

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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For the CATHOLIC RECORD.
Syrens.
The syrens are singing strains
In their caves of amber and pearl,
And they sport in the waves and laugh in
delight
As their banners the billows unfurl.
They see the good ship approaching their
caves,
And they sing a more luring note,
As, robed in their tresses of glittering gold,
Nearer and nearer they float.
And woe the mariner, gazing down,
Who lists to their mystic song;
To their shining caves they will drag him
down,
And his corpse will float along.
There are syrens on shore as on the sea;
And woe to the throbbing heart
That is lured by their songs, deceptive and
false,
From God and duty apart.
They will drag him down in the loathsome
depths
Of sin, and with fetters strong
Will bring his soul in the lured caves,
While his corpse still floats along.

Reported for the CATHOLIC RECORD,
**LECTURE BY REV. DR. SPETZ,
BERLIN.**

Delivered at St. Louis Church Water-
loo, Ont.
PRIESTS, MONKS AND NUNS.

(II.)

Among the various Catholic practices and customs there are perhaps none that were, and are still, more misrepresented than our views about priests, monks and nuns, their aims and doings. Therefore I have selected them for the subject of to-night's discourse. In the brief time at my disposal it is impossible to treat this important and interesting subject fully in all its bearings; that would require a whole series of more interesting and instructive lectures.

1. What, then, are Catholic priests? According to Catholic teaching they are, together with the Bishops, the successors of Christ's Apostles; and, as such, have the power of preaching the gospel, of administering the sacraments, of offering the sacrifice of the New Law, and of ruling the faithful. It is not my purpose to enter into a lengthy dissertation to prove this; but I want you to understand that to preach the gospel, to baptize, to forgive sins, to offer the Holy Sacrifice of Mass, to visit the sick and prepare them for death, to direct and govern the faithful in spiritual matters—in a word, to sanctify themselves and those under them—are the great and constant duties of Catholic priests. To attend to these properly the priest must be free from worldly cares and duties, so that he may be at the day or night of his flock at any hour of the day or night. How could he be ready at all times to visit the sick, whether infected with cholera, yellow fever or the plague, if he had a wife and family to care and provide for?

2. What are monks and nuns? They are men and women who have left the world, its cares, pleasures and snares, to devote themselves entirely and forever to the work of serving God and their neighbors, either alone as hermits or in communities where they live under the triple vow of obedience, poverty and chastity, according to that saying of our Lord (Matt. 19, 29), "Every one that hath left home, or brethren, or sisters, or father, or mother, or wife, or children, or land for My name's sake, shall receive an hundredfold and shall possess life everlasting."

Everyone acquainted with Church history knows that from the fourth century down the monks were the great successful preachers and missionaries of all countries in Europe, Western Asia and North Africa. They spread the gospel in Italy, France, Germany, Spain, England, Ireland, Scotland, Scandinavia, Poland, Russia, etc.; and they are continuing this great and noble work in pagan lands to the present day with the same zeal and success.

The monasteries were also so many centres of civilization. The monks taught the people to cut down forests, to drain marshes, to clear and till the soil; to build houses, and in fact all the arts and sciences. Every monastery was a school, and a free one at that. Nearly all the celebrated universities of Europe were founded, endowed and maintained by monks or Bishops.

The monks saved ancient civilization and knowledge from destruction by copying the works of literature and science. They showed their zeal, patience and skill in nothing better than by copying and multiplying the Scriptures and other works on religious subjects.

This was the work of the Basilian monks in the East, and of the Benedictine and Augustinian monks in the West. Later there were added to their number the Dominicans, Franciscans, Capuchins, Jesuits, and a host of newer orders—all given to the service of God and man. Surely this is a noble work—a work well worthy of our admiration and praise—a work deserving our deepest gratitude! Eternal shame and disgrace on him who has so little fairness and manhood as not to appreciate it—yea, to hate, to calumniate and condemn a class of people who have done so much for the material prosperity as well as for the spiritual enlightenment of the world!

