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

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London, Saturday, July 23, 1892.

MR. WATSON AND THE QUEBEC MEMBERS OF PARLIAMENT.

The Western journals which are favorable to the Greenway administration, together with the Toronto Mail, which is best described as nondescript, are very indignant at the Quebec Reform members of Parliament because they refused to sign an address of congratulation to Mr. Robert Watson on his resignation of his seat in the House of Commons, in order to accept a position in the Manitoba Cabinet.

Mr. Watson has been in the past a personal favorite with his party generally, and under other circumstances his departure from the House of Commons would have been the signal for a manifestation of good will on the part of the Reformers of the House; but the Reformers of Quebec could not be expected to enter into a movement which would be interpreted as an approval of the policy of the Greenway Government, which is openly hostile to the most highly cherished interests of the French-Canadians of Manitoba. It is but proper that their fellow-countrymen of Quebec should sympathize with them, and we heartily approve of the manner in which they have manifested their disapproval of the Manitoba Government's course, though the Mail and other journals, week after week, take them to task.

The Mail says "the Quebec Liberals are Tories under a very thin disguise." But they can well afford to despise the Mail's reproaches. We are told that the Manitoba Government acted at least under the conviction that their course was constitutional in their attempt to crush out the Catholic schools of the Province, and that if this be not so, the Catholics will, at all events, obtain redress from the High Court to which the matter has been finally referred. It is thereupon argued that there should be no indignation against Mr. Watson and the Manitoba Government in the minds of Quebec politicians.

Surely it is a new doctrine that we must not only submit tamely, but must express our approbation of a Government which passes oppressive measures, simply because they have in their hands the power of so doing. If such be the doctrine of the so-called Equal Righters, what means their harping still upon the Jesuit Estates Act, which is now the law of the land, while the Manitoba School Act is still in litigation before the Courts, with the judgment of the Supreme Court of Canada against it?

We congratulate the French-Canadian members of Parliament that they have shown that they do not and will not express a virtual approval of Mr. Greenway's tyrannical legislation. Much precious time has been expended by the supporters of Mr. Greenway in maintaining that Manitoba's autonomy should not be interfered with, even for the protection of the Catholic minority. Yet those who are advocating this view of the matter, the Mail especially, find it very requisite that in Ireland an Ulster minority should be protected, and they give this as a reason, not merely for the introduction of guarantees which will sufficiently protect the Ulster minority, but for withholding entirely autonomy from Ireland. How is it that these journals are so considerate for a minority in Ireland, while the Manitoba minority is to be left completely at the mercy of the majority?

In Ireland it is not the Catholic majority which has tyrannized over the disaffected minority in the past, but the minority which has ruled with a rod of iron. This is the state of affairs which has to be corrected. But every one is satisfied to give the minority all requisite guarantees that under a change in the manner of Government the liberties of the minority will be guarded intact. The minorities of Quebec and Ontario have similar guarantees. Why could not the present minority in

Manitoba continue to be protected by constitutional guarantees, especially as it was only because such guarantees were given that the original settlers in Manitoba allowed Western settlers to come into the province to occupy it? These guarantees the Greenway Government wish to sweep away. But whatever may be the final result of the contest, the Quebec Catholic members of Parliament have manifested commendable spirit in showing that they at least will have no hand in forging the chains with which the hostile Government of Manitoba wishes to bind in perpetuity the Catholic minority. Their course in refusing to sign the address of congratulation to Mr. Watson is an evidence that they will resist the tyranny to the last stage.

PROTESTANTISM AND POLYGAMY.

If we were to judge solely by the denunciations uttered by the various Protestant denominations against Mormonism, we might infer that Protestantism is in no wise responsible for the anti-Christian character of that organization, whereby it is a rival to Mahometanism in iniquity, especially in its polygamous feature. It is under this aspect that it is justly regarded as most odious, and as an intolerable cesspool in the neighborhood of a Christian community.

