

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, JULY 29, 1893.

NO. 771.

HE FINDS REST IN ROME.

Father Henry A. Adams Quits the Episcopal Church.

New York Sun, July 19.

The Rev. Henry A. Adams, who was formerly rector of St. Paul's Episcopal Church in Buffalo, and who has recently been in charge of the Church of the Redeemer, Park avenue and Eighty-second street, this city, has written a letter in which he says that he has made up his mind to join the Catholic Church. This letter, which will be published to-day in a Buffalo newspaper, is in part as follows:

"My BELOVED FRIENDS: When a saddened and broken life is called upon in the moment of its utmost loneliness and pain to take a step which is at once the practical denial of everything for which that life has principally stood, and the apparent contradiction of its own chief aim, one may believe the bitterest of all has come. I have renounced my priesthood, and am about to enter the communion of the Catholic Church.

"My clearness of conviction has, under God, been brought about by the concurrent action of two long chains of reasoning. I have become a Catholic at last because there is no other logical deduction from all the facts of which my reading and my observation and my life have made me aware. And, secondly, because there was no peace for me, nor explanation of that unspeakable great problem of myself and you, outside God's Church. External evidence, internal heart-ache—these moved me steadily for years and years, effectually at last. As to the evidence, I frankly own that I have neither sufficient learning nor strength of mind to base so vast a step upon deductions made from my own investigations at first hand. I have, indeed, accepted other men's conclusions. I found this necessary during all my life, and so must every member of the Episcopal communion, that Church, as such, having no living, definite voice."

The letter goes on to say that the writer, while studying for the ministry, found the professors at the seminary divided in their views, one announcing that there was no "sacrament of absolution" other than the holy Communion, and two others actually hearing confessions. When he came to the pulpit he found his people also with other ideas than his. Continuing, the Rev. Mr. Adams says:

"From my remotest boyhood I never have been able to efface the shame which the consideration of this babel of uncertainty always provoked. Not only in her failure to teach, and by the inconsistencies of her whole theory, did the Episcopal Church grow more and more a cause of shameful sorrow to me, but much more keenly so when I beheld, after ten years of bitterest experimental knowledge of her ways, the miserable fiasco of her parochial and institutional existence. Without a parallel in history, the parish system of the Protestant Episcopal Church stands at this time the most stupendous and ridiculous monstrosity in Christendom. With a rector 'called' by a vestry made up of the rich men of the place—a rector intimidated, harassed, made by his very tenure impotent, the hired mouthpiece of this vestry of rich men sometimes immoral, often ignorant, usually officious, always in the way—here he is to teach these rich masters of his; he is to conduct service as they direct. He is to tolerate and endorse any abomination which may have been established in the parish. He is to belie himself, his message, God's very work for peace's sake. And they are the 'successful' rectors (poor dumb slaves) who have been able to keep everybody happy and questions and ideas of a disturbing nature in the dark."

"Again, in her relations to the poor, in her spirit of equivocating country toward the sects, in her judicial system, in her no-policy, in her utter lack of discipline, coherence, esprit du corps; in her vacillation, failure, pretensions—she crushes out of earnest men their faith in her as the divinely planned and ruled. She breaks the hearts of her most loyal sons. She either casts them forth or ruins them as men and priests by forcing them into untrue, unfrank, unprincipled, and helpless acquiescence in the less than right."

"With bleeding heart, therefore, I turned to study the foundations of the Roman claims, and read for the first time the splendid arguments of that half score of giants who have worked out the question with a learning far beyond that of my teachers, and with a sanctity and a disinterestedness beyond words, beautiful to me, so fresh from the time-serving, money-worshipping, and truth-avoiding atmosphere of my communion."

"My quest is over, although the nameless dread of finding myself alone comes over me. It will be terrible to be without you. It will be terrible to be condemned by you."

"At last, without an effort, with the sense of deep, unfathomable peace, my soul rushed out to meet my intellect returning from its search convinced, and all my nature knew that light was come. After the years of anguish and of doubt and struggle I passed

into God's 'strong city,' even into His tabernacle, there to be hid forever from the strife of tongue.