The nuns are doing a similar work. In more recent times, especially, they are devoting themselves to nursing the

sick, caring for the aged poor and the insane, and particularly to the instruction and education of youth in elementary schools as well as in academies and High schools.

It is well known with what wonderful courage the Sisters of Charity follow the call to battle; how they neither fear the hardships of a campaign, nor the bullets and bayonets, if they can but bandage the terrible wounds, nurse the sick with a tender, loving care, and console the dying.

When a plague breaks out, and everybody tries to seek safety in flight, the Sisters and the priests vie with each other in their zeal and devotion to help the unfortunate, neglected victims; not for filthy lucre's sake, or in order to achieve celebrity—no, but in order to gain an eternal and inexpressibly greater reward.

This, my friends, is the glorious vocation of nuns, priests and monks—no of the latter being also priests—to sacrifice themselves, their whole lives and labors to the honor of God and for the benefit of mankind. Is it such people that deserve the enmity, the hatred, the persecution of man? Will anyone who knows them—their aim, their labor and zeal—condemn them? "But," say you, "they are idle, vicious lot of schemers and knaves." Will any one who knows history, and is acquainted with their courage and self-sacrificing zeal, dare say this? "By their fruits you shall know them." You have them right in your midst. The nuns teaching schools, caring for the sick and helpless—not for money, or till they can get married, but for God's sake, and to the end of their lives. The monks preaching, teaching and ministering to the wants of the faithful. Can you find a more hard-working, a more frugal, sober and disinterested, a more honest and pious class of people anywhere in the world? The few black sheep that are occasionally found among them, are found among all classes, unfortunately. There was a Judas among our Lord's own chosen twelve. Is that a reason to condemn them all? No, the few weak ones only serve to place the many faithful ones throughout the world in a more glorious light.

But, why don't they marry? I will answer by asking another question—Why should they marry? Who has the right to force them to it? Where is the law, divine or human, that obliges everyone to wed? No one is forced to become a priest, a monk or a nun. No one is allowed to become either before he or she has reached a mature age, and after a long and careful trial. If I wish to sacrifice myself and devote myself to the service of God and my neighbor, who is to forbid it? Who has the right to say nay. Am I not free to follow the calling that, after mature deliberation and trial, I consider mine?

"But it is against Scripture." Against Scripture, forsooth! What does Scripture say in regard to this? In Matt. xix, 12, we read: "There are eunuchs who have made themselves such for the kingdom of heaven's sake." St. Paul, (1 Cor. viii, 8) writes: "I say to the unmarried and to the widows: It is good for them if they so continue, even as I. For I would like that all men were as I myself." And (1 Cor. vii, 32) he gives the reason: "He who is unmarried careth for the things of the Lord, how he may please God. But he who is married is solicitous about the things of the world, how he may please his wife, and he is divided."

If celibacy is against Scripture why did our Lord practice it. All the Apostles, except St. Peter, were unmarried; and Peter left all, even his wife, to follow Jesus. All the great Bishops and priests of the early centuries of Christianity were of whom we know anything were celibates. St. Jerome, who died a very old man, in 420, writes to Pammachius, "Bishops, priests and deacons are chosen from virgins or widowers, or at least they remain perpetually chaste after being elevated to the priesthood."

"But it is against nature not to wed." Would Christ and the Apostles practice and recommend what is against nature? And you claim that celibacy is impossible! If so, what about youths and maidens before their marriage? What about thousands of bachelors and spinsters who do not marry; what about widows, soldiers and husbands or wives travelling? Would you say that they are all given to the sin of impurity? If not, why can not priests, monks and nuns live in continence when they have chosen that state of life after mature deliberation and having their superiors to watch over them, their rules, the sacraments, retirement from the world and prayer, to guard themselves against the dangers and temptations of the flesh?

