

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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BISHOP KEANE AT HARVARD.

His Address on Receiving the Degree of LL. D.

The following splendid address was recently delivered by the Right Rev. John J. Keane at Harvard University, when that university conferred upon the distinguished Bishop the degree of LL. D.:

I am most grateful for the opportunity of returning thanks for the honor conferred on me to-day by Harvard University, and of expressing my profound appreciation of the spirit which prompted the men who decreed it. It is one of the many evidences to which I can bear testimony of that steady and rapid growth of that spirit of universal trustfulness, of universal sympathy, of universal affection, which ought to reign among all classes of educators. It shows the dying out of the old-time spirit of suspicion and hostility, the advance and the victory of the spirit of universal brotherhood and love. Hence, as a friend of humanity, as a disciple of our Saviour's law of love, as one firmly believing in the kinship of all things true and beautiful and good, I welcome it, rejoice in it, I give thanks for it.

And this is not with me a sentiment only; it is a philosophy. And as in the universities of old, the recipient of a Doctorate always made his profession of faith, so permit me, on the occasion of my Harvard Doctorate, to tell in a few words the philosophy to which I hold.

The heart and centre of any philosophy must be man. He is neither the first beginning nor the last end of things; but he is the centre and the chief interest of human thought. Now man's career is acted out in a world whose mighty energies, operating in countless directions according to the creative law, are ever building up around him the wondrous evolution of nature's phenomena. An instinct within him tells him that there is a kinship between him and nature, between her energies and his, that he is superior to her, and that her powers are ready to own his mastery. Conscious that he is impotent to create one of her forces, to add to them or to annihilate them, yet he sees that he can control their action, shape their direction and modify their results. And nature herself is his instrument in doing this. It is not his own strength that he brings into rivalry with hers; it is nature's own powers that he harnesses and brings to bear upon nature's self, shaping her processes and their results to ends of his own devising.

Nor is it an unwilling slave, as a power hostile and coerced, that nature bows to his control, as if she recognized her kinship and his superiority, she willingly puts her every energy at his disposal to do his bidding. If, ever and anon, outbursts of uncontrolled forces destroy their master, it is because, through lack of knowledge or lack of care, he had failed to do his part in balancing force against force and directing them wisely. Here then he has matter for constant study, and man's control over nature grows wider and more complete as he becomes better acquainted with her forces and their correlation. And it is well that it should be so. True we sometimes long to escape from the artificial, and to revel in the unrestrained grandeur and beauty of nature's own ways. And doubtless for all time there will remain enough of free untutored nature to gratify our desire for it. But we cannot help recognizing that nature reaches her loftiest ends when she serves man's utility than when she pours forth her energies in their own wild wantonness; and that, grand as are the lineaments of her own native loveliness, yet a higher beauty comes upon her when she is stamped with the image of the thought, the energy, the genius of man.

But straightway the inquiry suggests itself, what if man should use his genius to bend nature's forces toward ends pernicious to his fellow-men and perhaps to himself? For she will obey him in works of destruction as well as in works of well-doing; and we can impress on her the image of his selfish ambitions and lusts, as well as of unselfish beneficence and nobleness. What power will make man do justice to himself and to his fellow-men, so that his control may not do injustice to nature? Is there a power as much above him as he is above nature, to shape his life to symmetry and wisdom? Yes, cries out the voice of all the ages, the voice of reason, too, in each of us. There is a Power above man, a Power whose ways are wisdom and love, whose guidance and control aim, therefore, at leading man in ways of wisdom and of love. Its voice in man's heart, its touch on man's will, is not one of antagonism, but of sympathy and helpfulness. Its promoting motive is that of kinship in Eternal Love. If betimes it chides, restrains, chastises, this is through no hostility, but to withhold man from the perniciousness of un wisdom, to bring him to that true love of himself and of his fellow-men without which human life and all its control of the powers of nature would be both unlovely and harmful. It is no antagonism to human nature that Eternal Wisdom and Love should require of man to

control the lower instincts which he has from his kinship with the brute, and should hold him guilty if he fail to do so. This is the upward call and pointing and helping of highest and tenderest friendship, insisting that man shall do justice to himself by growing into the likeness of the Wisdom and Love that gave him his being. Nature would be sadly incomplete without humanity; just as sadly incomplete would humanity be without the Divine.