Polygamy strikes at the constitution of the family, which is the basis of Christian society, and so great an evil is it that it has evoked the severest condemnation from those Infidels, at least, who were reared at first under Christian tutelage. Thus we have even from Bob Ingersoll the following strong denunciation of the abominable practice:

"All the languages of the world are not sufficient to express the filth of polygamy. It makes of man a beast, of woman a trembling slave. It destroys the fireside, makes virtue an outcast, takes from human speech its sweetest words, and leaves the heart a den where crawl and hiss the slimy serpents of most loathsome lust. Civilization rests upon the family. The good family is the unit of good government. The virtues grow . . . where one man loves the one woman. Lover—husband—wife—mother—father—child—home—without these sacred words the world is but a lair, and men and women merely beasts."

It is Christianity which has made the marriage tie sacred, and indissoluble; and when we say Christianity, we mean the Catholic Church, which, alone, during the first fifteen centuries of the Christian era established the ethics of the Christian religion. Protestantism had no existence, and it could have no influence in the matter. It is therefore a strange spectacle to see Bob Ingersoll, after endeavoring to destroy Christianity and Christian morality, endeavoring to save the sanctity of the marriage tie out of the general wreck. Infidelity cannot furnish a valid argument against polygamy, and hence we find that nowhere do infidels regard marriage as sacred. Marriage with them may be dissolved; and, as a matter of fact, polygamy is practiced where Christianity does not prevail.

It is said, and it may be true, that there are one or two petty savage tribes which do not permit polygamy. This does not affect our proposition. We can conceive that, amid the many local customs which the numerous tribes of the world have, some should have adopted the practice of monogamy; but only the religion which has a divine sanction would have authority and influence to make this usage universal, as Christianity has done. Indeed it is more than probable that any non-Christian tribe which may have practiced monogamy, borrowed their usage from Christianity, with which at some time or other they became partially acquainted. As regards Bob Ingersoll and the little coterie of Infidels who may follow him in his views on the subject, it is clear that they are monogamists only because they were reared in a Christian atmosphere, which would not allow polygamy. They have borrowed their doctrine from Christianity, but they are unwilling to acknowledge their indebtedness. It is nevertheless a fact that the sacredness of marriage is due entirely to the care with which the Catholic Church has guarded it alike from the laxity of Infidelity and of Protestantism.

Recently in a discourse delivered at St. Louis on the occasion of the dedication of a Mormon temple, the son of Joe Smith, the originator and first prophet of Mormonism, denounced Protestantism as being the cause why polygamy became a doctrine and practice of the Mormons in Utah.

This younger Smith claims to have inherited from his father the position of the chief of the Mormons; but only a section of the Mormons follow him, and these have maintained that the introduction of polygamy into their religion was a heresy of Brigham Young.

While we do not for a moment endorse the false prophet's statement in the sense that Protestantism, in the form in which it is now generally current, induced or encouraged the Mormons to become polygamists, we must say that it is logically, and even practically, responsible for the evil, because the evil is a direct consequence of the primary doctrinal teaching of Protestantism; and it is by pushing these teachings to their consequences that Mormon propagandism was so successful.

It was the doctrine of Luther, and it is to this day the fundamental principle of Protestantism, that the appeal in all controversies of faith is to the individual judgment. The Mormons claimed this right of appeal, and their judgment was in favor of polygamy. Evidently they could not be refuted on Protestant grounds.

But it is no mere theory to say that the doctrine of the lawfulness of polygamy is a natural result of the first principles of Protestantism. Luther defended both polygamy and free love. In his carefully prepared sermon, which he delivered in the Church of Wittenburg in 1522 on Marriage, and which was considered to be so essential a part of Protestantism that he translated it into Latin for the edification of the world, he advised husbands to make wives of their servants, if their actual wives were at any time at all tardy in complying with their obligations, and he justified this by the example of "Ahasuerus who put Esther in the place of Vashti."