"On

"Such a tide as moving seems asleep,
Too full for sound or foam;
While that which drew from out the bound-
less deep,
Turns again home."

"Your friend and servant,
HENRY A. ADAMS."

The Rev. Mr. Adams, who is called Father Adams, is a graduate of the Episcopal General Theological Seminary. He was at one time an assistant in Trinity parish. His salary in Buffalo, it is said, was \$6,000.

At the Church of the Redeemer he and Father W. Everett Johnson divided a \$2,000 salary equally. Last December Father Adams announced that he and Father Johnson had exchanged places, the latter becoming rector instead of assistant.

"We teach," Father Adams said at that time to a *Sun* reporter, "the whole Catholic faith, and by this we mean that faith; which the entire Church held before Rome added to it or Protestantism subtracted from it. We have restored to the public worship all of those ancient accessories which are implied in the law of the Church of England, and derivatively in that of the American Church, such as vestments, lights, wafer, bread, the mixed chalice, incense, crosses, pictures, etc. We hear confessions in open church and we celebrate Mass every day and several times on Sunday. We propose the restoration in our care of the whole of Christianity—its faith, its worship, and its social economy."

Father Adams and Father Johnson are both advocates of Henry George's single-tax principles.

MR. ADAMS' CONVERSION.

The conversion of Mr. Adams from Episcopalianism to the Catholic Church is creating considerable discussion. In reply to questions of an interviewer on the subject Bishop Ryan, of Buffalo, gave the following answers:

"This was a victory for the Church of Rome, was it not?"

"We do not look upon it in that light at all," replied the Bishop. "He is a mere drop in the bucket. If I had had the guiding of Mr. Adams," added Bishop Ryan, "I would not have advised him to take the course he did in writing a letter to the newspapers. If his conscience directed him to come to us, he would better have quietly and unostentatiously chosen the way of entering our Church."

"What position will he take in the Church of Rome?"

"I do not see that he can be other than a lay member. He is married and has children, so he could not enter the priesthood."

"Would it be possible for him to become a priest if his wife should die?"

"Yes, but he would have to show himself fitted for the position. A priest must have a greater knowledge of theology than the ordinary minister, and he would have to put himself under teachers and show himself otherwise qualified."

"Do you think this is a sign of the times—that the Church of Rome is gaining strength in this country?"

"In a way, conversions of this kind are going on at all times, but no fuss is made about them. Formerly the names were published, but this is not thought of now. The Church is gaining ground, though not so rapidly as she might, for our attention has been directed chiefly to holding the great masses of Roman Catholics who have come to this country fast to their faith. But I think if the truths of the Roman Catholic Church were once made known to the people of America they would gladly come to her. Very many are in doubt and could grasp at the steady faith of our Church."

While his former co-religionists make the usual charge on such occasions, that he is crazy, they all speak highly of Mr. Adams as an honorable gentleman. His integrity of motive is evident from the fact that he gave up a good living and must now seek employment to support his family.—*Philadelphia Catholic Times.*

ANOTHER CONVERT.

Rev. Edwin B. Russell, a Prominent Episcopal Divine.

New York, July 20.—Just four weeks before the Rev. Henry A. Adams declared his conversion to Catholicism another Episcopalian minister, better known than he in both continents, was received into the Catholic Church by Archbishop Corrigan at a special service in St. Francis Xavier's in West Sixteenth street. His conversion was also largely due to the work of the ardent convert, Father Van Rensselaer.

He is the Rev. Edwin Benjamin Russell, whose work in the Episcopal Church began under Bishop Southgate in Zion Church, this city, in 1865, and ended at the American Chapel in Florence in the autumn of 1891. He signaled his advent into the Catholic faith by writing a hymn, which was sung at a recent pilgrimage to the shrine of St. Anthony of Padua, in Butler, N. J.

