

The Catholic Record.

Published Weekly at 48 and 486 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

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Rates of Advertising—Ten cents per line each insertion, adrate measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Hamilton and Peterboro, and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Articles must be paid in full before the paper can be stopped.

London, Saturday, April 17, 1897

EASTER SUNDAY.

Easter Sunday, the feast of our Lord's Resurrection from the tomb, glorious and triumphant over the powers of darkness, occurs next Sunday, the 18th inst.

In the article on Holy Week in our last issue, we explained fully the purpose of the Church in celebrating the various events connected with the Passion of our Lord, and especially His death, which took place on the Friday which preceded the great Paschal solemnity of the Jews that is Good Friday.

It was by His death that a sufficient atonement was offered to His Heavenly Father for the sins of mankind. He remained in the tomb for three days, or for one full day, Saturday, and part of the other two days, Friday and Sunday, rising triumphant from the tomb early on Sunday morning, by His own divine power.

As His death proved Him to be truly a mortal man, so, the catechism tells us, by His Resurrection He proved Himself God.

The Resurrection of Christ, for this and other reasons, is regarded as the most important of the mysteries of the Christian religion, as St. Paul says of it in his epistle to the Corinthians (1 Cor. xv. 14): "If Christ be not risen then is our preaching vain, and your faith is vain."

By the mystery of His Resurrection, Christ signifies to us how we also shall rise triumphant from spiritual death if we repose confidence in Him, and follow Him in the carrying of the burden of the Cross, as it is only by works of penance and mortification that we can be His disciples.

The chief practical duty which lies upon us in the Easter time now beginning is to fulfil the law of the Church requiring all Catholics to approach the Sacraments, especially the Holy Eucharist during the Easter period, which for this purpose is considered to begin on Ash Wednesday, and to end on Trinity Sunday. We trust that our readers who have not already done so will perform this duty within the appointed time.

DIANA VAUGHAN.

There is still much discussion in the European papers concerning the existence of Diana Vaughan, who, after her conversion to the Catholic Church, published an exposé of the secret rites of Freemasonry, and especially of the Masonic order which, under the name of Luciferians, devotes itself to devil worship.

The discussion is now becoming decidedly interesting. In the latest number of her Memoirs, just to hand, she maps out a tour of public and semi-public meetings, which she intends to hold in the principal cities of Europe, from April 19 to the middle of August. Then she intends to sail for America, where she will begin her meetings in Louisville, Ky. Her American tour will be announced later, and it is to include Canada too. She warns the public that the Luciferians may attempt to mystify the people by bringing out a false "Diana Vaughan." At Louisville, Ky., she promises a public discussion with a New York Luciferian about their chief doctrines. She also gives some interesting notes on Miss Sophia Walder, the pretended great-grand-mother of anti-Christ. The Luciferians have issued an official document called "Vault of Information," apprising the fraternity of the fact that Miss Walder gave birth to the grand-mother of anti-Christ in Jerusalem on the 19th of September, in accordance with the Luciferian prophecies. She gives proofs of Miss Walder's presence in Jerusalem about that time. She also affirms, and brings some proofs for the assertion, that many of her greatest adversaries in the Catholic camp are Freemasons or sympathizers of theirs. This, she claims, is the case with writers on the Paris Univers, the Koenigsche, Volkszeitung, and Signor Paocelli, one of the great political

leaders of the Catholic party in Roman municipal matters.

All these masked Freemasons, or friends of Masons, she promises to expose thoroughly during her tour. If she does so it will be a queer experience for some of that class who sail under a false flag. It is to be hoped she will do the same thing in Canada. She never published the names of prominent Luciferians of Canada, as she had promised to do, because, said she, her "Memoirs" would not be allowed to pass through the Canadian mail. This, however, does not seem likely. There must have been some other reason for her withholding that information.

AN UNLIKELY STORY FROM MADAGASCAR.

