

## The Catholic Record.

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London, Saturday, July 16, 1892.

## AN ARTFUL DODGE.

The Tory politicians of Great Britain have adopted some queer dodges to save themselves from the political ruin which threatens to engulf them. It is a piece of ancient history now that Lord Salisbury raised the no-Popery cry in the hope that the bitterness engendered thereby would tend to the rehabilitation of his shattered party. It is not generally believed that this will save him or his Government. But a new and subtle attempt has been made to lessen the expected Liberal majority in Scotland, by an appeal to the Free Churchmen. The Elective Committee of the Laymen's League have issued an appeal to the electors calling on them to support the union of the Scotch Presbyterian Churches, and to put down the disestablishment agitation by demanding "A National Free Church, recognized, honored and supported by the State, but free and independent within herself, owing no allegiance in matters spiritual, except to her divine Head." It is evidently thought that this will be an alluring bait, for it is on the subject of the Headship of the Church that the great Presbyterian schism took place, and the language is purposely framed to suit the fancy of the Free Churchmen.

The disguise, however, is a very thin one. It was on the question of State support and control that the Free Church of Scotland separated from the Established Kirk somewhat over fifty years ago. The movement extended into Canada, though to an outsider at least, it would appear that there was no reason for it on this side of the Atlantic, where the Old Kirk was a purely voluntary association, equally with the New. Still the schism spread, and we know of some localities where the whole congregation seceded, taking with them both the Church building and the pastor. In other places new buildings were erected almost side by side with the Old Kirk. This was the case when even a considerable minority adhered to the Old connection. But in course of time the division was healed on this side of the water, and a few years ago nearly all the Presbyterian bodies in this country were united into one under the name of "the Presbyterian Church of Canada."

In Scotland the breach has not been healed, nor is it likely to be, if we are to judge from present appearances; for the two denominations are wider apart than ever, owing to the inevitable operation of religious separation. The Free Church has been rapidly departing from old time orthodoxy; and at this moment it is dominated by Latitudinarian ideas, which have so far prevailed as to have gained several times a majority in the assembly on the question of the appointment of Latitudinarian professors in some of the ecclesiastical seminaries. All this will scarcely meet with the approval of the rigidly Calvinistic Old Kirkists.

It is easy to see from these facts that the appeal of the Laymen's League is not made with the hope of effecting the proposed union before the elections take place. It is simply a political dodge to secure votes for the Salisbury Government. The Free Churchmen are usually Liberals, whereas the members of the established Kirk are Conservatives. If the Free Churchmen can be induced to cry out against disestablishment, the Salisbury Government will gain votes, and this is the object of the Laymen's League. In fact the Tory Government is trying to make a cats-paw of the Church to keep itself in power and to delay Home Rule for Ireland.

We regard this effort of the Laymen's League as something akin to what has been tried in Canada. Religion was used during two Ontario campaigns as a pretext for ousting the Mowat Government. The "Ross Bible," the alleged inference of the late Archbishop Lynch with the form of prayer used in the Public schools, the anti-Catholic plot of Marmion, were all worked by blatant champions

of Protestantism for all they were worth (and more than they were worth), on the plea of defending Protestantism against Popish aggression; and more recently we had Rev. Dr. Douglas, of Montreal, appealing to Protestant prejudices on religious grounds against Sir John Thompson. These efforts of demagogues to make political capital out of the little amount of religion they possess were properly appreciated by the Canadian public, and we believe that the effort of the Laymen's League to succor Lord Salisbury after the fashion of some Canadian politicians will prove as futile as were the similar tactics attempted in our Dominion.

Such tactics we can characterize only as infamous, and as deserving the severest rebuke which popular indignation can bestow on them.

## A MEMENTO OF KNOW-NOTHINGISM.

An interesting discovery was made recently by a diver who was engaged at the engineering work which is now going on at Long Bridge, in Washington, D. C. The discovery recalls to mind the outrages which were committed by self-styled American patriots during the few years immediately following the organization of Know-Nothingism in 1853. "America for the Americans" was the motto of this society; but like the "Patriotic Sons of America," recently established, its real object was the persecution of Catholics, whether American or foreign, but especially of Irish and German Catholic emigrants.