Mr. Russell, as he now prefers to be called, because he is simply a layman,

has no intention at present of entering the priesthood.

He is wealthy and has pleasant apartments at No. 200 West Eighty-second street, filled with books, old furniture, stained glass and mementoes of his many trips abroad.

Mr. Russell was born in Boston, and is the son of David Russell, editor of the old Boston *Weekly Magazine*, and member of the famous literary coterie of the fifties. He was educated at private schools and was graduated from the General Theological Seminary in this city in 1864. He received his degree of A. M. at St. Stephen's.

Mr. Russell, in 1889, took charge of the American Chapel in Florence, Italy, where he had the sculptor, Thomas Ball, for warden and United States Consul Miller for treasurer. In his congregation were Constance Fenimore Woolson, Virginia Townsend, S. M. Freeborn, Larkin G. Meade, the Marquis de Peruzzi and other clever and well-known Americans.

When Queen Victoria visited Florence in 1890 Mr. Russell was chosen by his country people to present a letter of welcome, and he cherishes among his treasures the letter of thanks she sent him through Sir Henry Ponsonby.

ARE THERE MORE IDIOTS IN SUMMER THAN IN WINTER?

New York Sun.

Since the convention held by the three tailors of Tooley street, Southwark, who began their petition to the House of Commons with that magnificent "We, the people of England," there has been no such large squeak from a small orifice as comes from People's Church, Boston. We are not exactly apprised of the nature of the concern called People's Church, but we suspect that this ambitious name is given to the Music Hall of a Sunday in the dull season after the night of beer and song has ceased.

Be this as it may, last Sunday afternoon one Mr. Walter Sims of Michigan lectured at People's Church. Mr. Sims is called "Professor," but as this wide-spreading title covers so many arts and sciences from aeronautics to the xylophone, we are unable to say what Prof. Walter Sims professes. We infer that it is fire eating or sword swallowing, from these snoring resolutions which were passed at the close of his lecture:

"Whereas, Mrs. Stoll, an Italian minion of the Pope, a foreign postiff unknown officially and constitutionally to our Government, is roaming about our country in an official character, plotting treason against our common school system, which is purely an American system, and part and parcel of our liberal government, because supported by taxation, one of the sovereign powers of Government; therefore, be it

Resolved, by the people of Boston, in public meeting assembled, that Stoll's presence in the United States, as a delegate of the Pope, is a menace to our constitutional liberties, and therefore odious to all good American citizens who love their country; and be it

Resolved, That he be requested to depart from this country at once, and never to return to it as a papal delegate; and be it further resolved, That a copy of these resolutions be sent to the Governor of this State and also to the President and Congress of these United States."

How many of the people of Boston except Prof. Sims, of Michigan, were present when these hot resolutions were thrown into an air already panting? These resolutions were passed "unanimously," but that merely shows us that Sims was there. If there had been a real audience of Boston men and women present, there could not have been unanimity. Somebody would have kicked, presented a substitute, moved to adjourn, or made a stump speech.

Taking this Boston or Michigan small religious sputter and comparing it with the secular sputter in Colorado and Kansas, cannot students of climate find an answer to this question: Are there more idiots in summer than in winter?

HUBBUB IN THE COMMONS.

A Heated Debate and Much Disorder Over an Irish Question.

London, July 20.—At the Limerick Assizes recently, Sir Peter O'Brien, Lord Chief Justice of Ireland, complained of the manner in which the criminal statistics of Ireland were compiled, objecting especially to the fact that doubtful cases were not included in the statistics.

The complaint of Sir Peter came up in the House of Commons to-day on a question in regard to it asked by Mr. M. Bodkin (anti-Parnellite), member for the North Division of Roscommon. The question was provocative of a very heated discussion.

Before the Government had a chance to reply to Mr. Bodkin's question, Mr. E. Carson (Conservative), one of the members for Dublin University, interposed a supplementary question intended to discredit the Irish executive.