A Mr. Jas. Sibree, who is a missionary of the London Missionary Society, doing work in Madagascar, publishes in the New York Independent a letter complaining bitterly of the conduct of the Jesuits in that island. He asserts that the conquest of the island by France has given them an opportunity of persecuting the Protestants, and that in several instances Protestant churches have been seized and Mass "performed" in them. The schools also, he says, have been seized by the Jesuits, and Protestant congregations have been browbeaten and terrorized into proclaiming themselves nominally to be Roman Catholics.

He says also that the military commandants are facile instruments in the hands of the Jesuits in carrying out this Jesuit plan of making converts, telling the people that the English missionaries are enemies to France, and that, therefore, all who have anything to do with them will be reckoned as enemies to France and therefore rebels.

As a consequence, it is said, numbers of the Malagasy people, to avert suspicion from themselves, have become more zealous than the priests themselves in endeavoring to convert the people from Protestantism to Roman Catholicism.

Mr. Sibree says also that in large villages where hitherto there has never been a Roman Catholic, whole Protestant congregations have been forced to say that they have voluntarily given up Protestantism. In conclusion he suggests that the British government should interfere to protect its missionaries in Madagascar.

The whole of this story is evidently groundless. It is not and has not been at any time the habit of the Jesuits to make converts by force, and we may be sure that they have not done so in Madagascar. It is difficult to obtain all at once the real facts of the case from so distant a land, but the whole truth will soon be known, and we shall then call attention to the matter again. In the meantime we must remind our readers that the Protestant missionaries everywhere have a habit of misrepresenting matters to such an extent that their reports absolutely cannot be relied on, especially when they deal with matters affecting the Catholic Church. They belied the saintly missionary to the lepers of Molokai, Father Damien; they made up a recent story of persecution in Mexico, which was soon afterwards proved to be totally false, and other similar stories have been sent from the various Republics of South America and elsewhere, to be afterwards completely refuted, and we may be sure that the present story of Mr. Sibree is equally a fabrication. In fact it contains within itself several features which by themselves throw suspicion on it.

The Government of France is far from being a religious Government, and it is not to be supposed that its officials in Madagascar would be specially favorable to the Jesuits, who are hated, persecuted, and banished by the Infidels who rule France. But the French Government will not tolerate plotters to overthrow the civil rule of the French authorities, and we can see between the lines from Mr. Sibree's story that the missionaries have been plotting against French rule, which has been established in Madagascar under many difficulties. If they have been warned that this will not be tolerated, they have only themselves to blame. But we know that the Jesuits have long had prosperous missions in Madagascar, and it is not surprising they should work with increased zeal when the country has been brought finally to be a French possession. But we give no credit to the story of Rev. Mr. Sibree that they have endeavored to build up the Church by persecuting Protestants. However, we await further intelligence before saying anything more on the subject.

ANOTHER A. P. A. DISAPPOINTMENT.

The self-assertive Apatist ex-Congressman of Saginaw, Michigan, Wm. S. Linton, has met with quite a setback from President McKinley. Mr. Linton was spoken of last summer and fall as the A. P. A. candidate for the presidency at the last election, but the association discreetly gave up the idea of running him for the office when they found that Apatism would be nowhere during the contest, and the proof that they read correctly the indications was plain in the fact that the would-be president was not able to carry his own congressional district, and it is a certainty that if he had accepted the A. P. A. nomination for the higher office his candidature would have been a still greater fiasco.

But Mr. Linton is evidently of opinion that the country cannot get along without his valuable services in some capacity, so he offered himself to President McKinley as Commissioner of Indian Affairs, and to secure his appointment he induced the whole Republican Congressional delegation from Michigan to urge his claims to the position on the president. But the president did not see things in the same light, and believed that the country could do very well without the ex-congressman's services, and the latter was informed, on Monday, the 5th instant, that his offer to become Indian Commissioner will not be accepted, as the office has been filled.

Mr. Linton's friends in Michigan are very down hearted, and now say that their favorite will get no office from President McKinley, who is too independent to yield to A. P. A. influences. This rejection of A. P. A. Linton is felt sorely by the Apatists generally, who have always an eye open toward public office, but still there are many members of the organization who are disgusted with the evident propensity of their leaders to feather their own nests at the expense of the rank and file, and these express themselves pleased at Mr. Linton's disappointment. They say very freely that "The President knows all Linton's curves, and will not be easily fooled by the attempts of the latter to get a good fat office on the strength of his connection with the A. P. A."