At Long Bridge, where the recent find took place, the bottom of the Potomac is very muddy, and while Diver Harry Edwards was tearing the soft bottom so as to give the workmen access to the foundation of the pier, he encountered a large dressed stone which he thought had become detached from the pier. Thinking, however, that the stone might be of some value, he had it raised to the upper air, when on examination it became evident that it had been purposely defaced, and an inscription was discovered which had been partially destroyed. The letters were found to be R O . . . T . . . M E R I C A . This was readily understood to mean, "Rome to America," which was the inscription on the handsome striated marble slab which was the gift of Pope Pius IX. in 1853 when the Washington Monument was being erected.

This was the very year when Know-nothingism was organized, and the members of the organization professed to detect in the gift an insidious attempt of the Pope against American liberty. The authorities paid no attention to these murmurs. Many nations had sent similar gifts for the same purpose, and it was decided that the Pope's gift should be placed in the monument like the others. But on the morning of March 5, 1854, the city was in commotion on finding that, during the night, the watchman had been imprisoned in his box, and his dog poisoned, while a band of rioters first disfigured the stone with hammers and then carried it away, no one knew whither.

Several parties were suspected of having had part in the theft, but evidence could not be procured against them. It was afterwards noticed, however, that all those who were suspected came to a bad end.

Of course the late discovery shows how the stone was disposed of. It was thrown into the channel to conceal the transaction.

This outrage was but one of the many which occurred during the period of Know-Nothingism. It was during this period that the convents of Charleston and Boston were destroyed by fire during the night, the lady inmates and the pupils being subjected to gross indignities by the mobs. During the same period the late Rev. Father Bapst, S. J., was also tarred and feathered for presuming to officiate in his priestly capacity in Austin, Maine. The respectable Protestants afterwards endeavored to make some atonement for this outrage by presenting him with a magnificent gold watch as a testimony to their appreciation of his zeal and amiability of character.

Know-Nothingism lasted only a few years. It was practically broken up by the Presidential election which took place in the year 1856, though great efforts were made unsuccessfully by its leaders to make it live a little longer.

The sudden death on Wednesday of Rev. Father Mollinger, the venerable and pious pastor of the Church of the Holy Name, Troy Hill Pennsylvania, where so many miraculous cures have recently taken place, has caused a feeling of sorrow throughout the land.

## INTOLERANCE RAMPANT.

The anti-Home Rule resolution which was passed by the General Assembly of the Presbyterian Church of Ireland did not go through without dissent, though the vote was almost unanimous.

The matter was introduced by the Moderator, Rev. Dr. V. M. Brown, in his opening sermon. Of course the usual ground of opposition to the passage of a Home Rule Bill was taken that an Irish Parliament would be under direct control of the Catholic hierarchy, and virtually under control of the Pope.

Dr. Brown afterwards proposed the resolutions condemning the establishment of a separate Parliament for Ireland. He was seconded by Rev. Dr. H. B. Wilson. The Rev. Matthew Kerr, of Cork, opposed the resolutions, which he declared to be unpatriotic and opposed to the best interests of Ireland, as well as an inexcusable interference on the part of the Church with purely political matters.

Dr. Kerr is one of the ablest of the Presbyterian ministers of Ireland, and he maintained his view of the question with great spirit, and irrefutable logic. He was vigorously supported by Rev. Dr. Forbes, and Rev. Mr. Matthews. The debate was a fiery one, but only eleven members of the Assembly voted in the minority, the resolutions being thus carried by an overwhelming majority.

It is certainly a curious spectacle to see the ruling authority of the Church of a very small minority of the people of Ireland taking so decisive a stand on a purely political question at the very moment when they are denouncing the hierarchy of the Church of an overwhelming majority of the people for their interference on the very same question. Surely if one-fourth of the population of Ireland need to be protected against the oppression which they only fear as something in the indefinite future, by all principles of justice and fair-play the three-fourths ought to be protected against the tyranny and oppression which have actually ground them down during three centuries of Protestant rule.

An imaginary grievance of the future, which, after all, will press upon comparatively few, ought not to outweigh the real grievances under which the many have groaned. It is very strange that the General Assembly, composed as it undoubtedly is of the most select and learned ministers of the Presbyterian Church, do not see how illogical and inconsistent with reason is the position they assume.