The Right Hon. John Morley, Chief Secretary for Ireland, in replying to the questions, said that he was not aware that any judge had previously commented upon the system employed in compiling the Irish criminal statistics. An English Judge he added, would not have seized such an occasion to criticize the Government, especially if he was personally opposed to it politically.

This statement was received with

cheers by the members on the Nationalist and Government benches.

A wordy passage followed, the disputants being frequently interrupted by Nationalist members.

Mr. Carson finally accused Mr. Morley of making a cowardly attack on the Irish Judges.

This was the signal for a prolonged hubbub among the members, some of whom had lost their tempers entirely. There were roars of "Order!" "Order!" and cries for Mr. Carson to withdraw his objectionable remark. Some members repeatedly demanded through the uproar that the Speaker name the offending member from Dublin University.

The Speaker had great difficulty in quelling the disorder, but he finally succeeded, and then he called upon Mr. Carson to withdraw the objectionable expression he had used.

Mr. Carson did as the Speaker requested.

THE A. P. A. IN WAR TIME.

The traitorous secret society, the American in spirit but ostentatiously "American" in name, has existed under one title or another, from the beginning of the Government to the present day. The Tories and bushwhackers of Revolutionary days professed extreme "loyalty," while robbing and murdering their neighbors.

They claimed to be the only genuine Americans, and were especially bitter in denouncing Washington and his associates for bringing "foreign soldiers to fight against the troops of His Majesty King George."

"Americans" of the same stripe did their utmost to harass and hamper the Government in the war of 1812. In fact, the only war in which they showed any sympathy with their country was that with Mexico, being then inspired with religious zeal, thus satirized by James Russell Lowell:

"I do much fear that we shall be seized now and then with a Protestant fervor, as long as we have neighbor Naboths, whose wallowings in Papistical mire excite our horror in exact proportion to the size and desirableness of their vineyards."

Prior and subsequent to that war their intense patriotism had inspired them to the organization of dark-lantern societies for the proscription of foreign-born citizens. As "Native Americans" and "Know-nothings," they displayed much zeal in burning Catholic churches and convents, and in murdering Irish and Catholic citizens in various places; but the approach of the Civil War, while wiping out Know-nothingism as a political factor, gave it renewed life in another and more insidious form. Under the title "Governor Morton and the Sons of Liberty," Mr. William Dudley Fenwick tells in the *Atlantic Monthly* for July an interesting story of secret society treason in war time.

The name of the treasonable body was legion. It was variously styled, The Knights of the Iron Hand, The Knights of the True Faith, The Knights of the Columbian Star, The Grand American Legion, The Sons of Liberty, Circle of Honor, and Circle of the Mighty Host; but the name by which it was best known was that of the Knights of the Golden Circle.

One of the pledges taken by the initiated Knight ran as follows: "I will do all that I can to make a slave State of Mexico, and as such will urge its annexation to the United States."

Until the whole civil, political, financial and religious reconstruction of Mexico shall be completed, I will recognize a limited monarchy as the best form of government for the purpose, since it can be made strong and effective." Thus, to secure the subversion of Mexico's religion, those patriotic Knights were quite willing to encourage a monarchy in that country. That is the true Know-nothing spirit; and the Know-nothing letter and spirit are found in another proviso: "No Knight should acknowledge that he was a member of this degree except to a brother."

Among the leaders of the society in Indiana, where it was most flourishing, was one Dr. W. A. Bowles, a little man who had achieved unenviable fame as Colonel of the Second Indiana Regiment, which ran away bodily at the battle of Buena Vista in the Mexican War. Another hero was Harrison Dodd, Grand Commander of the American Knights of Indiana, who is described as "an active member of the Know-nothing party, and one of the chief functionaries of the Sons of Malta."

