

The CATHOLIC CHRONICLE...

DEVOTED TO... FOREIGN NEWS

ENGLAND

CARDINAL VAUGHAN ON THE KING'S BLASPHEMY.

London, Sept. 10.—Preliminary to the Catholic Conference, which is to be held in Newcastle-on-Tyne this week, under the auspices of the Catholic Truth Society, a great public meeting was held to-night in the Olympia, Newcastle-on-Tyne's largest hall. The hall held about five thousand people. Cardinal Vaughan presided. Cardinal Vaughan referred in the beginning to a statement that had been made that he had deliberately outraged public feeling by inviting to England certain French religious, some of whose confessions had made themselves particularly obnoxious by their constant attacks upon this country. The fact was, that upon the passing of the iniquitous law against the religious congregations he gave a general invitation to any who might wish to come to his diocese until they could return to France. He should certainly offer whatever hospitality he could to all, without distinction, who had suffered for Christ's sake. He was too broad an Englishman to know any other policy. It was necessary, he proceeded, to vindicate to themselves the use of the honorable titles "Catholic" and "Catholic Church." He complained that people would never, if they could help it, speak of them as Catholics, but always as Roman Catholics—Catholics belonging to some place abroad, with a double and a foreign allegiance. With Catholics themselves the prefix "Roman" was simply declaratory of Catholicity. It was declaratory that the central point of Catholicity was Roman—the Roman See of St. Peter. The Catholic Church in England has been Roman from the beginning. He urged his hearers to use the term Roman Catholic. They should claim it and defend it, and be proud of it, but in the true and Catholic sense. But he would say that, like their English forefathers, and their brethren on the Continent, they should call themselves habitually simply Catholics, members of the Catholic Church. Let others call themselves and call them what they pleased, but let them assert equal liberty for themselves, and call themselves Roman Catholics, or simply Catholics just as they pleased, for both meant the same thing. Of course for legal purposes and to secure to themselves a distinctive appellation which no one else would dare to appropriate, the term Roman Catholic was perfect—it was theologically correct and absolutely exclusive. He desired to offer a few observations upon the Royal declaration, a matter that concerned them both as British subjects and Catholics. He entirely and frankly accepted the declaration that the King must be a Protestant. He was convinced that in the present condition of the English people, haunted by fears and suspicions, it was expedient that the King should be of the religion of the overwhelming majority Catholics had no difficulty in paying allegiance most loyally to the Protestant Sovereign, because they gave their allegiance and their lives when needed primarily to the civil power ordained by God. They had a constitutional monarch, who was subject to the laws, and in practice bound to follow the advice of his Ministers. A Catholic King under present circumstances would be a cause of weakness, of perpetual difficulty, and of untold anxiety. They were better off as they were. Their dangers and grievances, their hopes and their happiness lay in the working of the Constitution, not in the favor or the power of the person of any Sovereign. It was Parliament—the House of Commons—that they must convert, or at least strive to retain within the influence of Christianity. What they wanted was to get the House of Commons to maintain the Christian laws of marriage as the basis of society, and to secure to parents and their children a true and proper liberty in the matter of Christian education. He pointed out that the next session of Parliament might settle for ever the position of Christianity in this country. Secondary and middle class education would be thrown into the smelting pot. In the process of the devolution of educational authority upon County Councils, Christianity would run the risk of losing rights which it seemed to have almost secured under the working of the Education Department. Legislation assuring equal educational rights to all elementary and secondary schools, equal expenditure of public money in Christian and Board Schools, would be the work of a distinctly Christian Parliament. Reverting to the subject of the King's declaration and oath, he observed that some surprise had been expressed