But we by no means imagine for a moment that the delegates of the assembly are so ignorant as not to appreciate or understand the absurdity of the position to which they have committed themselves. We have not so low an opinion of their intelligence. We are, therefore, obliged to look elsewhere for the cause which has led them to take the course they have seen fit to pursue, and we have not far to look for it. It is to be found in their bigotry and intolerance of Catholics.

It is highly creditable to the eleven who constituted the minority that they had independence enough to record their votes against the intolerance of the majority. Knowing as they did how the torrent coursed, it required little courage to attempt to stem it, and they deserve commendation in proportion to the amount of odium they have brought upon themselves from among their own colleagues. We are aware that this odium is great. With stern Presbyterians in general, the hatred of Catholics is so great that any one who is suspected of favoring them is pursued with the relentlessness of Calvin towards Michael Servetus, whom he burned at the stake.

The question of Home Rule is not a question of religion, however. The point at issue is that a nation may be allowed to legislate for the general interests of its people, and Catholics and Protestants alike will profit by Ireland's having its own legislature.

But it is evident that the Presbyterian Habbakuk Mucklewraths are willing to see their own people suffer, provided they can witness the sufferings of a larger number of Catholics at the same time.

The falsity of the pretence that Catholic Ireland would persecute the Protestants if the country had self-government is sufficiently evident from the single fact that in the very Catholic constituencies of Ulster, the Catholic Nationalists of Donegal, Fermanagh and Monaghan have selected Protestant and Nationalists as their candidates at the pending elections, and in both ridings of Cavan, the Nationalist Candidates are also Protestants, one of whom is expected to displace a Parnellite Catholic. There are, in fact,

sixteen Protestants among the eighty-six Nationalists of the late Parliament, all of whom were elected almost exclusively by Catholic votes; and it is probable that the coming Parliament will exhibit a similar phenomenon. It is needless to say that none of the few Protestant counties or ridings of Ireland would return a Catholic under any consideration; and indeed a report was actually submitted to the General Assembly by the committee on the state of the country to the effect that

"This Assembly expresses itself dissatisfied with the present representation of Ulster in the Imperial Parliament, and the practical exclusion of Protestants from the active government of the country and from the various public departments, and is of opinion that in these and other respects an entire change must be effected in order that union be preserved, and national rights and liberty secured for all sections of the community."

It has long been a subject of complaint by the Presbyterians that they can scarcely ever get a member of their creed elected, even in Ulster, so the Tory side to which they adhere, as the Tory nominations are monopolized by the Church of England. It would be advisable for them to join the Nationalists if they are so anxious for representation in Parliament. There are several Presbyterians among the Nationalist members; but they are there by Catholic votes.

We may here add that the constituency of South Longford, for which Mr. Edward Blake, a Canadian Protestant, is expected to be elected, is a constituency in which nine-tenths of the voters are Catholics.

It is idle for the members of the Presbyterian Assembly to assert that in desiring the present condition of affairs to continue, they do not wish for Protestant or Orange ascendancy. As matters stand this ascendancy exists. The Protestant minority monopolize nearly all the offices, unless such as are elective on an extensive franchise; and even the elective offices are filled by Protestants wherever Protestants are in a majority. Belfast is so gerrymandered that there is not a Catholic in the municipal council; and there are no Catholics in any position under that council. Home Rule is the only remedy which will really protect minority rights about which the Ulster Protestants talk so martially. It is well understood that Mr. Gladstone's Bill is to protect the minorities of Ireland; but it must protect Catholic local minorities equally with the Ulster Protestant minority. Of course the Assembly do not desire all this; but it will be provided for notwithstanding their opposition.

**CATHOLIC EDUCATION IN IRELAND.**  
The *Rock*, which is the principal organ of the Church of England, is dissatisfied with the clause in Mr. Balfour's recent Irish Educational Act, whereby a share of the school moneys apportioned by law to schools in Ireland shall be given to schools under management of the Christian Brothers.

The clause was introduced into the Act on the suggestion of Mr. Sexton, M. P., who pointed out that without such a clause the schools which are teaching a large majority of the children in all the cities and towns of importance would be deprived of assistance under the law. The justice of the claim was acknowledged by Mr. Balfour, who thereupon introduced the requisite provision into the Bill.