President McKinley has by several acts shown how thoroughly he despises Apatism, and the organization itself shows signs of dissolution all the more evident in consequence of its failure to get offices, as this is what the leaders have all along been looking for, above all things.

FEMALE FALSIFIERS.

A copy of The Missionary Outlook, for April, published in Toronto, under the auspices of the "Women's Missionary Society," has been sent to us to call our attention to certain statements made therein concerning the Catholic Church, and the deplorable ignorance and superstition of Catholics.

The Outlook is edited by women, of whom one of the poets wrote:

Angels are painted fair to look like you; There is in you all that we believe of heaven. Amazing brightness, purity, and truth, Eternal joy and everlasting love.

Judging by the copy of the Outlook which we have before us, it appears that the brightness, purity, truth and everlasting love are not to be found in all members of the sex, for a small monthly issued by men could scarcely be imagined with so much virulence, falsehood and hate as are to be found within the small compass of this women's paper. A great part of it is entirely taken up with abuse of Catholics and "Papal countries," European and American. Thus we are told in one place that "ignorance and superstition, once so prevalent in Papal Europe, is slowly dissolving in the clear light of knowledge and intelligence. Obstacles at one time thought insurmountable are being removed, and a highway is being prepared, right through the heart of the Papacy, whereby the heralds of a free salvation, obtainable without the intercessory aid of priest or virgin, can proclaim the glad tidings of One who has come to give liberty to the captives, and to open the prisons to them that are bound." The captives here referred to are, of course, all Catholics, and the gospel liberty proffered them is the liberty of Protestantism.

It was beautifully said by Christ, who is referred to here as the One by whom the captives are to be freed, "You shall know the truth, and the truth shall make you free." It is not true freedom, therefore, to be exposed to the perils of false teaching, such as they are subject to who wander away from the

Church of God, described in holy scripture as "the pillar and ground of truth." The true freedom which the gospel promises belongs to those who adhere to the doctrine of Christ, and who are not slaves of error and sin, carried to and fro by every wind of doctrine, as they must be who refuse to accept the authority and teaching of the Church which Christ has established on earth, but who, by relying on their own weak judgment, wrest the word of God to their own destruction.

The servitude from which the gospel of Christ delivers us is the servitude of sin, eternal death, and dominant temptation. Christ frees the captives from such servitude by His graces and by the freedom of justice, and everlasting life. The liberty of the gospel does not exempt us from obeying the law of God, and here is the mistake that praters about the liberty given by Protestantism make. They talk of the freedom of thought brought in by Protestantism as if it were something really to be desired, whereas it is merely an emancipation from obedience to the law of God.

All we need to do to be convinced of this is to look around us and see the nature of the liberty which Protestantism has brought into the world. In every Protestant country it has already developed itself, or is rapidly developing itself, into infidelity. In Protestant Germany, the original religions of Luther and Calvin have practically disappeared, and there is nothing but infidelity left. It was Protestantism which brought infidelity into France and Italy. Protestantism begot Voltaire, and the spirit of Voltaireism, which still lives in France, is undoubtedly the result of Protestant teaching. In the United States, England and Scotland, and our own Canada, the result of Protestant teaching has been the same, the increase of irreligion, though in Great Britain, at all events, the results have not been so marked as in the continental Protestant States.

The liberty which Protestantism has introduced is nothing more nor less than the liberty to despise the laws of God which are supposed to interfere with man's free-will, and the individual will of man is by it really placed above the divine precepts. It was to condemn such liberty as this that Christ said "the truth shall make you free," whereas Protestantism proposes to free the intellect of man by giving him liberty to reject God's law and teaching. Such liberty is a delusion.