And as man uses the forces of nature herself in order to bring her powers into proper partnership with his own energies, so does eternal wisdom use humanity itself as His instrument for the uplifting of humanity. This in the central mystery of the Word made flesh; and this in every agency by Him constituted for dispensing to mankind the fullness of His grace and of His truth.

Thus it is that nature and man and God blend in the harmony of being. Thus it is that science and philosophy and religion blend in the synthesis of truth. This is the law of wisdom—the law of the higher uplifting and perfecting the lower—which brings all diversities into symmetry, which solves the seeming riddles and contradictions of existence, which gives to human life its real purpose and value, to human laws their authority, to the human conscience its imperative majesty, to human yearnings their fulfilment, to the heart of man the blessedness of peace.

These reflections have been suggested to me by Mr. Huxley's latest pronouncement, his Romanes lecture given at Oxford last month. It is a well-worn and well-known theme, the natural and the human, between the human and the ethical. It is the outpouring of a heart which, like the heart of poor John Stuart Mill, feels driven by its principles towards a hopeless pessimism from which it would gladly escape. Then, I say, the principles are wrong. In the philosophy which I have briefly sketched, there is no pessimism, there are no antagonisms. It is a philosophy of harmony and hope, calling to noble and brave and happy endeavor. It fits all things and it is true. Therefore do I rejoice at seeing its spirit and its influence spreading their sway over the world. Therefore do I hail this action of Harvard as an evidence that she sides with the philosophy of harmony which is the law of wisdom. May her mighty influence ever tend towards the diffusion of its wider and fuller sway. And here I pledge my solemn word that as a doctor of Harvard, to the upholding and dissemination of that philosophy shall my best endeavors ever be consecrated.

THE RICHES OF ULSTER

The Per Capita Valuation Less Than in Leinster and Munster.

(The Christian World, London.)

The idea held by many people that Ulster is the richest province in Ireland is shown by a recent parliamentary return to be fallacious. Of the thirty-two counties, the nine Ulster ones stand in the order of 13th, 16th, 17th, 18th, 19th, 22nd, 24th, 26th and 31st. Taking the ratable valuation of the four provinces, the valuation per head is for Leinster, £4 6s. 10d.; Munster, £2 19s. 6d.; Ulster, £2 15s. 4d.; Connaught, £1 19s. 8d. So that Leinster has not only a relative, but an absolute superiority over Ulster. Judged by the same standard, the result is not altered much in comparing the nine largest boroughs, for again Leinster tops the list with a valuation per head of £4 6s. 10d., and Ulster stands third at £2 15s. 2d. Dublin also, it would seem, is richer than Belfast, for there the valuation per head is £2 19s. 1d. as against Belfast's £2 15s. 4d. As to the boasted 'Protestantism' of Ulster, that, too, seems to have been somewhat exaggerated, for, according to the last Irish census, the Catholic population in the Ulster counties, including the city of Belfast, numbered 744,353, and the Protestant population 873,524. The latter figures include all classes of Dissenters, as well as Jews and persons refusing to specify their creed. The Protestantism of Ulster is, perhaps, best shown by the fact that whereas in Belfast there are seventy thousand Catholics of about one-fourth of the total population, yet according to evidence given before the select committee on the Belfast corporation bill last year, they are absolutely excluded from local government. There is no Catholic on the Belfast corporation, the harbor board, or the water-commissioner's staff. Of the forty-four guardians of the poor one (non-elective) is a Catholic, and on the asylums board there are only three Catholics out of twenty-two members, and these are nominated by the lord-lieutenant. It seems, moreover, that the bigotry extends to, for instance, not allowing a second Catholic workhouse nurse, to the exclusion of workmen from all but the least paid employments, such as scavenging and the more menial work in workhouses. Even in the mills, while Catholic children are em-

ployed as 'cagers' and 'duffers' until they are fourteen or fifteen years of age, they are then given no opportunity of learning trades, but have to fall out and become day laborers in Belfast, or to cross to England, or emigrate to America.