The *Rock* says this was a victory for Archbishop Walsh, of Dublin, and it was undoubtedly a victory for Catholic education, but, at the same time, it was a victory for the right. Surely if the Bill was intended to aid in the education of the people it would have been a mere farce to have excluded the majority of the people from receiving any benefit from it, and to have inflicted upon them a penalty, instead.

This would have been the result if the suggestion of Mr. Sexton had not been adopted, for the majority would have been taxed for the education of the wealthier minority, while they themselves would have been excluded from the benefit of the law.

There is a conscience clause in the section, which makes it a condition for the appointment of the grant, that the religion of Protestant children in attendance at the Brothers' schools shall not be interfered with. This is perfectly fair; but we are convinced that even without this clause Protestant children would not have been unfairly treated by the Brothers.

The *Rock* declares that if the conscience clause be effective it would have no objection to the concession; but it appears to be suspicious that it will not be effective. Yet that same journal is

an advocate for State assistance to Protestant education in England; and it seems not to be at all anxious about an efficient conscience clause in this case.

All this is an evidence that the enemies of Catholic education in Great Britain work on the same lines as its enemies in Canada and the United States. They are not at heart desirous that Public schools shall be entirely secularized. They wish them to be Protestantized, and then to compel, if possible, Catholics to have their children educated in them, that they may be proselytized. They understand well enough the importance of religious education, if the rising generation is to be preserved from the horrors of Atheism, but they wish at any cost to destroy the faith of Catholics, or otherwise to let them grow up uneducated.

## ST. ANNE OF BEAUPRE.

With the favorable weather for travelling, the number of pilgrimages already organized to visit the shrine of St. Anne of Beaupre is so great as to give promise that the number of visitors this year will cast in the shade the record of any former year. One pilgrimage which left Ottawa on the 5th inst. was borne by a special excursion train of fourteen cars, and consisted of 1700 pilgrims. A few days earlier 900 pilgrims arrived at the shrine by one steamer from another quarter, and from various directions pilgrimages are being arranged for, which will bring thousands of devout visitors.

As a matter of undoubted fact numerous miracles have been witnessed by the pilgrims, whereby many who were afflicted with various diseases, on going to the shrine, were suddenly healed of their maladies, with nothing else to influence the cure but the faith of the visitors and the devotion with which they offered prayers to God through the intercession of St. Anne.

Many of these miraculous cures have been so incontestable that they have been publicly admitted by hitherto incredulous witnesses, some of whom have sent to the newspapers detailed accounts of the events as they have witnessed them. We have no doubt that the recent acquisition of an important additional relic of St. Anne will have the effect of drawing a much larger crowd than ever before to the celebrated shrine, which has already acquired the reputation of having been peculiarly blessed by God in the manifestation of His mercy and power.

During some years past the Toronto *Mail* has taken special interest in the events which happened at St. Anne of Beaupre, but always with the view of holding up to ridicule the French-Canadian population as "superstitious" in the highest, or perhaps we should say lowest, degree.

Wherein does this superstition consist? There is nothing to show that the French-Canadians, more than persons of any other nationality, believe that God is bound to work miracles at St. Anne's shrine; and though there is no doubt that French-Canadians preponderate among the visitors thereto, persons of many nationalities are to be found among them in large numbers, and the cures which have been effected have been in favor of no nationality in particular.

But there is a good reason why French-Canadians should be most numerous among the visitors. The shrine is in the centre of a French-Canadian population, and it is easily accessible to a much larger French-Canadian population than to Catholics of any other nationality, or of all nationalities combined. This being the case, it is also to be expected that by intercommunication of French-Canadians at home with members of their families abroad, the fame of the shrine should extend more among French-Canadians in the United States and Ontario than among Catholics of other nationalities.

But we shall be told that the French-Canadians are superstitious for believing at all that these miracles have occurred, or for expecting that a miracle will occur for their cure or the cure of any of their friends. To this we reply that they are perfectly aware that there is no obligation for them as Catholics to believe either singly or collectively the accounts which have been given of miracles performed there. It is a matter of purely human testimony, which they are free to believe or reject. But there have been evidences so strong that many of them have occurred that even the sceptical have been obliged to admit them. There can be no superstition, then, in entertaining the hope that a similar favor may be extended to them or their friends.