Moreover, when Philip, the licentious Landgrave of Hesse, who had been for sixteen years the husband of Christina, the daughter of Duke George of Saxony, became enamored of Margaret Saal, a maid of honor to his sister Elizabeth, he wrote to Luther and Philip Melancthon:

"I have resolved to renounce my licentious habits; but I cannot, and will not, do that unless I get Margaret for my wife. Wherefore I ask of Luther and Philip to grant me what I request."

Not only Luther, Bucer and Melancthon, but the other recognized leaders of Protestantism, signed the permission accorded to Philip to do as he desired. The answer was a theological defence of polygamy. It contained the following clauses:

"If Your Highness is resolved to marry a second wife, we judge that it should be done privately. . . . We ought not to be very anxious about what the world will say, provided the conscience be at rest. Thus we approve of it."

Your Highness has, then, in this writing, our approbation, in all the exigencies which may occur, as also the reflections we have made on them."

The Landgrave acted on the permission given him, walked publicly to church with his two wives, and presented them as his wives to his courtiers.

The public are also aware that Bishop Colenso gave permission to his Zulu converts in South Africa to retain their many wives when they became Christians. Bishop Colenso was condemned by the Church of England authorities rather because of his denial of the historical truth of the Bible than for his toleration of polygamy. But there was no method by which he could be deprived of his Episcopal authority, and he retained it during life.

To be truthful, we must say that, notwithstanding the dislike with which Protestants as individuals have regarded Mormonism, Protestantism as a system is really responsible for the existence of polygamy; and by a very narrow escape it has happened that polygamy is not at this day one of the essential doctrines of Protestantism just as it has been of the Bighamite sect of Mormondom. There cannot be any doubt that this escape is due to the strong influence which the old Catholic doctrine on marriage had on public opinion, in spite of the teachings of Luther and his friends, the two Philips.

A NOTED WORK.—The Colorado Catholic of Denver, has just published a new work from the pen of that gifted author and controversialist, Rev. L. A. Lambert, L.L.D. The new work is composed of the series of letters which were published during the year in the New York Telegram in answer to Colonel Ingersoll's notorious Infidel. The letter was copyrighted by Mr. James Gordon Bennett, of the New York Herald, who has transferred his rights to the Colorado Catholic. From whose press they have just been issued in neat book form, under the title, "Father Lambert's Famous Answers to Colonel Ingersoll." The book will be mailed free on receipt of price: paper, 25 cents; cloth, 50 cents. Ask your bookseller for it.

The man or woman who has not spiritual courage and energy to practice self-denial in small things think you they can resist great temptations? Christianity is the religion of courage and combat.

RUSSIAN INTRIGUES IN BULGARIA.

Our readers will remember that in March, 1891, a successful plot was carried out by which M. Belicheff, the Bulgarian Minister of Finance, was assassinated. Sixteen persons who are suspected as having been in the conspiracy are being now tried at Sofia for complicity in the plot, of whom M. Karavaloff, formerly Premier of Bulgaria, is one.

Russia has been long looking upon Bulgaria with a wistful eye, and it was with the immediate purpose of annexing it along with the other Christian Provinces of the Balkans that the last Russo-Turkish war was undertaken.

There was at the time a very good excuse for the intervention of the Christian powers for the protection of these Christian principalities, which were constantly subjected to Turkish atrocities, carried on with the connivance, if not under direct sanction, of the Turkish Government; and if Russia had an eye only to the protection of the Christians she might have had the unreserved sympathy, and probably the co-operation, of several Christian States in a struggle undertaken with a view to the amelioration of the condition of the suffering Christians.

But it was well understood that the aim of Russia was to extend to Constantinople her already vast territory; and when her decisive victories over the Turks seemed to give her the opportunity she so much desired, it was only by the intervention of England that she was stopped in her onward career.

By this war, however, the condition of the Balkan Provinces was vastly bettered. Independence was granted to Serbia and Montenegro, and Bulgaria was made self-governing, with an increased extent of territory. The authority of the Sultan as Suzerain is, however, theoretically recognized over the principality.

