

PRESIDENT TRAYNOR.

He Will Not Answer His De-tractors Through the Public Press.

Each Council Will Receive a Letter from Him Explaining the Question at Issue.

About one week ago several of the daily papers came out with a sensational statement made by Rev. Thomas C. Easton, D. D., pastor of the Eastern Presbyterian Church, Washington, D. C., and president of Council No. 12, A. P. A., of that city. The charges made against the supreme management of the A. P. A. were of such a character that the Boston *Daily Standard* telegraphed Supreme President Traynor for his views of the case. In reply, this brief letter has been received:

DETROIT, Mich., November 12, 1895.—Editor *Standard*: Pardon my delay in replying to your courteous telegram—a delay that was induced by my desire to ascertain whether the statements made against the A. P. A. in general and myself especially were authorized by the person alleged. Having duly satisfied myself upon that point, permit me to reply that there is nothing in the charges nor my emphatic denial of them that would be either edifying or interesting to the public at large.

My answer will be to the councils of the order through the proper channels, with such evidence and explanations as cannot possibly—owing to my high regard for the obligations of membership and office that bind me—be made through any other channel. Indeed, I deem it most undesirable and out of place for an organization such as the one I have the honor to serve to inflict upon the public its petty grievances and those internal differences of opinion incidental to all large bodies, more especially when, at best, the half can never be told through such channels of information. Respectfully yours,

W. J. H. TRAYNOR.

Here is the attack made by Dr. Easton, as given in some of the daily papers:

"My dissatisfaction with the manner in which the organization is conducted dates back to May of this year, when I was selected as a delegate from the district to the supreme council at Milwaukee. When I arrived there I found a deplorable condition of affairs. Over half of the men who sat in the supreme body were not, under the constitution of the order, entitled to seats. They were seated by a credential committee appointed one week before the convention met by Supreme President Traynor. With a membership in the millions, the books of the treasurer showed an apparent balance of a few hundred dollars, and subsequent developments forced the confession from the supreme president that even this balance was only apparent, and that the treasury was bankrupt. A trust fund of several hundred dollars, taken up by subscription for a specific purpose, had been misapplied, and the administration had been characterized by an utter disregard of the constitution. Through the votes of the delegates illegally seated in the convention, Supreme President Traynor was re-elected. Utterly disgusted, I left the convention before its adjournment, having previously announced my intention to withdraw from the order. At the earnest request of prominent members here and throughout the country, I held my resolution in abeyance for a while in the hope that something could be done to avoid an open rupture, but recent events have satisfied me of the futility of such hopes.

"The power of the supreme president is in fact supreme. He can pack future conventions as he packed the last. He is as much a despot in his particular province as the Czar of Russia; he can override the constitution with impunity, and if charges were preferred against him his own appointees would try him. It is useless to struggle against such an organization. The discontent is widespread throughout the order. Several of the most peaceful state bodies have declined to pay any per capita tax into the supreme treasury or give it any support; others pay just enough to maintain a nominal allegiance to the supreme authority. The need for a new national organization is apparent to every one. It can be obtained with comparative ease, for many of the state organizations—notably New York, Massachusetts, Illinois and Ohio—are in excellent condition."

"Will there be such an organization?"

"There must be if any effective work is to be done in a national way. It has been held off because of the fear that an open rupture would injuriously af-



UNCLE SAM'S ROMAN FLOWER GARDEN.

fect the growth of the cause, but it is clear that nothing could be more injurious than the manner in which the affairs of the order are at present administered?"

"Will any of the councils here surrender their charters and go into the new organization?"

"I do not wish to speak for the councils. Each will probably do what it considers to be for its best interest. I will not attempt to influence them in any way. Any action they take must be their own."