Anyone that expresses suspicion about the priests, monks, nuns and other celibates will lay himself open to the charge that he himself is impure, for it is well known that we easily suspect others of what we ourselves are guilty.

Those who denounce celibacy, clearly prove that they do not understand the Gospel as taught by our Lord in word and example. They have no idea of the complete self-renunciation counselled by Jesus and His Apostles.

Those who are continually advising Catholic celibates to marry could save

themselves the trouble and keep their hypocritical advice for themselves; or if they are in earnest to improve and reform the world, let them go and practice one-half the noble virtues and self-sacrifice of priests, monks and nuns, and they will have little time or inclination to judge them so harshly and so unjustly.

Now, if you still ask why priests, monks and nuns do not wed, I answer, 1st, because they do not want to; 2nd, because they prefer to renounce the world, its pleasures, cares and vexations entirely, in order to be free to serve God and their neighbors; 3rd, because wedded life would hinder them in the complete and thorough fulfillment of the great, the noble and arduous duties to which they chose to devote themselves; and, 4th, because for all these, and other reasons, the Church forbids them to marry. If this does not satisfy you, I suppose the poor priests and monks will have to bear it patiently; and you can rest assured that they will continue to prosper and grow and do their noble work, and perhaps some day you may need their kind, loving care and help; then you may perhaps learn that the despised, calumniated priest, or monk or nun will repay you with acts of the most disinterested love and Christian kindness.

3. "Priests, etc., cannot be true patriots, because they owe allegiance to the Pope, a foreign potentate." They owe spiritual allegiance to the Pope, but no temporal allegiance. Why this should make them bad citizens is a mystery. All Christians hold fast to the doctrine that "We must obey God rather than man." If our conscience tells us that something is essentially bad, no Government in the world has the right to force us to act against our conscience. This is what Catholics believe, in common with all Christians. Why, then, should Catholics alone be singled out and reproached as if they could not be good citizens. Our Lord commands us to obey the powers that be—not for fear, but in sincerity, for conscience's sake. The Church inculcates the same doctrine. And have not the priests of Canada proved their patriotism again and again? Read the history of the War of Independence of the United States. When the United States sent delegates to Quebec to persuade them to join in the revolution, the priests said "No!" and advised the French people of Canada to be faithful to the English, who had but recently conquered them. They fought bravely for England during that long war. In 1812 we find the priests and Catholics generally again on the side of the Government, against the rebellion of 1837 in Lower Canada. If it had not been for the missionary priests and the nuns in the North-West counselling peace to half-breeds and Indians, who can imagine the horrors that would have been caused by the Kiel rebellion?

Go where you will, the priest is always the most conservative, the man opposed to riot, rebellion and revolution: so much so that in some countries of the old world they are reproached for being too servile to the Government of the day.

The priest is not only a good citizen himself, as the history of all nations proves; but he does his best, in the pulpit, in the confessional and in his social relations, to spread respect for authority rightly constituted, be it in the Church, or in the State, or be it in the school and family.

AN "ESCAPED" A. P. A. MAN.

He Relates What It Is and Who Compose It.

The following account of the Know-Nothing conspiracy, which is known in Ontario as the P. P. A., will just now be read with interest. We have taken it from the Davenport, Iowa, *Catholic Register* of May 27. It is written by Mr. R. L. Quackenbush, a Protestant gentleman:

To the Editor of *Catholic Messenger*:

DEAR SIR—For the enlightenment of the general public, for the benefit of our Catholic citizens, for the good of the country, and for my own personal satisfaction, I desire to enounce upon a few of your valuable columns, and explain fully the purposes, objects and aims of the society styled the American Protective Association, fully realizing the perils I incur, and the personal risk I run by so doing; but, actuated by both a desire to expose the nefarious inner workings of this society, and a wish to vindicate myself before the public of certain grave charges held up against me by a few fanatical workers in the order, I shall endeavor to explain what the mysterious A. P. A. is.