abroad at the Catholic Hierarchy and the Catholics of this country having presented an address of allegiance to a King who had repeated the words of that declaration. But they must remember that the words had been pronounced by every English Sovereign during the last two hundred years without the forfeiture of Catholic allegiance. Secondly, that His Majesty, while heir-apparent, all through his life showed himself consistently fair, and kind to all Catholics; and, thirdly, just in proportion as the offensive language of the declaration itself was calculated to alienate the affections of Catholics from the country from the Crown, so did it appear desirable to show to the world that they were clear and level-headed enough to distinguish between their duty of allegiance to the lawful Sovereign and their disgust for a blasphemous declaration which Ministers of the Crown and the leading organs of the secular and religious press of the country had stigmatized as a disgrace to the Statute Book. What, he asked, was the character of the declaration? It was a blasphemy against God, an insult to three-fourths of Christendom, and as a guarantee it was a sham. The declaration solemnly denounced the most sacred doctrines of religion as immoral—that was, as superstitious and idolatrous. That in the sober words of truth was blasphemy. Secondly, it was an insult to men. It was an insult to twelve millions of Catholics to be told that the King's claim to their allegiance must depend upon his denunciation of their most cherished beliefs. It was offensive to the Catholic sovereigns and States holding diplomatic relations with this country, and to three-fourths of the Christian world, to hear, at the bidding of the English Legislature from the lips of the King, that they were to be accounted as superstitious idolaters. Finally the declaration was a guarantee for the religion of the Crown was next to worthless. No engagement, no promise, no oath, was lawful unless the thing promised to be just, right and true. No dispensation from the Pope was needed for an oath that did not bind. The natural law itself declared null and void any promise in violation of the natural law. Now, should it ever happen that the King became convinced by God's grace of the truth of the doctrines that he abjured, of what value would be the declaration? No oath could stand against the command of God and of conscience. The declaration was, therefore, worthless as a guarantee of anything in the future. At most it registered the conviction of the person who made it at the time that he made it. But there was more than this. Surprising as it might be, if they examined this precious declaration from beginning to end they would not discover in it a single line or word checking the right of the King to reign dependent upon his profession of the Protestant religion. Then of what use was the declaration? To be encased in a museum of historical antiquities as a choice specimen of the spent passions of religious and political hatred belonging to the age of that incomparable villain, Mr. Titus Oates. By all means let the majority, if they pleased to stand by the law which existed, apart from the declaration declaring that to reign over England the Sovereign must be a Protestant, retain this law and enforce it, but they should respect their creed, at least just so far as to ignore it, and to leave them alone. But if, after all, there must be a declaration as a son to certain fears and passions, let there be one to the effect that the King was a Protestant, and stop there. Should, however, a denunciation of the Catholic religion be added to a profession of Protestantism, the whole world would understand it as a pitiable confession of English fear and weakness. As to themselves, they would take it as a complimentary acknowledgment by their Protestant fellow-countrymen of the importance and power of their faith that it could not only remove mountains, but was capable of removing even the fabric of the British Empire itself. But he would like to conclude in another strain and add to these observations a resolution to the following effect: "That the Sovereign of the Empire ought to be raised high above the strife of all political and religious controversies the more easily to draw to himself and to retain the unabated loyalty of all creeds and races within his Empire."

Bill will be satisfactory to Catholics that does not give to denominational schools the same public support that is given to Board Schools." Dr. Burton seconded the motion, which was adopted. A vote of thanks to Cardinal Vaughan ended the meeting.