THEY HAVE RUINED THE CITY.

What the A. P. A. Has Accomplished in Kansas City, Kansas.

"Kansas City is bankrupt. The State of Kansas is bankrupt, and every one, business men as well as farmers, are buried under an almost insupportable load of mortgages. Now the A. P. A. has come, and they are succeeding in making bad matters worse."

Such was the reply of Rev. Anthony Kuhl, of St. Mary's church, Kansas City, when a *Columbian* representative asked him about the present condition of affairs in the West.

Of all the cities in the country few have had as much trouble with the proscription organizations as Kansas City. About eight months ago the order was carried from Detroit to Kansas, and already the bigots have gained control of the city government. Catholics have been ousted from their public positions, and the narrow principles of the society have succeeded so well that the municipal debt has been materially increased, and two weeks ago the climax was reached when the officials were compelled to shut off the street lights, leaving the city wrapped in darkness because they were unable to pay the bills.

"The A. P. A., like all other vermin," said Father Kuhl, "multiply with wonderful rapidity. Some of the most disagreeable species of insect life are grandmothers within twenty-four hours, and that is the way the A. P. A. has increased in Kansas City. They will permit anyone who has a vote to become a member, and, as the result, their lodge-rooms are filled with the riff-raff of the city streets. Notwithstanding the disreputable elements that compose the organization they have accomplished their purpose. They have less than 1,500 members in Kansas City, Kansas, and yet their organization has been so well perfected that they hold the control of the elections."

It was but a short time ago that the Catholic citizens came to the conclusion that patience has ceased to be a virtue. Some of the leading Catholics had already talked with the more prominent American Protestants and they expressed themselves as heartily opposed to the proscription societies. They believed in the principles of American liberty, and recognized the fact that this sacred trust for which their fathers had fought and died was now being assailed by these dark-lantern organizations. Besides this they realized that these narrow principles were detrimental to the prosperity of the city. It was known that the A. P. A. was largely composed of foreigners who had brought their bigotry and ignorance from their trans-Atlantic homes, and the Americans had no desire to have such alien ideas planted in the life of this country.

The important matter was thoroughly discussed, therefore, and it was then decided to hold a mass meeting at which those Protestants who loved right, justice and liberty would join their protests with those of their Catholic fellow-citizens.

Notice of the meeting was given, and when Mr. John O'Flanagan, editor of the *Kansas City Catholic*, called the assembly to order every available inch of space between the four walls was occupied.

After Hon. E. J. Wall had been appointed chairman an address was made by Mr. O'Flanagan in which he bitingly denounced the mendacious tactics employed against Catholics. He spoke of the action and methods of the A. P. A., and closed his address by paying a glowing tribute to the Catholic citizens of the country, proving from history that they had always been honest and patriotic.

Appropriate resolutions were then adopted. It was shown in the preamble that the Catholic people had been good citizens and had never attempted to interfere with the liberties of any class of people; that they had been loyal and self-sustaining residents of the city and that the present action was taken for the purpose of defending their rights as American citizens.

It was then resolved to publicly express feelings of indignation against the treatment that they had been subjected to; to call attention to the attempt of the A. P. A. to introduce the principle of taxation without representation; to inform the Protestant people that the principles of the A. P. A. were in direct opposition to the constitution of the United States; that it be shown that the society was the enemy of all, as well as of Catholics, because in its aims and objects it tended to destroy the peace and harmony that was so necessary to public prosperity and happiness; that the assaults upon the Sisters and Catholic womanhood in general should be branded as a disgrace to the city and country, and that a call be made upon all American citizens to discountenance such secret societies and that they be requested to refuse to vote for anyone

who would fall so low as take the un-American oath exacted from members of the proscription societies.