We are aware that several of the Protestant journals have maintained very triumphantly in their own estimation that it is a superstition to believe that God may select one place rather than another where He will perform miracles. We have seen such arguments in their columns many times, and the *Mail* has just such an argument in an article which appeared in its issue of the 29th of June. The *Mail* says "We have no miracles reported in Ontario, and relics are not particularly prized here, although in the neighboring Province there is an implicit faith in the potency of the remains of the saints."

Again we are told, "It seems that the English and Irish Roman Catholics are not in harmony with the French Roman Catholics on the question of miracles."

There is no difference in the faith of Catholics, whatever be their nationality. But as we have said already, the belief that miracles have been wrought either at St. Anne or elsewhere, as long as there has been no formal decision of the Church on the subject, is not a question of obligatory faith. It depends entirely upon the amount of evidence which is brought home to each individual, whether or not it merits belief. Yet in this instance we have not the least doubt that there has been miracles which are sufficiently proved, though as Catholics we are under no obligation to believe that such is the case. In this French, English and Irish Catholics are in precisely the same position.

In regard to the demand of the *Mail*, as a condition for belief, that similar miracles should be performed in Ontario, and the assertion of other journals that it is a superstition to believe that miracles are wrought in some particular places rather than in others, we need only remind these sceptics that the miracles of our Lord were wrought only in Judea, yet that people from afar came to be witnesses of them, and that "Parthians and Medes and Elamites . . . Egyptians . . . and Cretes and Arabians" were among those who were converted by St. Peter's first sermon, though the miracle which was the immediate occasion of their conversion was wrought only in Jerusalem, and not in their own country. Surely these converts were not superstitious on this account.

In fact when Naaman, the Syrian, demanded of Elisha (in the Protestant version, Elisha) that he should be cured of his leprosy, he was told: "Go and wash seven times in the Jordan, and thy flesh shall recover health, and thou shalt be made clean." Naaman made exactly the same difficulty which is raised by the Canadian scoffers against what occurs in another Province. He objected that the prophet did not operate in the manner he expected and wished, and he added that there were rivers in Syria better than the Jordan in which he could wash and be cleansed. But he was not made clean until he obeyed exactly the prophet's directions. (4 Kings, v.)

God's ways are inscrutable. We shall not profess to explain why it is that miracles are frequently wrought at shrines of the Blessed Virgin and other saints, though it is possible to conceive a valid reason why this should be the case. We may conceive that it is His will thus to vindicate and approve the Catholic doctrine that the saints are to be honored and invoked, and their relics venerated. But independently of this reason, we must be content to accept God's gift as He offers it. The examples to which we have referred are sufficient to prove that they who have most venomously assailed the honor paid by Catholics to St. Anne's relics and those of other saints, are compelled to defend their position by using arguments which are contrary both to reason and holy Scripture.

Dr. Murphy, an account of whose Silver Jubilee appears in another column, has been a familiar figure in Halifax for the last twenty-five years. During that space of time he has endeared himself to the Catholics of that city by his zeal truly sacerdotal and by his unwavering allegiance to every duty of his high vocation. As Professor at St. Mary's College, as Secretary to the Most Rev. Dr. Harman, and as Rector of St. Mary's Cathedral, he has given evidence of great energy and of rare administrative ability. He has worn over the "white flower of a blameless life;" and words more expressive cannot be said of any priest. We beg the reverend gentleman to accept our sincere congratulations and wishes that his Golden Jubilee may find him with health and strength unimpaired. His many friends will be glad to learn that His Holiness the Pope has honored him with the title of Doctor of Divinity.

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## EDITORIAL

The last census of S on 1st December, recently been publi thereby that the P small majority of the In the return of reli are said to be 1,710 1,183,828 Catholic unclassified. The w put down at 2,923, discrepancy of 5,58 are added, arising about when the c whose beliefs could The absentees are s Zurich and Geneva birth-places of Z Calvinism—two for testamentum—have n ity. In 1860 the p erland was 2,510,49

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