A prominent official of the order, when interviewed by a *Standard* representative concerning Dr. Easton's letter, said:

"Dr. Easton is a strong man intellectually, a clean man morally, and a patriot on whom there is no discount. In his views on Roman Catholic questions he is as pronounced as Rev. Dr. Fulton. His lectures before the great audiences at People's Temple, Boston, during the visit of the Knights Templars delighted every man and every woman of the patriotic thousands there assembled. He is a thorough, dyed-in-the-wool patriot."

"But Dr. Easton is evidently grieved with the supreme president and some of the other officers of the A. P. A., or else he is being pushed to the front by some other aggrieved individuals to fight their battles. Probably both views are correct. There are men in the A. P. A. organization who are always making trouble, but the hand of the troubler is never seen—he works through somebody else. Dr. Easton is a good man, but he is not a wise man in his present course. He rushes into print in the organs of the enemies of the order—in the dailies which delight in retailing every particle of scandal which they can discern with a microscope—every injurious rumor which they can possibly rake up against the order. Dr. Easton rushes into these papers and spreads before their readers certain facts, or alleged facts, which, if true—and we exceedingly doubt the truth of them—should go before the properly constituted authorities of the order for investigation and correction. Of what possible good will it be to the doctor or to the patriotic work to send such things out broadcast?"

"The doctor is one of a family. Another member of the family displeases him, so he makes public the wrong his father or brother or sister has committed—or the wrong he thinks such a member of the family has committed—instead of calling a family council and keeping it sacred from enemies of the family on the outside."

"That is not a wise course, is it? Yet occasionally we find a Free-Mason, or an Odd Fellow, or a church-member, or minister coming out in the daily press against the organization with which he is connected, instead of settling the alleged grievance in the organization. Dr. Easton's attitude will not affect the

work of the order in any way. Ten thousand good men could withdraw without injuring the work to any appreciable extent."

WASHINGTON, Nov. 8.—Mr. A. J. Boyer, a prominent A. P. A. and editor of the *United American* of this city, is disposed to attach little importance or significance to Dr. Easton's defection from that order. He says that Dr. Easton's grievance is only a personal one, and that when he professes to make a national issue out of it he takes altogether too much upon himself.

"The truth of the whole matter is," said Mr. Boyer, "that Dr. Easton has taken umbrage at some trifling matters that do not meet with his approval, and if he does not like the way things are run in the organization he is at perfect liberty to get out just the same as he would out of any other society."

"It is unnecessary to say that every thing does not run with invariable smoothness; there are occasional dissensions in the ranks and differences of opinion, just as there are in any other body. Dr. Easton's charge against President Traynor and the recent convention in Milwaukee are not worthy of serious attention. He went into that convention with the rest of us, and if he had any fault to find with its organization that was the time to do it; it is rather a late date now."

"I may be doing Dr. Easton an injustice, but it seems to me the trouble is merely local, and has nothing to do with the national organization. The association is made up of local councils. When there is a sufficient number of these a state council is formed, and that is just what was done in this city this week. Washington has been entitled to a state council for some time past, but the supreme officers thought best to wait a while, I presume. However, Supreme President Traynor deputized a state president from a neighboring district to come here and organize the state council. This was done Monday evening and officers elected. Dr. Easton was a candidate for president, but he was defeated by a very small majority. I think if he had been elected, he would not have had any criticism to pass upon the A. P. A."—*Boston Daily Standard*.

Famous Romanists Visit Kansas City.

Rev. William H. Eider, archbishop of the diocese of Cincinnati, and Bishop Thomas Byrne, of Nashville, Tenn., arrived in the city last evening, and are the guests to-day of Mrs. Joseph T. Elliott, 415 Aldine place. Mrs. Elliott being a niece of Archbishop Elder. Both the distinguished Catholics are returning from a pleasure trip to New Mexico, where they have spent a portion of the summer and fall. They will leave this evening for Chicago. Mrs. Elliott will give them an informal reception this afternoon.—*Kansas City Times*.

FROM MEXICO.

