

# 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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## The Catholic Record.

London, Saturday, August 27, 1898.

### A Song of the Everydays.

Come sing me a song in the tongue I know;  
I am tired of the stilled strain;  
The worn-out rut where the fancies strut  
In a meaningless, tangled chain.  
I am weary of flights with the far-off gods  
That only the wise may praise;  
I want the mirth and the tears of earth—  
A song of the every days.

A song to lighten the lives of those  
Whom labor has called its own;  
A note to beat, as an echo sweet,  
Of the world that such has known—  
Of the breeze from the mountains craggy peak,  
A whiff from the woodland ways,  
A flock of foam from the beach at home—  
A song of the every days.

A blossom plucked from the hawthorn hedge,  
A leaf from the bough above,  
A ribbon rare—or a tress of hair,  
A clasp from the hands we love,  
A mother's step on a chamber floor,  
The catch of a childish phrase,  
A grass grown sod and a prayer to God—  
A song of the every days.

O sing me a song of the fields and hills,  
A song of the sea and land,  
That shall ring again in the hearts of men  
And the least shall understand,  
No hint of the scholar's classic lore,  
Of the cynic's bitter lays,  
But a song to rest in a poor man's heart—  
A song of the every days.

### A SCANDAL.

We hear very little of that claim of the Methodists which W. Stahlman "put through" Congress for the reward of 35 per cent. of the spoils. It was certainly a pretty scandal for godly people, but somehow or other it has been hushed up and the \$288,000 are in the pockets of our brethren. But what a howl of indignation there would have been if Catholics had had been guilty of this dishonesty!

### IMPOSTORS.

There are two or three individuals who call themselves "clairvoyants" travelling around the country and telling wonderful things to silly girls and empty-headed men who have a desire to know somewhat of the future. These clairvoyants are mostly impostors who believe in making a good thing out of human credulity and stupidity. They know nothing of the future, and, if aided by the devil, they can make a shrewd guess at it, but nothing more. A Catholic is bound to avoid them, like every other occasion of sin.

### MONSIGNOR CONATY.

Monsignor Conaty has more than satisfied the most exacting. We felt, at the outset of his career as Rector of the Catholic University, that the way would be thorny for inexperienced feet, but he has gone along with the tread of a veteran, never faltering—sure of himself, and with tact and prudence. His public addresses are thoughtful and have about them a scholarly dignity well becoming the utterances of a chief of a great educational institution. He believes as the prelate of Peona has said, that the best professors are not the ones who know the most, but those who have the most power to determine the student to self-activity; and that a strong man who loves his work is a better educator than a half-hearted professor who carries whole libraries in his head.

### HOBSON AND THE WAR.

The "gallant Hobson" could not thank his admirers for their enthusiastic welcome without introducing some comments on the "Inquisition." Perchance with his native shrewdness he calculated that it would go down like the other nonsense that has been talked off since the war began. He sank the Merrimac and gained promotion and he hinted at Spanish cruelty, and reaped the cheap applause of those who have learned history from the sensational newspaper.

But what an annoying mass of humbug all this is! The talk about the cause of humanity; about the poor Cubans who macheted defenceless Spaniards and were guilty of abominations that the pen refuses to chronicle, is wearying. But we are glad that the clamor of war has been stilled—glad that the poor fellows who were hurled into battle by irresponsible legislators, now return to their homes; and yet we cannot but be sorry that any nation should have given its energies to a cause that had not an element of justice.

There is only one appointed way of doing good, and that is by being good.—J. B. Mozley.

### PROHIBITION.

Some of the advocates of Prohibition should prove their very luxuriant figures of speech if they ever hope to get a hearing from a reasonable individual. They cannot claim all the common sense of the community, and the cause, no matter how just, cannot be strengthened by intemperate condemnation of all those opposed to it. They must not forget that Prohibition is not a panacea for all social evils. The Decalogue does not begin and end with Temperance. Many a man who is stumping the country in the interests of Prohibition does not wear the white flower of a blameless life. And many another who is loud in condemnation of the votary of drink is a prey to every demon of sensuality. We have the utmost respect for the conscientious individual who believes in Prohibition as the only remedy for the evil of intemperance, and we have but pity for these — and they are numerous — who are pushed into the melee by a crowd of meddling women who take tea together and formulate schemes for the amelioration of mankind. The tall, angular female who expounds the doctrine of woman's rights is in many cases the power behind the throne.