Russia has never been contented with this settlement, which was forced upon her; and it is no secret that she has been constantly plotting to sustain a Russian party in the principality. The vast majority of the Bulgarians are decidedly opposed to absorption by Russia, and it is because Mr. Karavaloff was known to be favorable to the Russian influence that his Government was defeated at the polls.

Since that time it is believed that M. Karavaloff has been constantly intriguing with Russian officials for Russian ascendancy; and the murder of M. Belicheff was part of the plot by means of which the conspirators hoped to attain their purpose.

Prince Ferdinand is a resolute upholder of Bulgarian autonomy. He was elected to the princely throne, because the people of Bulgaria believed that such would be his policy, and he has faithfully carried out their wishes; but for this very reason he has never been acceptable to the Czar. His predecessor, Prince Alexander, was unacceptable because he was equally firm on the same point; but, yielding to the opposition manifested to him by the Russian Government, he at last abdicated the throne, with the result that Prince Ferdinand was elected to it to uphold the same policy of independence.

The fact that Prince Ferdinand is a Catholic increases the hostility of Russia towards him, as the Czar naturally supposes that a Catholic Prince of Bulgaria will not willingly subject Catholics of the principality to the rule of a persecuting power such as Russia has shown herself to be. The Greek Church has in Bulgaria the largest number of adherents, but Catholics are also numerous there; and if the country were annexed to Russia, they would undoubtedly be subjected to similar persecution to that which the unfortunate Poles have had to endure from the Russian, so-called, Orthodox Church.

The revelations brought out by the trial of M. Belicheff's suspected murderers point out distinctly that the assassination arose out of Russian machinations. An Odessa Slav Society furnished a portion of the funds for the plot, and other funds for the same object came from St. Petersburg. One of the prisoners, Popoff, has also confessed that the part of the plot was to kill also Prince Ferdinand, and several other prisoners have given evidence of the complicity of Russian officers in the conspiracy.

As Bulgaria is but a weak power in comparison with her gigantic neighbor, it will be difficult for her to take a firm stand in punishing these intriguers if Russia should interfere in their behalf. It will indeed be an absolute impossibility unless she be supported by the other European powers

which took part in establishing the present status. Yet if this support be not given, the Treaty of Berlin will become a mere farce. It is, therefore, quite likely that this support will be given England and Austria are especially interested in not allowing Russia to extend her dominion over the Balkan regions, and they may back Bulgaria if she assume a firm attitude in the premises, which she must do unless the paramount authority of Russia is to be recognized once for all.

It is rumored that Prince Ferdinand is to be married to one of the English Princesses, the daughter of the Prince of Wales. If this be actually the case, it may betoken that England will protect the independence of Bulgaria. The difference of religion may be a formidable obstacle to the union, however, unless the Princess become a Catholic, thus conforming to the religion of Prince Ferdinand. In the case of the British Princesses who married into the royal families of Russia and Germany, no difficulty was made against their conforming to the religion of their husbands, but perhaps there will be more difficulty in doing the same in the case of a Catholic Prince. The anti-Catholic feeling of a large section of the Protestants of Great Britain would certainly be aroused if such a proposition were entertained; and this might prove an insurmountable obstacle to the proposal, if it is really entertained. Yet it may be that the political consideration of strengthening British influence as a check upon Russia's ambitious designs may remove the religious difficulty.

THE BRITISH ELECTIONS AND HOME RULE.

As we go to press the victory of the Liberal party in the British elections is assured, though the victory is not so complete as it was at first expected to be. The no-Popery crusade which originated in Ulster, and which was re-echoed in Lord Salisbury's recent speeches had a certain effect in many constituencies in England, Wales and Scotland, upon the Non-Conformists, which was not altogether unexpected, as the latent bigotry on which the appeal relied is well known to exist, and was employed with success in many constituencies.