The accusation of the Outlook against Catholics, that we are amenable to superstitions, is equally fallacious with that on the subject of liberty. There are, we admit, superstitions to be found among uneducated Catholics, or those who are partially instructed in their religion, but this is because they do not listen to or they forget the teaching of the Church. They learned from the catechism that it is a sin to consult witches or fortune-tellers, or to observe omens and accidents as a means for prognosticating future events, or of discovering things hidden or to come. But Protestantism has no fixed principles for the teaching of mankind, and it is the natural consequence that all the superstitions of the present century have been recruited from among Protestants, and never from among Catholics. It is notorious that Mormonism, Free-Loveism, Spiritualism, Theosophy, Schweinfurthism, the Flying Rollers, and other gross superstitions of the age have all recruited their followers from Protestantism, and it is from the Protestant countries, England, Scotland, Sweden, Prussia, Norway, etc., that these superstitions have gained their adherents.

It is time this talk of goody-goody Protestants like the editors of the Outlook should cease from accusing Catholics of ignorance and superstition, whereas it is well known that the most absurd superstitions are and have been nourished by Protestants, from the witchcrafts of Scotland and New England, down to the Mormonism and Spirit Rapping of the present day.

A report was widely circulated to the effect that when Mgr. Langevin appeared before the Apostolic Delegate he was curtly and severely snubbed by his Excellency, and practically ordered to return at once to Winnipeg, where he would find a most important letter awaiting him. The story was a fabrication, a thing in which some of our contemporaries delight when speaking of Catholic affairs. The whole story is officially denied, and it is further said that Mgr. Langevin's reception by the Pope's delegate was most cordial and friendly.

SUCCESSSES OF CATHOLIC SCHOOL PUPILS.

From time to time there are offered prizes in various States to those school pupils who achieve success in special competitions. It is gratifying to observe that while the enemies of Catholic education are continually asserting that Catholic schools are necessarily inferior to Public Schools, because they devote too much time to religious teaching, Catholic children, the pupils of Catholic schools, prove themselves at these competitions to be not at all inferior to those of other religions who have been educated either without religious teaching at all, or at all events with very little of it. The Catholic children, indeed, so far from falling behind, very commonly are found at the head of all competitors.

We have given in our columns many evidences of this as the occasion arose, and we may fairly draw the inference that religious teaching makes the children more docile and attentive to their studies, beside being a means whereby their attendance at school is made better, and the natural result is greater progress even in secular branches.

The truth is that excessive attention is not given to religious teaching, but there is as much time devoted thereto as is deemed necessary to form their moral character, and to impart a good knowledge of the most important of all sciences, that of our duties to God, our neighbors and ourselves. As circumstances are various in different localities, depending upon local influences, and the wishes and inclinations of parents and teachers, the time thus devoted varies also, but it is not true to say that undue attention is given to religion in any case that we are aware of.

Recently there have been several additional successes of the kind to which we have referred. Lillian Kertland, a fourteen year old girl of Philadelphia, and a pupil of the Dominican Sisters' Academy of Newberg, N. J., secured the gold medal for an essay on "The Distinctive Characteristics of the Constitution of the United States," there being several hundred competitors. The prize was offered by the Quassac Chapter of the Daughters of the Revolution.

At Ishpeming, Mich., another Catholic young lady, Miss Helen M. Reidy, gained the honors at an elocutionary competition in February last, and the same young lady is to participate in the State oratorical contest which is announced to take place this week at Olivet College.

There have not been competitions of a similar kind in Ontario, but it is now a well-known fact that at the High School entrance examinations the pupils of the Separate schools of the Province have everywhere succeeded in holding high places quite in proportion to the numbers in attendance at the Provincial Separate schools.

THE LAST GASP.

The suit brought by Wm. Harding, cabinet-maker of Sandwich, against Jackson Little, of Toronto, late Secretary of the P. P. A., for the price of two hundred sets of regalia, was on trial before Judge Horne, of Windsor, on Tuesday, 6th inst. Ex-Mayor Mason, of Windsor, and an Anglican clergyman of Walkerville were made co-defendants, as Mr. Little did not wish to be made solely responsible for the price of the property, these gentlemen having been, all equally with himself, members of the Grand Lodge of the P. P. A. which gave the order for the paraphernalia.