These and other precious rascals conspired to murder their fellow-citizens of Unionist principles. They instituted a system of signs and passwords whereby members of the order compelled to serve in the Federal army might make themselves known to the enemy, who should be instructed not to shoot at them. There was an elaborate ritual in which much silliness was blended with some blasphemy and a good deal of truculence. Thus the Knight invoked on himself the severest penalty if he failed in his treasonable course:—

"I do further solemnly declare and swear, in the presence of these Excellent Knights, my witnesses, that I now plight each and every one of these my solemn vows, without reservation or

evasion of mind whatsoever, and with full knowledge and understanding, and with my full assent, that the penalty declared against my violation of any or either of these my vows and promises will be a surrender of my body to the tribunal of the Order of American Knights, to be burned and its ashes strewn upon the winds, if it shall be so adjudged, and my sword and the emblems and jewels with which I have been adorned in honor shall be forged into one mass and thrown into the sea, and my name shall become a byword amongst the brotherhood, to be pronounced only with anathema and scorn. Divine Presence, approve my troth, and ye, Excellent Knights, hear and witness my plighted vows! Amen!"

The origin of a curious slander against Catholics, much affected by A. P. A. inventors of the present day, is found in the fact that those Know-nothing traitors of thirty years ago actually shipped arms and ammunition to their leader, Dodd, by the Merchant's Despatch, marked "Sunday-School Books!"

Dodd, Bowles and other conspirators were tried by military court and sentenced to be hanged, but owing to legal technicalities escaped their deserts. The whole story is told circumstantially in the *Atlantic*, and is well worth reading.

We would especially commend it to our republican friends who are coquetting, in the days of their party's defeat, with the same infamous spirit that almost dragged Democracy to death in its darkest hour. The secret political society, under whatever name it masquerades, always shelters the traitor and the coward. No party is strong enough to stand its fatal support. The politician who seeks or accepts it, in the light of past history, is a suicide, with the possible extenuating circumstances of political insanity.—*Boston Pilot.*

ST. CHRISTOPHER—JULY 25.

For the CATHOLIC RECORD.

The name Christopher means literally Christ-bearer; and the legend of the saint runs as follows: A pagan youth of enormous stature made a vow that, because of his wondrous strength, he would have for master only the strongest monarch in the world. Hearing of this, our hero was sent for by a mighty king. In his service he lived for some time, until, seeing preparations for war being made, he encouraged the cause.

"I fear my enemy," replied the king, "who threatens to invade my dominions; but I hope to put him to flight."

"If you fear anyone you are not the mightiest monarch," said the youth; and he immediately departed to seek another master.

On the way he met a fierce-looking being who addressed him thus: "Young man, you seek the mightiest potentate as master. Behold me!"

"Who are you?" asked the gigantic boy.

"By many names am I known, but you may call me Pluto."

They journeyed on together until they came to a place where two roads met, and by the wayside was a cross with the figure of a Man nailed thereon. Pluto began to quake, and he said:

"Let us turn and pass this road."

"Why?" enquired the youth.

"At first Pluto refused to answer, but at length he acknowledged that he could not pass the Cross.

"Then you are not the mightiest," said the pagan; and he turned towards the Cross, while his companion disappeared.

While he stood there, wondering, a voice said:

"Go to the ford yonder and serve the pilgrims who wish to pass over, and thou shalt find the mightiest king."

To the ford the giant turned; and there he served the pilgrims for a year. One dark, stormy night, as the pagan stood looking at the raging waves, a little Child stood beside him, and in gentle tones begged to be carried across.

The pagan pleaded the violence of the night, the angry waves; but all in vain. The Child was wondrously fair, and in His hands held a golden orb; its radiance seem reflected on His countenance, and forming an aureole of brightness round His head.

The giant set Him upon his shoulder and plunged into the foaming deep. Heavier and heavier grew his burden, and at length he would have sunk beneath the weight had he not cried, "O mighty king whom I serve, help me or I perish!" In an instant he was safe at the other side, and the Child was gone, but in his stead was the Man he had seen nailed to the cross.

"Christopher shalt thy name be henceforth," said the Pilgrim, for "thou hast carried thy Christ in very deed. Go to the hermit on yonder hill, and he will teach thee of the Mightiest King."