The last resolutions called upon the Catholic clergy of Kansas City to commence no new improvements, and if possible to stop such as have been contemplated; the Right Reverend Bishop was requested to defer the removal of any diocesan institutions to this place and defer the foundation or institution of any new diocesan institutions at this place until the proscription of Catholics be ended; and until a better spirit be manifested, no special efforts should be made to advise immigration to the Kansas side of the metropolis, where for more than a year they had been subjected to gross insults and goading attacks.

Father Kuhl stated that the meeting had proved of the greatest advantage. It had opened the eyes of many of the liberal Protestants, and a large number who had been persuaded to join the A. P. A. severed their affiliation, and some of the citizens were so heartily ashamed of the position that they had occupied that they were willing to take affidavits that they would have no further connection with the proscription bodies.

The religious war is still in progress however, and the city is suffering in consequence. The stores and other enterprises are classified as "Protestant" or "Catholic," as the case may be, and they are patronized in accordance with these religious distinctions; in fact, Kansas City is now in a position to be regarded as an example of what a place may become under the narrow-minded rule of the A. P. A.

Rev. Father Kuhl expressed himself as very much pleased with Columbus and he regarded it as one of the most beautiful cities in the country. He left for New York on Wednesday evening after having spent a few days at St. Anthony's Hospital; but before he went he urged a number of the citizens to beware of the danger that threatened them and of the evil that would result if the A. P. A. was permitted to gain control of municipal affairs.

MR. ADAMS EXPLAINS.

A Letter That Corrects Statements Made With Malicious Intent.

The following letter from Henry A. Adams, formerly of the Episcopal Church of the Redeemer, is self-explanatory:

To the Editor of the Herald:

It would seem desirable for all concerned that a step such as I have taken be quietly taken. For the few true friends who I supposed would feel more than consternation I wrote as brief a letter as I could. Parts of that letter have appeared in the New York journals. I have nothing further to add in explanation of my course, but I do very much wish to correct a few matters of fact which have been adduced as evidence of unsoundness of mind and of implied dishonorable conduct on my part.

First. The myth as to my having disappeared from Buffalo and being next heard from in a telegraphic resignation of my parish, without explanation, from Cuba.

The facts are these: Being in New York, the Church of the Redeemer was offered to me in January, 1892, I communicated with the senior warden of my Buffalo church. He with utmost kindness and frankness advised my going to this more congenial field. I then consulted other Buffalo friends. Then I formally resigned my Buffalo charge and accepted the new work.

I then returned to Buffalo, spent a Sunday in my church, preaching three times and taking leave of my people. The sermons, being in the nature of a farewell, were noticed in the daily papers and also published in a pamphlet. On the following Thursday, February 11, I sailed with my wife and brother for Cuba, carrying in my pocket the Buffalo vestry's acceptance of my resignation and some cordially worded resolutions of esteem which they had been good enough to adopt at their regular meeting of the Tuesday previous.

Second. The legend of my ingratitude to a Buffalo millionaire.

A dear friend, whose home I think of as my home always, built for my benefit a beautiful dwelling on my own plans. I was to take title, pay interest on his investment and instalments on the principal as I was able. I never actually assumed title, however, but paid my rent, \$1,500, until with my friend's approval, I removed to New York. I have subsequently been his guest at various times and enjoyed the closest relations with his family.

Third. The allegation of discourteous, if not dishonorable, treatment of my associate priest and friend in New York.

I told Father Johnson six months ago of my terrible doubt, although he was not my confessor. Since then at a number of times when the strain was greatest I opened my grief to him. When, on July 11, I emigrated from my unshakable suspense I wrote to Bishop Potter first, and immediately afterward to my beloved associate, a man whose adherence unreserved to the Anglican system was like a tower of strength to me in my dark days of doubt.