IRELAND

DEATH OF LORD MORRIS

Dublin, Sept. 9.—The death is announced of Lord Morris and Killanin, which took place yesterday morning at his residence, Spiddal, County Galway. His lordship had not been well lately, but the fatal termination of his illness was wholly unexpected by his family. The death of Lord Morris removes a remarkable personage from Irish life. His career in politics and at the bar had been marked by brilliance and success, and was in a sense unique. He was the most prominent and the most successful of the small band of politicians who, in the fifties and sixties, appeared as the forerunners of a Catholic Tory Party. His humor, always spiced with an Irish flavor, was characteristic. Though a determined Unionist and a strenuous party man, whenever his allegiance to his friends led him free he worked for the general Irish and Catholic interest. On the education question, the financial reform question, and others he rendered considerable service. He was a Galwegian of the Galwegians. He boasted of belonging to the "tribes" on both sides of his pedigree, for his mother was a Blake. He was born on November 14th, 1817, and was educated at the Erasmus Smith School, Galway, and Trinity College, Dublin. His career in the latter was distinguished. He emerged a Senior Moderator and Gold Medalist in 1847. Two years later he was called to the bar, and in the same year filled the office of High Sheriff in his native city. While yet wearing the stuff gown of the outer bar, he was appointed Recorder of Galway, which office he filled from 1857 to 1865. In the latter year he retired from the Rectorship to contest the Parliamentary representation. He stood upon what he described as "independent principles," and polled 90 per cent. of the electorate. But in the following year he accepted the office of Solicitor-General under the Derby Administration, becoming Attorney-General in November. In 1867 he was raised to the bench as one of the Judges of the Common Pleas Division. Nine years later he became Chief Justice of the Common Pleas, and was appointed Lord Chief Justice of Ireland in 1887. Two years later he became Lord of Appeal in Ordinary, and a life peer. His judicial career was not marked by any great display of learning, but his sound common-sense and knowledge of the world more than compensated for any lack of lore where issues of fact had to be determined. Outside his professional career he did some useful public work. He was a member of the famous Powis Commission, which investigated the Primary Education system in 1868-70, and was appointed a Commissioner of National Education in the former year. He was also one of the original Senators of the Royal University, of which institution he was also Vice-Chancellor. Little more than a year ago he resigned his office of Lord of Appeal, the vacancy thus created being filled by the appointment of an English judge. A peerage of the United Kingdom was conferred upon him on his retirement, when he took the title of Lord Morris and Killanin. He married, in 1860, the daughter of Baron Hughes, of the Irish Exchequer, and Lady Morris survives him. He is succeeded in the peerage by the Hon. Martin Morris, M. P., the Unionist member for Galway City.

FRANCE

THE SULTAN AND RELIGIOUS ORDERS.

It is rather amusing to find the Turks, who are in conflict with the French Government, taking a leaf out of the book of M. Waldeck-Rousseau, by threatening to impose new taxes on the French Religious Orders, which have so many important establishments in the Ottoman dominions. Amusing also is the fact that the said Orders have been always carefully protected by the French Government, which is persecuting them at home. M. Constans, who has left his post as Ambassador in Constantinople in circumstances well known, was a zealous caretaker of the interests of the Orders in the East, and so were his predecessors. It was admitted even by the most anti-clerical politicians in France, that the Orders were spreading French influence, as opposed to English and German, in the East, so they were protected and even cherished, the French Government allowing them prizes for their pupils. Now, the Sultan, unless he be brought to book by the naval demonstration which is threatened after the Czar of Russia leaves, wants to impose the five per cent. property tax on the Jesuits, Franciscans, Vincentians, Carmelites, Dominicans, Christian Brothers, Sisters of Charity, and

others who have establishments at Jerusalem, Bagdad, Beyrout, Constantinople and elsewhere. The imposition of such a tax is contrary to the Capitularies of 1673 and 1740, as well as to a newer law of 1868, all granting certain privileges to foreigners in the Ottoman Empire. Some of the Turkish officials would be extremely glad to see the Capitularies flung to the winds. This France cannot allow them to do, so we shall then have the French Government sending a squadron to the Dardanelles for the purpose of protecting members of those Orders and Congregations which are being virtually hunted out of France.