Still we wish our brethren every measure of success. Every blow against the rum-traffic must have the applause of every sane individual. The owners of the gin-rooms will attempt to belittle it, but the livers of morality—the wives and daughters of the Dominion—will give it their benediction.

### SAVONAROLA.

Every now and then some of our separated brethren have something to say about Savonarola. The friar of the eighteenth century has a strange fascination for them, and they have more than once chanted his praises in words which seemed to us both eloquent and sincere. They depict him in various ways—sometimes as the man who was a very prophet for the excited throng that crowded around his pulpit and accepted his every word as an utterance from heaven, and again as the one who unfurled the banner of revolt against Rome. They wish to look upon him as the one who first blazed a way through the thickets of "Romish" superstition, but it is supported by nothing stronger than conjecture and fanciful speculation except history.

Savonarola was a Catholic to the core, imprudent betimes, but always a fearless upholder of the faith which he preached so well to the people of Florence.

They who paint the friar's picture should not forget to give it a proper background. The age of Savonarola had not the same standards as our own, and to judge them by ours is to violate every canon of historical criticism. It was an age of maddening enthusiasm. The idea of the supernatural had full possession of all minds, and every man, whether swashbuckler or monk, had less or more distinctly before him the vision of the world beyond the spheres.

When Savonarola commenced his public career Florence was immersed in sensuality. The love for pagan art and literature befouled all minds. There was, indeed, material greatness and artistic splendor, but the piety and simplicity of former days were fast disappearing. The friar saw it and his voice rang out in denunciation. That strong voice knew not the language of ambiguity. It thrilled and stirred all hearts, and guided them out of the mire of licentiousness. The great feared him, and the poor loved him. What he preached he practiced. The self-denial he inculcated was exemplified in his own person. He was always a man of spotless character, and, however opinions may differ as to the mode of acting which placed him in collision with the Pope, there is but one as to the purity of his life. He was, as he said himself, a reformer—not one to sit quietly down in the seclusion of his cell and elaborate programmes of reform—but a fighting reformer.

And the people obeyed him. He told them to have done with vanities, and they gathered together their mirrors, perfumes, etc., and burned them, in token of their acceptance of the Friar's teaching.

We have no desire to defend Savonarola's action with regard to the Pope.

When he stepped outside his cell and essayed the role of the politician he was a failure. When he refused to obey the Pope's mandate he was not the Savonarola of the Duomo, but a Savonarola dominated by a fiery and reckless zeal that brooked no opposition. The lessons of obedience which he learned in monastic retirement were for the moment forgotten; but let it be said that never during all his career did he utter one word of repudiation of the authority of the successor of St. Peter. He was always a child of the Catholic Church, earnest and fearless and aflame with love for his fellows and God.

Sismondi, the Protestant historian, tells us that in seeking to reform the Church Savonarola never wandered from Catholic principles—that he did not lay claim to the right of private judgment, and that he devoted all his efforts to the restoration of discipline, to the reformation of the lives of the clergy and to the winning of priests and laymen to a more perfect observance of the Gospel laws.

He disregarded the command of the Pope because he believed that it was suggested by enemies who were plotting for the enslavement of his beloved Florence. He was no precursor of Luther. He was a pure man, and the Apostle of the Reformation looked upon chastity as an unpardonable sin. He was abstemious, and Luther was a notorious drunkard. He guarded every dogma of Catholicity, and Luther tore them into shreds.

Forget his career as a politician, and he is one of the very best men who ever wore the habit of St. Dominic.

### TWO WONDERFUL RECORDS.

A close competitor for sacerdotal seniority with Leo XIII., who celebrated the sixtieth anniversary of his ordination and first Mass on January 1, of this year, is the venerable Archbishop Murphy, of Hobart, Tasmania. Dr. Murphy completed his sixtieth sacerdotal year last June 1, so that he is the junior, as a priest, of the Holy Father, by only six months. The Pope, however, outranks the Hobart prelate in the episcopal purple by three years, and he is five years his senior in length of life.

### A NUN DECORATED.

Rev. Mother Patrick, matron of the hospital at Fort Salisbury, South Africa, has been decorated by Queen Victoria. For her services during the Matabele and Mashona wars in 1896 and 1897, Mother Patrick has been made a member of the Order of the Royal Red Cross. The Reverend Mother travelled with an ambulance with Beal's column on active service, and the honor now accorded her is very gratifying to all Rhodesians. Mother Patrick was for some time teacher in the convent school at East London, Eng., and is a native of County Wexford, Ireland. She took up a nursing staff to the base hospital when the first pioneer force went into Mashona land, and has never since returned to the Mother House.