Fourth. The charge of having a few weeks ago preached a sermon "the burden of which was a bitter denunciation of Catholicism."

As a matter of fact I never in my life preached a sermon whose burden was a bitter denunciation of any body of Christians except my own Church, whose inconsistencies I have of late pointed out with inexcusable severity. In the sermon to which no doubt reference is made I denied as ridiculous the rumor that I was hiding in the country preparing for the "Jesuit priesthood," and said that a wife and three children might be taken as a sufficient answer. At the same time I denied the reports of my having become mysteriously wealthy, explaining that a lay friend of considerable means had built and endowed a chantry and appointed me incumbent.

My conversion to the Catholic faith of course avoids my tenure of this incumbency as well as that of my position at the Church of the Redeemer, and I have nothing but my very slender personal income on which to depend. But my conscience is at rest and I have not the slightest fear for the future.

So much for external matters of fact. To an Anglicanism which called Newman "imbecile" and Manning "dishonest" and Faber "weak" my humble character and powers cannot look for sympathetic or even just treatment. There is a larger public opinion, however, whose ultimate judgment of a man, I believe, will always be that he does well who does sincerely.

HENRY A. ADAMS.
Great River, N. Y., July 18, 1893.

ALL NATURAL ENOUGH.

Reasons Why Mr. Adams Becomes a Catholic—Rome's Enduring Strength.

Some of the former Episcopalian associates of the Rev. Mr. Adams are foolish enough to attribute his going over to the Church of Rome to intellectual weakness and perversion amounting to actual aberration, says the *New York Sun*. They tell stories of his eccentricities, and profess to pity him as a victim of mental disease.

The statement of his reasons for transferring his religious allegiance which was made by Mr. Adams gave no such indications. It was marked to some extent by emotionalism, but that is a distinguishing quality of the clergy. The emotional side is cultivated more in them than in other men. It is developed oftentimes to a degree that is almost feminine. They reason with their hearts, jump to conclusions and exhibit without shame weaknesses of spirit which men generally control or conceal.

As a whole, the statement was clear, consecutive, strong, sensible and coherent. Mr. Adams took the steps which are usual in passing from Protestantism to Catholicism. He had always been a stickler for Church authority, and he found that he could not get that authority in its fullness, except in the Church of Rome. It was an entirely natural, normal and logical progression. Moreover, his explanation proved that he is a conscientious man, and that is the main thing. He refused to remain in a false position, though by getting out of it he sacrificed material advantages prized and properly prized by everybody.

Mr. Adams has simply joined a long procession of Protestants who felt the need of the support of a Church they could learn to believe in as infallible. They could not stand alone. They could not be happy and in religious doubt at the same time. They could not settle the great problems of life and death for themselves; but they required that these should be settled for them, so that the whole subject might be taken from their questioning.

That is the imperative need of many natures. They cannot be agnostics. They cannot give up the riddle. They demand that it shall be solved, and they are restless until they have reached the solution, which they commonly do by submitting to authority. Then they find peace for their souls. They have transferred their load.

At this period of religious skepticism even in the ranks of the clergy, nay, in those ranks more especially, it is not surprising that this tendency towards Rome should appear. When Protestants give up the divine authority of the Bible, what other authority have they to rest upon, save the authority of the infallible Church? They must go one way or the other. They must pass over into agnosticism, or they must yield their wills to the Church, trusting it as divine.

Therein lies the great and enduring strength of the Church of Rome. It stands of itself and on its own foundation. It claims the final and infallible authority. It has no Briggs controversy over the Bible, for the Bible rests upon the authority of the Church.

The feeling that dependence on such Church authority is essential does not indicate imbecility. It indicates a craving and a sense of helplessness which are common in humanity in the presence of the awful problem of existence.