Some four miles to the north of the City of Mexico is the town of Guadalupe Hidalgo, noted as having been the place where the treaty of peace between Mexico and the United States was signed in 1848, there hangs, in the "Collegiate Church," a picture of the Virgin Mary. This picture, painted on an Indian's "tilma" or cotton blanket, is said by the priests to have been found in a miraculous manner by a supernatural power, on the 12th of December, 1531. During the sixteenth century there is no account anywhere of the pretended apparition of the Virgin Mary to the Indian Juan Diego, but in the following century the supposed appearance was asserted by several writers, and the story gradually spread over the country, has since that time exercised a powerful influence over the Indian race in Mexico, for the quicker conversion of whom the story was no doubt invented. Mary of Guadalupe has become the patroness of Mexico, and the object of the Mexican's fondest devotion. She is also the symbol of national unity, and the Mexican who becomes a Protestant is held to be not only a renegade in religion, but a traitor to his country. This makes evangelical work among them doubly difficult.

The progress making in every direction by the Protestant forces has undoubtedly had something to do with the determination arrived at by the Romanist hierarchy to try to arouse the decaying enthusiasm of the faithful and replenish the depleting coffers of the church. Father Blancarte, the abbot of the Collegiate Church of Guadalupe, is a shrewd and astute priest of the Jesuitical stripe, who manipulates with wonderful skill his superiors in office, and manages to ride rough-shod over his inferiors without getting more than a public protest on their part. Father Blancarte has successfully engineered the most stupendous and shameless series of idolatrous acts hitherto witnessed on the American continent, and in addition has brought American, Canadian, French, Cuban and Central American prelates into a fellowship that has recognized as lawful the abominable act of idolatry that took place in Guadalupe on the 12th of October, when the rag of a blanket, with the picture of a young Indian woman upon it, was solemnly crowned by the Archbishop of Mexico and Michoacan.

Twelve Mexican ladies were induced to give \$3,000 apiece for the making of the framework of a crown that should be placed over the image of the Virgin. To this amount were added large sums of money given by rich and poor, jewels, precious stones, and valuables of all sorts (thousands of the poor giving scrap-iron, rags and junk, which were

sold wholesale by Padre Blancarte, which was used partly in the enlarging of the church, and partly in the furnishing of the crown). This was made by a jeweler in Paris, and is said to be worth in the neighborhood of two hundred thousand dollars. The bauble itself is not handsome, and as a Catholic paper of the City of Mexico says, it looks, when placed in position over the image of "Heaven's Queen," as though the lady in question were holding a richly adorned lantern in front of herself.

The festivities connected with the coronation began on the first of October, and they will continue to the latter part of December. Every bishopric in the country has had its special day, when pilgrims from that section of the Republic were expected to be present and join in the general hurrah over the approaching coronation. The coming of these multitudes was regarded by the Protestant missionaries as a favorable time for the holding of special religious services in different parts of the City of Mexico, for the scattering of the gospel, and the circulation of a small daily paper that republishes articles and pamphlets once printed by prominent Mexican writers, showing the falsity and absurdity of the pretended apparition. Very much to their surprise, the missionaries found themselves branded by American residents of the country as intolerant fanatics, and as likely to involve Americans in trouble, if not to occasion complication between the two governments. A majority of the missionaries abandoned the enterprise, while a few prosecuted their work alone. These latter were not molested; on the contrary, they felt that a special blessing attended their efforts. Two days before the coronation, in the town of Guadalupe, directly in front of the church that contained the sacred idol, a Baptist missionary stationed himself amid the surging multitudes, and distributed tracts and sold gospels until not a copy was left. He could have sold a thousand Testaments in that crowd if he had had them with him. But he had been persuaded by timid Americans that it would be as much as his life was worth to venture into the place that afternoon, let alone carrying bundles of Bibles and Testaments. What a pity the missionaries of the City of Mexico should have lost the opportunity of a life-time to give the Word of God to the pilgrims from far-distant places, because a few Americans were afraid their business would suffer.