### SHRINKAGE OF PETER'S PENCE.

In a recent article on the revenues of the Holy See, the Pall Mall Gazette asserts that there has been a marked diminution of late years. From Spain and America alone in the first six months of this year Peter's pence was 12,000 pounds less than last year. This shrinkage directly affects Leo XIII.'s personal income, which amounts to about 280,000 pounds a year, partially taken from Peter's pence. Of this sum the Pontiff keeps for himself only 20,000 pounds, not only for his small expenses, but also for the presents which he now and then makes to sovereigns and the heads of states, and the charity which he wishes to dispose privately. The remainder of the 280,000 pounds is spent as follows: 28,000 pounds for the so-called Cardinali di Curia, who receives a yearly sum, known as the piatto cardinalizio, of 1,000 pounds; 18,400 pounds to the poor dioceses; 72,000 pounds to the prefecture of the palace, which out of that sum pays the expenses of the court, palace and museum. This is not a very extravagant outlay when one considers that the Vatican includes 11,000 rooms. The office of the secretary of state, which is in the foreign office of the Holy See, absorbs 40,000 pounds, the Vatican employs 60,000 pounds and the free church schools 41,600 pounds.

### LEO'S JUBILEE CHURCH.

New York Freeman's Journal.  
Our Rome correspondent sends us the news this week that the beautiful church erected in Rome to commemorate the sacred and episcopal jubilee of His Holiness, Pope Leo XIII., has been entrusted to the care of the Sons of St. Alphonsus. It is a happy end-

ing to a chapter of vicissitudes which has provoked some scandal and much annoyance, and it is at the same time a testimony of the Holy Father's esteem for the Redemptorist Fathers. In handing over to them the new church, for which Catholics all over the world have subscribed, he has at the same time given them charge of over forty thousand souls in the Eternal City.

It seems paradoxical to say, but it is none the less true, that in Rome, and the very heart of Christendom, there is a dearth of churches. The fact is explained by the simultaneous growth of population and poverty during the last thirty years. When the Italians entered the Eternal City it had less than a quarter of a million inhabitants; today it is very near the half-million mark. The result has been that a large number of new districts have been added, and that the building of churches has not kept pace with the needs of the new population. St. Joachim's has been erected in the centre of one of the most needy of these districts, and this explains Pope Leo's reference to a "population beyond all proportion to the spiritual aids at their disposal."

His Holiness has ever taken a warm personal interest in this church, and is anxious to see the heavy burden of debt which has unexpectedly fallen on it removed during his lifetime. It would be a graceful tribute to the Holy Father, therefore, on the part of any Catholics who can afford it, to do something towards relieving the Redemptorist Fathers of the financial responsibility they have incurred. Subscriptions "for St. Joachim's" may be sent to the Very Rev. Father Matthias Raus, Rector Major of the Redemptorists, Church of Alphonsus, via Merulana, Rome.

### SAVE THE CHILDREN.

Catholic Columbian.  
One of the resolutions adopted by the C. T. A. U. of America at its convention last week commended very warmly the efforts that are being made to imbue our Catholic youth, the school boys and school girls, with a practical knowledge of the benefits of total abstinence and of the evils of intemperance. The practice, now followed by a number of our Bishops, in asking all confirmation classes to pledge themselves against the use of intoxicating beverage until they attain their majority, was instanced as one very effective work.

The rising generation is admittedly the future hope of the country, and it is certainly of the highest importance that that generation shall grow up a temperate one. It will be all the better if, when it attains its growth, it abstains altogether from the use of intoxicants. It may be beyond human possibility to banish from society entirely the evils of intemperance, but it is surely within its reach to lessen those evils, and in no way can it do that more practically and effectively than in training the youth of the present day to shun the intoxicating glass if they would not know misery in this life and invite the danger of the eternal loss of their souls.

In order that our youth may be thus trained there is no need of introducing into our educational system any new features, such as studies and lectures upon the destructive effects upon mind and body of alcohol. Let us have more juvenile total abstinence societies, by all means. But parental example and home influence, by guarding the children against evil associations, the frequentation of dangerous places, and by making the domestic hearth so pleasant for them that they will prefer spending their evenings there to any other place—such things as these with plenty of good reading, innocent games, and above all, regular compliance with their religious duties, will be the best preservatives of their innocence and the surest guarantees that they will lead temperate, even abstinent, lives when they grow up into men and women.