It is not because any credit is generally given to the assertion that the Irish Catholic majority will attempt any tyranny over the Protestant minority in Ireland, that this cry exercised an influence in diminishing the vote for Home Rule, but because the despairing cry of the recent Ulster convention procured the sympathy of all who through hatred of the Catholic religion desired to see perpetuated that system by means of which the Irish majority have been dominated by a tyrannical minority.

It is unnecessary now to bring detailed proofs of the high-handed tyranny which has been and is still exercised by the Orange minority in Ireland. They not only fill all prominent positions in the country, but nearly every office, even to the lowest, which can be directly or indirectly controlled by the Government, or those county councils wherein Protestants predominate. Not only the landlords, but their agents, the judges, the sheriffs, the police, especially those who hold control as officers, are not only Protestants, but Orangemen, except when some few nominal Catholics are found who have shown by their conduct that they are ready to sacrifice conscience to avarice.

Such is the state of affairs which the dominant faction desire to maintain, that the majority may be ruled by the minority with an iron rod in the future as it has been in the past; and the recent appeal of the Ulster convention to the population of the three kingdoms was made in the hope that it would be sustained.

It is not, however, true to say that all the Protestants of Ireland favor the continuance of the present misuse. In the past, the leaders of every movement for the deliverance of Ireland have been Protestants, and there are to-day many Protestants in and out of Ulster who, seeing that self-government is necessary that the country may become prosperous once more, are ardent Home Rulers. It is to this fact that the present Liberal victory must be attributed.

The election returns are not entirely complete as we go to press, but they are sufficiently decisive to show that, including the Irish Nationalists, Mr. Gladstone will have a majority of probably forty-two, or, at the most, forty-five. The English, Scotch and Welsh members will be very equally divided, with perhaps a small Conservative majority,

but Ireland will turn the scale. It is probable that the small body of Parnellites who have been elected will be obliged by the force of public opinion to join their strength before long with the Nationalists; yet this cannot be entirely relied upon. They were elected for the most part by the Tory votes which were cast in their favor, added to the dissident Nationalists, and possibly some of them may oppose the new Gladstonian ministry in its general policy. On the question of Home Rule, however, it is not likely that they will cast their votes against a good measure such as Mr. Gladstone will be sure to bring forward. It is being debated whether the House of Lords will throw out the coming Home Rule Bill. Should they persist in opposing it, no doubt a new Liberal ministry will find some means to bring them to respect the wishes of the people and of the Government, and we may reasonably hope that Ireland's liberation from her present situation will come in the near future.

The unhappy division in the ranks of the Irish Nationalists has had the disastrous result which was anticipated. Even adding together the Parnellite and anti-Parnellite parties, the Irish Nationalists will number only 74 in the new House, instead of 86 as in the last Parliament.

THE ORANGE CELEBRATIONS.

The twelfth of July was celebrated this year throughout Ontario in a number of central localities, to which Orangemen flocked for the purpose of holding their annual procession and listening to the abuse of Catholics, without which the celebration would be reckoned as very tame. Whether it is because the Orangemen themselves are becoming somewhat more rational, or because the newspapers pay less attention to them now than was heretofore their custom, there has been much less space devoted to reporting their proceedings on the anniversary which occurred last week than on similar occasions in other years. In Toronto the procession took place as usual, but, for a wonder, the oratorical display with which the processionists were wont in former years to be excited against their Catholic fellow-citizens was altogether dispensed with. It would appear that this fact gave considerable dissatisfaction to many of the processionists, who freely expressed themselves as of opinion that this course was taken owing to the influence of the Jesuits, the great bug-bear of Orangeism. In other places, however, speeches were made in profusion, and the speakers gave utterance to the inflammatory and mendacious oratory which is usually heard on Orange platforms.