Were I a Benedict Arnold, metaphorically speaking, I would demand a price for my labor, but I call you, sir, to witness that this voluntary contribution, and also is unpaid for. The origin of the order is by far too well known to both yourself and your readers for me to dwell long upon that portion of its history. The motto is "Hands off our Public Schools," calculated to inspire certain doubtful ones with confidence in the object of

this band of the scum of the American labor element.

By initiated members Catholics (Romanists) are designated as No. 11's. A. P. A.'s are called No. 13's, and Protestants who are opposed to the A. P. A. are classified as No. 15's. The proper name of the society is "The Amoreans," which name is most sacredly guarded and kept secret from all save the most trusted. Two pass-words are used in entering a session of the lodge; one is called the permanent pass-word, and is "Omer," and the other is called the semi-annual word, and is now, I believe, "secrecy." At any rate this was the "semi-annual" in use the last time I attended a "Council" (as the lodges are called) meetings.

At a council meeting two members are posted, one designated the "outside sentinel" and the other (who is stationed at the door of the lodge room proper) is called the "guard." At the proper time, usually 8 o'clock, p. m., the president of the council takes his seat and raps upon the desk in front of him with his gavel. The sentries then take their places, the doors are locked and the president asks, "Have all present that mystic talisman by which are known the true friends? Is the sentinel at his post?" and then the sergeant-at-arms is ordered to take up both pass-words from all present. After this ceremony the roll call of officers is as follows: President, Vice-President, Chaplain, Secretary of State, Recording Secretary, Financial Secretary, Sergeant-at-arms and Guard. To obtain entrance to the council now in session the members must go through with the following: Approach the outer door and ring the bell, at which the outside sentinel will lift the wicket, and the incoming member will give the semi-annual pass-word, "secrecy," after which he is admitted to the ante-room, and approaches the inner door, gives five raps, thus: " * * * * * The guard inside then raises the wicket and the permanent pass-word "Omer" is given, after which the wicket is lowered, the performance gone through with a second time and the member admitted to the chamber. Upon entering he approaches the altar, usually to be found in the same position in all lodge rooms, faces the President, places his right hand over his heart, throws it out in salute, and after a like salute from the President's left hand he goes through the same ceremony with the Vice-President, only the left hand is used by the member in this salute and a seat in the chamber, and a voice in the transaction of business.

In Council session words of the members are discussed, boycotts instigated, Catholics cursed, fiery, patriotic speeches made and business transacted. The dues of a member are very small, being only ten cents per month per man; the initiation fee is generally \$1.00 or \$1.50.

To distinguish a member one draws the left hand, with the thumb at the base of the ear, slowly across the left side of the face and down the chin. The answer is given in the same manner with the right hand on the right side. Then comes the grip: The left hand is used, with thumbs pressing themselves gently upon the fingers of the first and middle finger, and the fingers themselves pressing gently upon the outside edge of the hand. No shake is given. Then the challenge. The challenger says "Did it ever occur to you that there is a friend who sticketh closer than a brother?" and is answered in somewhat the same strain. By this the "friends" (as the members are called) are known. If a member be in distress or in need of assistance he is supposed to call for assistance with the following cry: "Have I a friend?" uttered in a loud voice.

The oaths taken are something fearful to contemplate, and many a candidate for membership have I seen blanch with fear and tremble while uttering them. They are in a series of five, but the last one, the "test oath," applied by the President, is the most intolerant and bigoted of all. It reads something as near as I can recollect as follows:

I would state that during the administering of this oath the candidate stands at the altar, facing the President, who stands on the opposite side, with one hand on the holy bible, and the other on a crucifix; two sergeants at arms pointing drawn swords within three inches of his neck.