### AN HEROIC RELIGIOUS.

The Sister of Lord Killowen Dead.  
Mother Mary Baptiste Russell, a prominent member of the religious order of the Sisters of Our Lady of Mercy and sister of the Lord Chief Justice of England, is dead in San Francisco. Mother Mary Baptiste Russell was seventy years of age, being five years younger than her distinguished brother, the Lord Chief Justice of England. She belonged to a remarkable family. There were twelve children of the same mother, six by a first and six by a second marriage, and seven of the twelve entered religious institutions. Of the two boys and four girls in the Russell portion of the family, one daughter died young; another, who was a Sister of Mercy, died seventeen years ago; and the two living daughters are both Sisters of Mercy—Sister Mary Baptiste, who was born Catherine Russell, being the eldest. Charles was the only one of the family who entered secular life, his brother becoming a member of the Order of Jesuits. One of the half-sisters resided in a convent for the long period of sixty-eight years.

Mother Mary Baptiste had lived in California for forty-two years. She established the Order of the Sisters of

Our Lady of Mercy in that State, and many large institutions have sprung up under her management, among them: St. Mary's Hospital, Our Lady of Mercy Academy, the Old Lady's Home, the Mater Misericordiae Sewing School for Poor Girls, the Magdalen Asylum, St. Peter's Convent, Our Lady of Mercy Academy at Berkeley, and other schools.

### THE POPE AND THE GERMAN EMPEROR.

In one of the "yellow" newspapers, the New York Journal, is published a sensational story regarding the Emperor William. As the publication of all sorts of sensational stories seems to be the peculiar mission of this class of newspaper, we are excused if we accept the revelation with the reserve befitting of experience in the paths of alarming fiction. As we find, however, that the Journal has succeeded in getting a prominent priest, the Very Rev. Mgr. Mooney, to take the story as not being beyond the bounds of likelihood, we are entitled to discuss its gravamen and give its thesis a little consideration.

We are assured that Emperor William has persuaded himself that he has a divine mission or commission to fulfill, and that his desire is to fulfill it as speedily as possible. This is the postulate which seems to weaken the credibility of the whole matter, inasmuch as the state of mind which such an acknowledgment would seem to indicate is somewhat akin to that of the Maid of Orleans when setting out upon her task of driving the English out of France. He hears voices, His Majesty declares—according to the Journal—or imagines he hears them, and they tell him to be up and doing in the greatest task ever undertaken by monarch. This task is nothing less than the reconciliation of Pope and King in Italy and bringing the war against the Church, in that distracted country, to an end.

We have seen proofs already that the German Emperor is a man of ideal. Probably no other man in his position would have had the force of character and the moral strength to dismiss such a statesman as Bismarck and take the reins in his own hands. But forceful as he is, he finds himself confronted with a power more formidable far than that of the Iron Chancellor. The Catholic party in Germany is more compact, more resourceful, more irresistible in its solidarity than was even in the days when it was led by Windthorst; and this party is solid against Emperor William's reactionary schemes. Every proposal for repression and popular legislation has met with firm resistance from this compact phalanx of constitutional Catholics. No such party has ever before arisen in German history. It has sprung up at a providential time, when millions of pens are busy in painting the Church and the Pontiff as the unchangeable enemies of human liberty. The action of the German Centrists—the Catholic party—has given the lie to that allegation ever since it sprang into being. What a relief would it be were the Emperor able to disarm the opposition of this sturdy party and win it over to his own views of good government!

We have our own opinion of this new move of the German Emperor's, if it be seriously contemplated. It is not necessary to go in such a roundabout way, by any means, as His Majesty proposes to accomplish the end he is said to have in view. His plan, as stated in the Journal, involves a pilgrimage to Jerusalem, an acquiescence of the Holy Places in Jerusalem from the Sultan, and a gift of the present to the Pope, as a means of softening the heart of His Holiness toward the obstinate King Humbert. There is no animosity in the heart of Leo XIII. toward that monarch or any other living being; hence the benevolent design is superfluous. A convention of the European States would be easy to get together, if the German Emperor suggested such a gathering in the interest of Italian peace. Nothing would be easier than the devising of some plan by means of which the Pope would be secured in his sovereignty and independence, with sufficient temporalities to maintain it. A simple act of restitution—restitution in part at all events—is the chief thing required, with an international guarantee of the security of the Papacy from future molestation.

