Hierarchy, would undoubtedly go far to clear up the situation and to promote mutual understanding. Will the *Guardian* or the English Church Union undertake to obtain it for us? We shall wait for it, and it will never come. Such a declaration might easily be drawn up to represent the opinions

of a single section of Anglicans, but neither in Latin nor in any other language will there ever appear a statement of the faith held by Anglicans as a body. And it is that, and that alone—an authoritative statement binding the whole Anglican Church—which would have the least weight with Rome. Before we pass to give our own appreciation of the letter *Ad Anglos* we may note one other misapprehension into which the writer in the *Guardian* has been betrayed. He is inclined to be a little aggrieved because "there is no recognition of anything which distinguishes the Church from the Baptists or the Salvation Army, or any other Christian people." This could hardly have been otherwise. The Holy Father was not addressing the Anglican body, but all English people who desire the reunion of Christendom. He was not dealing with any particular ecclesiastical organization, but rather inviting all Christians who desire a particular end to join with him in praying for it. His method is not diplomacy or negotiation, but simply prayer.

It is precisely this indifference to all the ways of human diplomacy, and this frank appeal to the supernatural, which stamps the character of the Encyclical. Disappointment is expressed in many quarters because the Pope is silent upon such questions as those of Anglican Orders and clerical celibacy. Such disappointment is born of a radical misconception of the Pope's purpose, and from a notion that Leo XIII. has been contemplating a sort of ecclesiastical round-table conference, at which give and take, and compromise, and *finesse* were to bring about the union of Christendom. Some irresponsible persons were so impressed with this idea that they already speak of the Apostolic Letter as a futility. We must sweep away and dismiss utterly from our minds any misapprehension of this sort before we can begin to appreciate this memorable appeal *Ad Anglos*. From end to end there is not an allusion to any of the ordinary human means for bridging over differences. The whole world of diplomacy is left far away and we are lifted into a higher and serener atmosphere—the atmosphere of prayer. The Pope's letter is one long insistence upon the efficacy of prayer, and an almost pathetic appeal to the whole people of England to join with him in beseeching Heaven to bring this blessing of reunion and reconciliation upon the land. The dream of Father Ignatius Spencer is about to be realized on a scale for which he never hoped, and that in intercession in behalf of England, for which he worked and lived, now commended to all by the Vicar of Christ Himself, may well be the beginning of a new and happier chapter in the spiritual story of our race. To lead all this nation to beg the Almighty to give them the grace to know and embrace the truth is the burden and the meaning and the purpose of this memorable message of Leo XIII. to the English people.—London Tablet.

Two Sides of a Picture.

The Methodist ministers of Chicago are to present to Cardinal Gibbons a memorial declaring that Protestants in Ecuador, Peru and Bolivia are not accorded liberty of conscience by the governments of those countries, and they will request His Eminence to present the document to the Pope. We are surprised that those preachers desire the Church to dictate to the State, an action which is against their principles, yet we do hope that, if it be true that Protestants in the South American lands mentioned are deprived of any just right, the Holy Father will be instrumental in obtaining for them the plenitude of what is properly theirs. At the same time our Methodist brethren might use their energies to correct abuses at home. For instance, there is a national organized movement to deprive Catholics of civil and religious liberty in this republic, no Catholic may be elected President. Catholic Indian schools are denied specific appropriations from the federal treasury, but several Protestant Indian schools receive special mention in the last Appropriation Bill, a Baptist minister is supported by taxation to expound the Protestant version of the Bible in the public University of Cincinnati, etc. We have not heard of any *whereas* and *resolved* adopted by Methodist ministers against these wrongs. Why worry about alleged grievances of a handful of Protestants in South America when the tangible injustices perpetrated in ten millions of fellow-citizens are untouched?—Catholic Review.

In very many parishes—we were about to say in every Catholic parish—there is to be found some one who does not go to church nor take part in the religious life of the people, because at some time, more or less remote, he has "had a row" with the pastor; perhaps the present one, or may be with his predecessor who may be dead and gone. Poor fellow! He thinks that by staying away from Mass and denying himself the sacraments he is somehow "getting square with the priest."