I hereby denounce Roman Catholicism. I hereby denounce the Pope sitting at Rome or elsewhere and do pledge myself to do all in my power to destroy the Roman Catholic Church in this country. I swear that I will not employ the services of a Catholic in any capacity when I can procure the services of a Protestant, and I further promise and swear that I will not countenance the nomination in any caucus or convention of a Roman Catholic for any office in the gift of the American people, and that I will not vote for nor counsel others to vote for a Roman Catholic; but, on the contrary, will do all in my power to put into the hands of Protestants the reins of Government, to the entire exclusion of the members of the Roman Catholic Church. I do also promise to assist, at all times, members of this order against Catholics,

even to the taking up of arms, if it need be. To all of which I do most solemnly promise and vow, so help me God.

In the speeches made at the Council meetings there breathes a sentiment of un-Americanism and bigoted intolerance, and the membership is, 75 per cent of it, composed of ignorant, illiterate and uneducated laboring men who know absolutely nothing concerning good citizenship. The other 25 per cent, is made up of intelligent men who are in the order for business purposes and pecuniary advantages.

I have heard the President of both the Muscatine and West Liberty councils affix in secret council session that they each had over thirty members drilling with the best of Winchester rifles, and also that they were becoming "sure shots;" and yet these very people claim that our Catholic brethren are drilling and preparing to slaughter us, and are crying "treason" with all their lung power!

Such is the order. I have here given a brief statement as to their plans and inner workings, and leave it to all fair-minded citizens to decide as to whether I have or have not done right in thus exposing these worthy "citizens." I presume that my life is now no longer safe, but at any rate I have appeased my sense of wrong at having ever connected myself with this "accursed gang." I am truly sorry at having ever done so, but adopt this means in reparation, and hope my Catholic friends will stand by me in this step. I am not a Catholic myself, but am a member of the Episcopal Church, which is next to it.

Hoping that you will pardon the length of this communication, I am,
Yours respectfully,
R. L. QUACKENBUSH,
Ex-Editor *Tri-City Blade*.

State of Iowa } ss.
Scott County }
I, R. L. Quackenbush, being duly sworn, do say that the foregoing article is correct.
R. L. QUACKENBUSH,
Sworn and subscribed to this 15th day of May 1893, by R. L. Quackenbush before me.
LOUIS HEINZ,
Notary Public, Scott County, Iowa.

HOPE OF CATHOLICS.

A Foreign Writer on the Church in America.

The following article will prove interesting to Catholic readers of this country. It was translated for the *Paris (France) Correspondent*, written *Literary Digest* from a paper in the *Viscount de Meaux*. It contains a remarkable tribute from a disinterested writer to the Catholic Church in the United States.

Among the diversity of forms of worship in the United States, liberty is the common right of all; liberty is the first object, the distinctive characteristic of legislation in the matter of religion. Among no people does religious liberty exist to a like extent; although it has not always existed in the United States.

The Roman Catholic Church in the United States is free in its exterior action; it is equally free in its interior organization. The State in no wise controls the mode of organization which that Church has seen fit to provide for itself. It is free from all constraint, either in appointing and choosing its Bishops, in recruiting and training its priests, or in providing for its own support by voluntary contributions. While externally it freely practices and propagates its form of worship, within it enjoys entire autonomy.

If we study the old world and its history, we find that this latter liberty, this interior liberty, as I have called it, is still rarer than the other liberty. Doubtless, before our century, it appeared to Governments a difficult matter to allow among them Churches to which they did not belong; but they found it still more difficult to give freedom to the Church to which they did belong. The Roman Catholic Church, more an object of

SUSPICION AND FEAR than any other, has seen, not only heretical and schismatic States refuse it the right to live among them, but even Roman Catholic States contest its right to live independently. To obtain a necessary quantity of this independence, it has had to resist, to negotiate, to compromise.