Christopher sought the hermit, who came forth to meet him, and saluted him by his new name; and for many years the server of the Mightiest bore the cross of Christ.

At length he suffered martyrdom

under Decius and went to receive the reward of his Monarch in Heaven.

Although there is much of the legend in this history, the statue of the saint is always seen of extraordinary size, which is meant to signify that he waded through a great sea of tribulations.

Would that, like the saint, we sought only the service of the Mightiest!

A. SAN JON.

MISSIONS TO NON-CATHOLICS.

In the *Catholic World* the Paulists urge some of the good points of their lately conceived idea of missions among non-Catholics.

"Let us, with the approbation of the Bishop and at the request of the pastors," they say, "go into the smaller towns, and there, in halls hired for the purpose, speak to unbelievers all the words of Christ. To meet their difficulties, their needs and wants, God must raise up men fit for the work. These we will see coming forth, even as St. John the Baptist, St. Francis and St. Dominic, did in their days, bringing the good tidings of peace. These people we must meet also in private, and talk with them kindly, and bear with their ignorance or prejudices concerning the truth, distributing missionary literature everywhere."

"This is the work which is about to begin in the coming autumn. We hope at some future day to chronicle the success which shall meet its first advances."

The outcome of this undertaking will be interesting. Heretofore the Church has been holding its own. The mandate "go forth and preach the gospel" has not been followed in the apostolic sense. The Paulists seem to be sanguine.

"We stand as a small body indeed, but we should never forget how the Church went forth in the fourth century into a world of pagans, and with what results. But we have before us an audience to-day that is ready, eager and anxious to listen to what we have to say. They have heard of us from our enemies long enough; that their tales concerning us were fables, they are certain."

"Now what is the truth concerning us? is the question which we are called upon to answer. The American people are fair-minded, ready to look at both sides of a question before they make up their mind. No longer will they submit to be blinded by passion, nor will they let the incens of any bugbear rest on their minds."

A case illustrating the usefulness of Catholic literature is cited in a recent issue of the *Liverpool Catholic Times*:

"In a certain family of social standing in Scotland, a Catholic servant was some time ago drawn over by her mistress to attend the Protestant church. Indeed, to all intents and purposes, she became a Protestant. Shortly after this apostasy she left her situation, but she also left her Catholic books of devotion. These her former mistress began to read, perhaps through curiosity. In any case, the result is that the lady is now, and for some time has been, a fervent Catholic, while the girl, as far as we can learn, is still a Protestant."

It is to be feared that many of us are not as alive to the importance of spreading the light as we should be. The secretary of the Catholic Truth Society of St. Paul informs us that attempts were made, on several occasions, to secure, from clergymen and others, lists of names of non-Catholics to whom pamphlets might be mailed. It was intended to make this a feature of the gratuitous work of the society.

"Of the blank postal cards sent out, for the returning of such lists, but five per cent. were returned with names."

Should the Paulist missions succeed our doubting Thomases will also experience conversion as to the utility of such methods.—*Catholic Citizen.*

The Catholic Exhibit at the Fair.

In the course of an article on the educational exhibits at the Chicago exposition, a writer in the *New York World* says: The chief of the department of liberal arts, Dr. Peabody, provoked some criticism by the generosity of his allotment of space to the Catholic educational exhibit. Now that this is fully displayed there can be no question that it is worth the space. In whatever way the influences that go to making of the exhibit are regarded, it will be recognized as a positive addition to the understanding of the subject of popular education to have Catholic methods of dealing with it so fully, ably and strikingly set forth. It is the first time that it has been possible to study them in juxtaposition with the methods of our common school system, and it is safe to say that the one may learn something from the other. It is impossible not to admire the exquisite character of the handwork exhibited by Catholic institutions and to pay a tribute of respect to a system of tuition so obviously productive of docility, patience and conscientiousness.

As samples of purely imitative effort—as copies of something else of the same character—there is nothing finer in the whole educational exhibit than the work of the pupils of the Catholic diocesan schools.