Home Rule for Ireland was very generally denounced as being contrary to the interests of Protestantism, and resolutions were passed in many places expressing sympathy with the Ulster Orangemen in their efforts to prevent its adoption. While thus passing resolutions against the granting of Home Rule to Ireland, through fear that the Protestant minority would be oppressed, they expressed themselves in favor of the Manitoba School Act, because it would oppress the Catholic minority in that province. Such is the Orange idea of equal rights, and civil and religious liberty. Where Protestants are in a majority, they ought not to respect the liberties of Catholics, but where they constitute a minority of the people, they should still be allowed to rule. Resolutions to this effect were passed especially in Woodstock, Ont., Huntingdon, Quebec, and some other places. But in spite of these one-sided declarations, we have good reason to believe that the Orange programme will not succeed in either case.

Attendance at Mass.

The widespread neglect of Holy Mass on Sundays and holidays of obligation is a matter of the deepest concern and distress to us, and we feel sure, to all that have the salvation of souls at heart. A Catholic who neglects this duty is not worthy of the name; for he dissociates himself from that worship which the Catholic Church, by the command of our Saviour, renders to God, and he cuts himself off from all share in the graces which attendance at Holy Mass obtains for a Catholic people. In this matter let priests be urgent with their people in season and out of season, and let parents, by their good example and their zealous care, secure the fidelity of their children. But, further, we exhort the faithful of our diocese, who have the opportunity, to be present at the Holy Sacrifice on week-days. There is, perhaps, no more reliable sign of fervent love of our Lord and of a truly Catholic spirit than a readiness to put up with real inconvenience to be present at Mass daily. — Bishop Wilkinson.

EDITORIAL NOTES.

FRENCH Catholics who have been supporters of some monarchical claimants deeply impressed with the Holy Father Pope Leo XII now becoming friendly to all over the country. Up to the time the strong Catholic chief dependence of the R the latter have become adherence of so many monarchists. The late monarchists, in which they do not acquiesce in advice on matters purely the result of their alarm been found to be of no ming the general current, coming daily more irresistible the Republic. The final movement will undoubtedly the Republican party Cat bring legislation into line olic principles.

It was recently stated in ham Monthly, of New York the descendants of John Irish patriot, are mem Catholic Church. This ar will give pleasure to all lies, who cannot but honesty of Mr. Mitchel, a patriot. He was hims a Unitarian minister, thized with Catholics dur when the penal laws w John Mitchel fully un grievances under which tenantry were laboring, his best to have them r did not succeed in this, the seed which is now b by pointing out the w Irishmen should gain agitation till their causio His children are Irish in sympathy, and a the cause of Ireland, thou the United States—the l adoption, for some, and for others of them.

It is rumored, and t Witness gives credit to Mr. Sam Hughes, M P, a of the Lindsay Warder, h big colonization scheme t in conjunction with the C Railway Company. The to be to turn the emig Ulster Orangemen to the North-West. Hitherto Orangemen usually tur Australia. It is supposed Rule be carried for Irela be a great flow of dissi men from Ulster, whom hopes (it is said) to induc the North-West. The show much confidence in of the Orangemen to "ditch" in defence of the of Ulster. The rumor Mayor Clark and Mr. Cla Toronto, were also in con Mr. Hughes and the C in Montreal on the sub be that they have inform lining of the ditches wi when the proper time fo

ARCHDEACON FARRAR cent issue of the Review of that disestablishment of England would be a gain ity of the clergy, as the present plan are g small. In the diocese of average income of an said to be \$750, while in livings produce less th annum each. The Ar lies that if these clergy on the voluntary offering they would be supported many of whom are weak one thing certain, t formists and Catholics w a change by which they lished from supporting pulson, a Church in wh believe, and from which benefit. We com tend ation of this state of f busibodies who are alw at the tithes system of the operation of which entirely exempt. The tants might also learn the Catholic minority at in need of protection by guarantees than themse overlook this entirely, a sympathizers in Canada Lodges who profess to f that the Protestant min would be ill treated if governed by an Irish F

In referring to the s tead, Pa., which resul astrous battle between and the Pinkerton dete