In the United States the common law has been amply sufficient for the Roman Catholic Church. While its exterior liberty has been the result of the general religious freedom, its interior liberty has been the result of the general freedom in forming associations or societies. Liberty is dear to all, but necessary for the old American democracy. In the old monarchies a political proverb was current: "There can be no monarchy without a nobility." In the United States they appear to think, "There can be no stable and free republic, there can be no living and well-regulated democracy, without autonomous corporations." By such corporations the nation and the cause of justice have benefited in the mighty American Republic, and religion has benefited none the less. In Europe up to the present time, in the United States up to the period when they established their independence, the State busied itself with providing for

public worship. The American Republic no longer pays any attention to this matter; not because it has ceased to esteem worship a public duty and a public need, but because, after having released religious societies from all subjection, it considered them more capable than itself of managing their own affairs. The Roman Catholic Church, more strongly organized than other religious societies, being the Church which has the keenest aspirations for liberty, and for the growth of which liberty suffices, has benefited by such a system. It has been developed in the United States more than any other Christian communion.

If you examine the books of jurisprudence of the Republic you will find that the Supreme Court of each State, and, above all, the Supreme Court of the Union, have constantly declared that courts of justice

MUST LOOK WITH FAVOR on the acts of ecclesiastical bodies, and uphold these acts, if it is possible to interpret them in a manner conformable to legality, and must not take a side in religious discussions. From this resolution of the civil authority to have nothing to do with religious debates, it must not be inferred that such an authority is wholly indifferent to religion. The sentiment which animates it is, on the contrary, as can be readily recognized by its language, respect for individual conscience and respect for that religion which is considered beyond its jurisdiction. Having found several forms of worship well rooted among the enfranchised people he had to govern, the American legislator thought himself incompetent to decide between them; but the natural truths on which all are founded have continued to be the base of legislation. Without pretending to either impose or regulate the homage due by the creature to the Creator, the founders of the new States bore witness to the legitimacy and the necessity of this free homage. It may be that several of them, like Jefferson, shared, in their inmost heart, the incredulity of their age; none the less did they conform, in their words and social acts, to the religious spirit. It is this religious spirit, not of such or such a man, at such or such a moment, but of the entire people, from its birth to our day, which, united with the spirit of liberty, has formed the laws as well as the manners. This religious spirit has left its imprint everywhere. Jurists of high reputation have not hesitated to declare that liberty of conscience and worship, like every other liberty, not without limit, and that consequently the faith and morality common to all Christians alone have right of citizenship in the United States. While among the

INFINITE VARIETY OF SECTS, and in default of any recognized arbiter between them, it is difficult to determine with precision in what these Christian principles consist, it is certain that whatever differs from such principles in a marked degree is thought to conflict with public order. For this reason the Mormons have not been tolerated.

At the present hour the Roman Catholic Church of the United States is the great hope of the Roman Catholics who are not willing to despair of their time or their cause. Towards that Church, towards its rapid growth and still unfinished progress is turned the gaze of all those who ask of liberty resources for religion, and seek in religion and liberty, a safeguard for democracy. Such have no need to be discouraged. Not that the conditions in Europe and America are identical. They are very far from being so. It is evidently a much more formidable and dangerous thing to separate the Roman Catholic Church from a state in which Church and state have been united. It is, however, a property of liberty to manifest itself in diverse forms, to animate only that the country in which the Roman Catholic religion grows and develops most in our day is precisely the country in which flourishes the freest and strongest democracy on the face of the globe. From such a spectacle we are authorized to conclude that religion and democracy can live in harmony without either losing the independence which belongs to it; that this harmony is profitable for the progress of human societies and opens to them perspectives on which all ought to fix their regard henceforward.

Converts vs. Renegades.

The Catholic Church can name five hundred upright and intelligent persons—men and women—of fairly high social standing who have been converted to it from Protestantism in this country within the past fifty years. Protestantism of all denominations cannot produce five eminent and virtuous Catholics who have gone over to it in that same half century. And the fine hundred do not make a title of "Rome's Recruits"—that number is used simply because the quota could be easily filled from the legion of American converts who during that period have sought safety in the old, original and only Church of Christ.