We like to read others but we do not like to be read ourselves.

NEARING THE END.

The Decision of the English People Must be Sustained.

Mr. Gladstone's piloting of the Home Rule bill through the committee has been a marvel of political dexterity. Now that he is passing the breakers of the financial clauses the anchorage is in sight. The passage of the measure already seems a foregone conclusion. What his enemies declared to be utterly impracticable has been accomplished by the Prime Minister's inexhaustible resources of patience, tact and energy. That the bill could not have been carried through the Commons without the operation of closure at high pressure cannot be denied. But that fact does not detract from the merits of Mr. Gladstone's performance. With a minority systematically organized for offering resistance to the measure at every point, the closure was the only resource against obstruction. Mr. Gladstone waited until the issue of majority and minority rights was clearly before the country. Then he used with skill and effectiveness the mechanism which every Minister must employ in enacting a great measure.

The passage of the Home Rule Bill by the Commons will be a signal for its rejection by the Lords by an overwhelming majority. Mr. Gladstone has no means at hand for preventing that result at the present session. The Dublin Parliament must be established as the immediate result of the protracted struggle in the Commons which Mr. Gladstone has directed with masterly skill. But while delay is inevitable, the importance of the victory achieved for the Home Rule cause cannot be underestimated by prudent Unionists. The fact that the Lower House, acting directly upon a mandate received from the constituencies, has sanctioned the policy of a separate Parliament is of the highest significance. The privileged classes may interpose a temporary veto by virtue of their hereditary rights, but the measure as it leaves the Commons will embody the will of a majority of the people of the United Kingdom. Such a verdict means much when it goes upon the records of history. Legislation may be blocked for a season by the Lords, but a privileged class cannot reverse the decision of the people of the United Kingdom.—*New York Tribune*.

DIOCESE OF PETERBOROUGH.

Erection of the Stations of the Cross at St. Joseph's, Douro—An Interesting and Successful Religious Function.

On Saturday, after Mass, the interesting Catholic ceremony of erecting and placing in position the Stations of the Cross was performed in St. Joseph's church, Douro, by the zealous pastor, Rev. Father Keilly. The day was propitious, and an immense congregation of parishioners dutifully attended, as also some Protestant gentlemen. The eloquent and devoted priest, in explaining to his people the origin and nature of the Stations of the Cross, said they were typical of the resting places and sufferings of our Divine Lord on His way from the hall of court of Pontius Pilate, where He was condemned, to the summit of Mount Calvary, where He was put to death in the presence of His Blessed Mother and St. Mary Magdalene, who followed their Lord and shared in the bitter grief and sorrow of His sufferings and passion. In forcible and impressive language the Rev. Father dwelt upon the bitter agony of our Divine Lord on His journey to the scene of His crucifixion, and exhorted His hearers that if they desired salvation they must take up their cross and follow Christ. A liberal offering was made by the congregation.

Do You Talk About Your Priest?

A friend calls the attention of the *Visitor* to a growing habit among Catholics to "backbite" priests. We have known good men and women with not a thought in their hearts, and for want of something else to say, thoughtlessly start a conversation of which a poor priest was the subject—entirely forgetting that they were countenancing that which might lead to deplorable consequences. It is not innate viciousness that originates the worst of evils.

The professional priest-hater is an individual without weight in community: it is the natural friend, but foolish parrot of idle gossip from whom it is the most difficult to guard. Cardinal Manning had this class of persons in his eye when he spoke of "dissemblers and betrayers of secrets, and whisperers and murderers and detractors," and "those who hang about a priest's house, and note and observe and pick up and carry away every dissonant and grief, and grudge that is against him—such as are profuse in words of respect and of personal attachment and of devoted loyalty." Their reverence is servile and their professions of good-will beyond all measure.

They cannot realize the true nature of the priestly office. If they do, the guilt of ingratitude is added to that of an absence of charity against him who, although a man, is set apart by ordination.