The French religious establishments in the East are spread from Salonica to Constantinople, and from that place to Beyrout and beyond, as far as Alexandria. At Beyrout the Jesuits have a University famous all over the Levant for its Medical School. Gambetta, who also attacked religion at home, like his pupil, Waldeck-Rousseau, helped to found this University, as well as Baron de Courcel, the estimable Frenchman who was formerly Ambassador in London. This University sends out annually from 24 to 30 French-trained doctors. The Christian Brothers, the Franciscans, and the Daughters of St. Vincent de Paul are also at Beyrout. It is in Jerusalem, however, that most of the French religious establishments are to be found. There the Sisters of St. Joseph have three houses; the Ladies of Zion have a school and orphanage; the Christian Brothers are continually adding to their houses; wherein Catholics and Islamites are taught, the Dominicans have the Basilia of St. Stephen and the School of Biblical Studies; the Sisters of Charity have vast houses and hospitals, and notably an institution for lepers near the famous "Siloa's brook" of Milton; the Salesians have schools chiefly for agricultural instruction; the Benedictines have a monastery on the slope of Olivet and are building another on the road between Jerusalem and Jaffa; and the Assumptionists have the vast hostelry of Notre Dame de France, near the ramparts of the Holy City, and wherein pilgrims are lodged and fed. These are only a few of the religious establishments at Jerusalem, independently of the Franciscan "Custody." The French Assumptionists, who have suffered so heavily at home owing to the Associations Bill, and to the machinations of the Dreyfusards, have schools and missions all over the East from the iron gates of the Danube to Scutari and beyond. Monsignor Charnelet, who controls the work of the schools in the East from Paris, warns the French Government that if the Orders under its protection in Turkey and the Levant are injured or prejudiced by the action of the Ottoman Porte, both German and Italy will combine in order to ruin French influence in the East, which, after so much toil and cost, has been made predominant. M. de Flax, a writer in The French Economist, examines the whole question from a practical standpoint, and advises the Government to beware of what it is doing to the Orders at home, for their disorganization in France will have a dangerous reaction in the East. He also says that American and Canadian Catholics will be ready, as well as Germans and Italians, to sap the French influence in the Ottoman dominion. M. de Flax does not, of course, mean that American and Canadian Catholics would sap French influence designedly and directly, but only that the Religious Orders in the East, now under French protection, would seek instead that of the transatlantic Catholics who have, or who are in league with those who have, capital and enterprise.

THE HUMMING-BIRD.

Its Beauty and Its Surpassing Powers of Flight.

Henry Hales thus speaks of the "winged jewels" of our gardens: "The brilliant little humming-birds are the most exquisite of all birds. They are called the gems of bird life. They are more. No gems in any garden sparkle as they sparkle. They flash with a radiance and brilliancy not equalled by any other of nature's brightest jewels, ever among the gaudy butterflies. Every change of light or movement reveals a new color on their iridescent feathers, changing like the glint of light on a diamond, but with stronger effect in color. Not known outside of the American continent and its islands, what a surprise they must have been to the early explorers! And they still keep surprising us as new species are discovered. Not many years ago one hundred and fifty species was supposed to be about the number; now it is nearly four hundred—about as many as all the species of birds breeding in the United States. What a variety of lovely forms and delicate, fantastic, eccentric freaks in feather, as well as color—like the unique tropical orchids! Nature seems to exhaust herself in fascinating, delightful oddities. Had they been known in the old-world fairy-lands, we think they must have figured as Ariel sprites, so quickly do they present themselves, so quickly disappear. We of the chilly north must be satisfied with this one representative of this numerous little family, and be thankful for that; and as there is a great similarity in their habits of living, flying, building and feeding, our little Ruby-throat must, in a degree, stand as a deputy for all his South-eastern brethren, whom he visits every winter. He sips the charming flowers of the tropics, returning in the spring. He arrives in Florida early in March, gradually going north as the flowers open before him, then going farther north, passing the northern boundary of the United States about the 1st of June, breeding as far north as the Saskatchewan plains, west of the Missouri Valley and Texas. Some of them remain in Florida. The flight of this little bird is more remarkable than that of the eagle. We can understand the flapping of the eagle's immense wings supporting a comparatively light body. But our little bird has a plump body, his wings are not wide, but long, so he must move them rapidly to sustain his weight; and this he can do to perfection. The vibrations of his wings are so rapid as to make them almost invisible. He can use them to sustain himself in mid-air, with his body as motionless as if perched on a twig. In this way he can sip the nectar of the delicate, fine-stemmed flowers without alighting for a moment. He never alights while so engaged. He moves from flower to flower with a graceful and rapid movement, sometimes chasing away a bee or humming-bird moth, of which he is very jealous, nor is he much more favorably impressed with any small birds that seem in his way. He knows his power of flight, and he has no fear of any other bird.

UNITED STATES

CATHOLIC MOVEMENT IN THE SOUTH.

Rev. A. P. Doyle, of the Paulists, says: "We are sure that in a few years the Catholic religion will be as fully prepared to evangelize non-Catholics as she is to save the souls of her Catholic children. We use the term non-Catholic advisedly, for it is to the great mass of our people who have drifted away from all Church affiliation that our work is directed

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