Great efforts were made to prevent the case from being brought to court, as members of the society do not wish to have it known that they ever had anything to do with the filthy concern, but all attempts to settle the matter out of court failed, for the very simple reason that the only course by which this could be effected was to pay the bill, and this the members of the Grand Lodge do not wish to do if they can help it.

An effort was made to enter upon an exposé of the principles and methods of operation of the order, but this was not allowed by Judge Horne; nevertheless, a number of letters and accounts were read showing that the society was never in a solvent condition, and is not so now. The main point at issue in the present suit is whether the members of the executive committee are individually and jointly responsible for the debts of the Order, as there is no other hope that Mr. Harding will be paid. It is maintained by the defendants that the plaintiff himself must shoulder

part of the loss in any case as he was also a member of the order which ordered the regalia.

Altogether this ridiculous trial shows that, with all its bluster, the P. P. A. never had any substantial standing in Ontario, though it was able to exert a certain influence in some constituencies, to the extent that at one general election for the Provincial Legislature there were a number of candidates who openly avowed that they were the nominees of the organization. The fact that these were all defeated except two, no less than seven of them losing even their deposit, was a great damper to fanaticism, but the revelations which have been coming out, and which may yet be expected at the Windsor trial, must be more fatal still to the P. P. A. They will surely be the last nail in the society's coffin. Its affiliated association, the A. P. A. of the United States, is equally in a dying condition, with the difference that, in a more populous country, it has still a foothold in a few States, though in most localities, even where it had its strongholds, no one any longer gives it a thought in the political struggles which take place, whether national or local.

On Wednesday the Windsor case was concluded, and it was shown that \$600 are due to Mr. Harding, and judgment was given against all the defendants for the amount.

THE REGISTER AND THE RECORD.

Under the heading "The Record Capitulates," the last issue of the Catholic Register of Toronto makes a savage attack upon this journal, endeavoring to make it appear that we have "put on the badge of partisanship" by the performance of party service for Mr. Laurier's Government.

"Such a spectacle," says the Register, "is pitiable, and must be humiliating to the readers of the Record."

What foundation has the Register for this charge? The CATHOLIC RECORD is not, and never has been, a partisan paper. We are not tied to either Liberals or Conservatives, Whigs or Tories, but we maintain Catholic rights quite independently of party politics, and we intend to do so in the future as in the past, though we may mention that we have been besieged with letters from party politicians of both sides desiring to make us swerve from our independent course. Some of the strongest of these letters have appeared in our columns from time to time, with our rejoinder, showing that for no consideration will we give up the rights of Catholics under the constitution, and in regard to the pretended settlement of the Manitoba School question arrived at between Messrs. Laurier and Greenway we have laid down our principles in terms not to be mistaken. We reject that settlement and we shall not be satisfied until the Catholic schools of Manitoba be restored in their fullest integrity, even if Mr. Laurier's Government is to be defeated in order to attain this end.

But the Register asserts that we have undertaken "for the Government" the service of "misrepresenting the Bishops of Quebec, to put a mask on the misrepresentations of Messrs. Tarte & Co. against the members of the hierarchy in the sister province, who are painted as tyrants lording it over the electors in the civil field and deserving of the censure of the Papal Delegate."

The Register's statement is totally false and calumnious. We did state that Mr. Laurier's forty-five friends in Parliament laid a complaint before the Holy Father against some of the Bishops and clergy of Quebec, and that this complaint appears to have been in part the cause why the Delegate was sent to Canada, and we even added that this may be one of the matters on which the Delegate will adjudicate. The Register quotes this passage from the RECORD, and that is the only direct proof it attempts to give of its false charge against us. But the facts as we stated them are notorious, and we still presume that the Delegate will do what he came to Canada to do, and one of his purposes is undoubtedly to make peace. He has himself declared that his mission is to make peace, and we do not see that he can do this unless he listen to the complaints of Mr. Laurier's friends, whether they be founded in justice or not. We cannot take the decision out of the Delegate's jurisdiction, even if we wished to do so. We did no more than state these facts of the case.

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