As to the coronation itself: The crown stands 24 inches high, and is 51 inches in circumference. The rim at the base consists of 22 enameled shields representing the 22 bishoprics of Mexico. Above comes a circular row of angels, represented as issuing from roses, all of gold. Between the angels

and supported by them, are six enameled shields, on which are emblazoned the arms of the six archbishops of Mexico. From the backs of the angels, extending to the apex of the crown, and thus forming the imperial diadem, are alternate festoons of massive gold roses and diamond stars. These cluster at the top under an enameled geographical globe on which Mexico and the Gulf of Mexico are represented. Above comes the Mexican eagle, grasping the globe with one talon, while with the other it holds aloft a diamond cross. At the top of the cross is a ring by which the crown is held by the cherub over the painting. The shields are surrounded with diamonds, and between the shields are rows of sapphires and emeralds. In the breast of each angel flames a ruby. Another crown, less costly than this one, has been made in the City of Mexico, which is a fac-simile of the more elaborate one made in Paris, which is to be worn by the Virgin on ordinary occasions. It would seem that not all the faithful can be trusted with so much costly jewelry in sight above the Collegiate Church, and the costly crown will be brought out only on special occasions. Only a few days before the coronation, the heavy silver ornament on top of the newel post of the stairway leading to the picture was carried away by some unknown admirer, and its companion was wrested from its place, and would soon have been removed had not other parties appeared on the scene. One of the leading Catholic papers asserts that the Virgin herself interfered to prevent further robbery. It is said that only a few priests will be let into the secret as to the hiding-place of the Virgin's principal crown, after these feasts have been held.

The services preliminary to the crowning were in no important respects different from those usually held by Romanists on great occasions, save that the attendance of Catholic prelates was unusually large. Archbishop Corrigan, of New York City, was the most prominent guest, and his appearance excited much attention. After the preliminary mass, the Archbishop of Mexico put on his cope and mitre of cloth and silver, and the procession through the church took place. No religious procession of any kind is allowed on the streets of any Mexican city since the Laws of Reform went into force in 1861. About 3,000 people were in the church edifice, and as many more crowded about the doorways. Only the well-dressed were admitted, the poor being carefully excluded. The descendants of Juan Diego, the poor Indian to whom the Virgin is said to have appeared, have not relished the idea of being excluded from participation in a service that commemorated a favor shown the Indian race. But now that the hierarchy have Juan Diego firmly under their thumb, they seem to have little other use for him. The procession contained fifty bishops, so they say, and these were followed by a long line of priests, acolytes and others, preceding the two crowns, the jeweled one coming last. The Archbishop of Mexico brought up the rear, distributing his blessings with lavish hand on every side. A platform covered with scarlet cloth had been erected behind the great altar, high up in the air in front of the image. At eleven o'clock the Archbishop of Mexico and Michoacan, who had been delegated by the pope for that purpose, ascended to the platform, and taking the crown in his hands, raised it to its position above the head of the picture of the Virgin Mary. At this point there was a wild hurrah on the part of the audience, women waived their handkerchiefs at the image and shouted their acclamations, while the men at the top of their voices cried: "Long live God!" "Hail, most Holy Mary!" "Hail, Queen of Heaven and patroness of Mexico!" "Hail, Mary of Guadalupe!" "Long live our Advocate and Queen!" etc. The shouting lasted several minutes, and could not fail to remind the Christian of a similar scene in the City of Ephesus, when the multitude for some two hours cried: "Great is Diana of the Ephesians." The work of the silversmith and of the goldsmith has always been highly esteemed among those who find it difficult to accept the Lord Jesus Christ as a sufficient Saviour from sin.

The coronation of the picture was followed by another mass, and notaries public were called to attest in writing that that act had taken place. After the services a dinner followed, given in honor of the visiting prelates, in which champagne and other wines flowed freely, toasts were drunk, and speeches made, all of them very jovial in character, and expressive of high hopes for the prosperity of the country, now that the Virgin Mary has been properly crowned.