Emperor William, if he be not misrepresented, acknowledges that the freedom of the Papacy and the restoration of the Pope to full spiritual supremacy are necessary to the tranquility of the world. He would have the Pope resume his place as universal arbitrator between nations. But there is no difficulty so far as the Pope is concerned. It is in the Quirinal and the Italian Masonic lodges that the obstacles are really to be found.

Whatever way the wind blows, whether the story be true or merely a new proof of "yellow" journalistic imaginative resources, we hope the German Centrists will stick to their guns. They are the guardians of German liberty just now, and Philadelphia beware of gilded bait.—Philadelphia Catholic Standard and Times.

### ANOTHER CONVERSION.

A notable reception took place in the Church of the Passionist Fathers, Paris, recently, when the Vicomtesse Lionel de Dampierre embraced the Catholic religion. The ceremony of reception, which was performed by the Rev. Father Cuthbert, Vicar of St. Joseph's, consisted of the profession of faith usually required on such occasions, followed by baptism, administered under the conditional form and absolution from heresy.

### MONUMENT TO WOLFE TONE.

The city of Dublin, Ireland, did itself proud last Monday by laying the foundation-stone of a monument to Wolfe Tone, the occasion being honored by the presence of delegates from Australia, South Africa, France, Italy and the United States, and hundreds of excursionists from all parts of Ireland. It was the culminating event of the celebration of the 98th anniversary, and the monument, which will grace Stephen's Green, will commemorate the liberality and patriotism of a man who, himself a Protestant, had the courage to espouse the cause of Catholic Emancipation when to do so was to place himself under social and political ban. The stone was laid by John O'Leary of New York, with a silver trowel sent from Connecticut by a grand daughter of the hero in whose honor it is erected.

### DOESN'T LIKE MARQUETTE STAMP.

An A. P. A. Writes to Washington for Information.

One D. P. Merritt, an A. P. A. leader of Elmira, N. Y., became greatly perturbed when he saw the new U. S. Government stamp with the picture of "Marquette on the Mississippi" on it. To ease his mind he wrote a characteristic A. P. A. letter to the post office department, demanding to know the reason why Pore Marquette had been thus honored. The Third Assistant Postmaster General who received the communication is not of the same stripe as his Elmira namesake. General Merritt replied to the above on August 8.

### A GOOD ANSWER.

After clearly showing that the stamps were issued because of the trans-Mississippi exposition at Omaha, that the exposition was to commemorate the wonderful growth of the great west, and that as one of the early pioneers and the discoverer of the head waters of the Mississippi river, Pore Marquette was entitled to recognition and honor, Gen. Merritt goes on to say:

"By way of preface to my answer permit me to express regret that the picture is not entirely satisfactory to you, since it was a source of deep solicitude and much inquiry to select only such designs as would meet the approbation of the postoffice department as well as the masses of the people, whom it always seeks to please.

### HONORED IN ALL AGES.

"From the dawn of civilization to the present day, a disposition has been manifested on the part of posterity to pay great deference and honor to the names of those hardy men and women who braved the trials and dangers of a new land to lay the foundations of the blessings and liberties which we now enjoy. The Greeks and Romans made gods of them; our European progenitors have embalmed their memory in marble, story and song, while the recital of the noble deeds of our pilgrim fathers garners interest and sanctity as the years roll by.

### RELIGION NOT CONSIDERED.

"These facts, it seems to me, are fully sufficient to justify the selection of the picture you condemn. As to the religious belief of Marquette, it never entered into or influenced the selection of the device, one way or the other. The constitution of the United States, that palladium of our liberties, guarantees to all men the privilege and right to worship God according to the dictates of their conscience, and I would hesitate a long time before I would discriminate against any man, other things being equal, because he differed from me in his religious belief or mode of worshipping Almighty God. "As to the fact of Marquette being a foreigner, I apprehend that he performed service enough as a pilgrim to earn his citizenship, and his bones still lie buried in the virgin soil on the west shore of Lake Michigan. Columbus was also a foreigner for that matter."

Is there any intelligent Protestant in this country to whom sufficient light has been given to ask himself this question: "Is it not possible, after all, that the Catholic Church is right?" Sermons, books, Catholic papers, and the example of Christian lives led by Catholics—these are means to convince by the Holy Ghost, as well as His own direct inspirations, and by one way or another a fair glimpse of the truth has been presented to hundreds of thousands of Protestants who have closed their eyes and hardened their hearts and kept on their way to heresy.—Catholic Columbian.