

The Catholic Record.

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A YOKE OF TYRANNY.

The Baltimore Mirror published just before the recent elections in the United States a circular of secret instructions issued by the A. P. A. of that city to members of the association instructing their how to vote.

The circular gives in two columns the party tickets with the names of all the candidates. After certain names there are numbers such as 2,342; 7,051; 5,451; 6,025. The key to these numerals is given, by means of which the A. P. A. electors were to know for whom to vote, and whom to oppose.

On the Republican side the numerals amount in every case to 13 or 15, there being 20 out of 62 candidates who have the total 13. On the Democratic side there are 2 with the number 13, and 16 with 11. The 16, however, are not all Catholics, but some were taboed either because their wives are Catholics, or they have friendly relations with Catholics.

The Democratic candidate for Governor, Mr. Hurst, a staunch Methodist, was placed on the black list because his daughter married a Catholic, and Cardinal Gibbons performed the ceremony at Mr. Hurst's house. A Presbyterian Senator, Mr. Gorman, was also taboed because he is friendly to Catholics.

This action of the A. P. A., in endeavoring to control the votes of the members by leading them like sheep to follow the fanatical and tyrannical dictates of a set of intriguers working in the dark, is quite on a par with the similar tyranny which was practiced by the P. P. A. in Ontario, and made public in the county of Perth at the last provincial elections. It reminds us of the patriotism of "Simmon Tappertit" so well described by Charles Dickens in Barnaby Rudge, where Mr. Tappertit beckons aside a new Knight Prentice and holds with him the following conversation:

"And so," he said, when they had taken a few turns up and down, "you—you love your master's daughter?" "I do," said the prentice. "Honor bright. No chaff, you know."

"Have you," rejoined Mr. Tappertit, catching him by the wrist, and giving him a look which would have been expressive of the most deadly malevolence, but for an accidental hiccup that rather interfered with it. "Have you a—rival?"

"Not as I know on," replied the prentice.

"If you had now—" said Mr. Tappertit—"What would you—eh?" The prentice looked fierce and clenched his fists.

And Mr. Tappertit calling the long comrade aside, "bade him immediately write and post against the wall a notice proscribing one Joseph Willet (commonly known as Joe) of Chigwell, for bidding all Prentice Knights to succor, comfort, or hold communion with him, and requiring them, on pain of excommunication, to molest, wrong, hurt, annoy, and pick quarrels with the said Joseph whenever and where-soever they or any of them should happen to encounter him."

This is the style of P. P. A. patriotism. The public, however, even those who from motives of interest pauper to P. P. Aism, will judge it just as it was judged by one of Mr. Tappertit's own followers who bade him adieu thus as he held the grating open for his passage out:

"Good night, noble captain. Fare well, brave general. Bye, bye, illustrious commander. Good luck go with you for a—conceited, bragging, empty headed, duck legged idiot."

THE DENVER PSEUDO-MESSIAH.

Much has been said in the newspapers lately about the miraculous powers of healing possessed by the ex-shoemaker Francis Schlatter, who began his operations in Mexico, whence he emigrated afterward to Denver, Colorado, where he found more numerous followers willing to regard him as a new Messiah.

Some Protestant clergymen have even preached from their pulpits sermons wherein they have maintained the supernatural powers of Schlatter, who heals, or professes to heal, all manner of diseases by grasping the patient's hand, and many are said to have been thus healed. It does not appear, however, on investigation, that there have been any sure instances in which such cures have taken place.

The editors and proprietors of several religious papers have recently had investigations made into the facts, the Rev. C. W. Heisler, Lutheran pastor of Denver, being one of the investigators on behalf of the Lutheran Observer of Philadelphia.

Mr. Heisler reports that the whole thing is a "craze, a delusion, and a senseless fad." He says there is no evidence that a single cure has been effected by this "Faith healer."

Among the cases examined by him was that of a reputed blind man whom he interviewed personally. This was one of the most remarkable cases of Schlatter's healing. Mr. Heisler's report gives the result of the interview thus. The blind man said:

"Yes, he thought he could see a little now. He could tell when people passed in front of him. He thought he was getting better everyday. On leaving his home, I remarked to my companion: 'You see there is absolutely nothing in that testimony. And since then I have heard that the man never was totally blind. There are real and imaginary complaints, especially of a nervous character, who are easily duped. If they had the faith, Mr. Editor, it would do them just as much good to take your hand as it does Schlatter's.'"

He goes on to tell that he was at first inclined to think that Schlatter is a self-deluded enthusiast, as he seemed to be sincere, but:

"Since visiting him the second time, and in the light of subsequent events, I am inclined to put him down as a humbug of the first water, and I am beginning to question whether we evangelical pastors are pursuing the wisest course in holding our peace concerning him. In view of the crowds who seem to be led away by him, I wonder whether we ought not publicly to protest against his sacrilege."

Mr. Heisler takes this view of the duty of Evangelical pastors, because they are chiefly members of the so-called Evangelical Churches, who are duped by the Faith-Curer. Mr. Heisler continues:

"Schlatter does not claim to heal instantaneously. When a lame man came to our Lord for healing, he could throw away his crutches instantly. But Schlatter tells him in two, three, or five months he will be entirely well. Notwithstanding this time element, which is really very prudent on his part, I have no hesitancy in writing down the whole thing as a senseless delusion and a snare. But it pains one to think we have so many simpletons among us."

The Faith-Curer's dupes who crowd around to render him almost divine honor are numbered by thousands, and Schlatter is growing rich by the offerings made to him.

As he commenced his career in the midst of a Catholic community in Mexico the Protestant religious papers made a great point of the superstition of the Catholic devotees who were said to surround him, and it is true that, notwithstanding the teaching of the Catholic Church that all superstitious practices are to be avoided, there are to be found sometimes Catholics who are neglectful or forgetful of these teachings, and who allow themselves to be thus duped, by fortune tellers, Messiahs like Schweinfurth of Illinois, and Schlatter. Spiritualists and Faith-Christians do not flourish on Catholic soil. They must have non-Catholic surroundings to do a thriving business.

We by no means put the doings of the Denver and other pseudo-Messiahs in the same category with the thoroughly tested miracles which have been witnessed by thousands at several sacred shrines erected to foster the reverence which is due to the Mother of God and to many saints. The hand of the Lord is not shortened, nor is his power less than it was when He raised the dead to life through contact with the mortal remains of the prophet Elishus, and though there is no dogma of the Catholic Church obliging us to believe that miracles have been wrought

at the grotto of Lourdes, or the shrine of St. Ann of Beaupre, or other shrines we might name, we cannot resist the testimony of numerous credible witnesses who attest the facts, which have also been honestly and thoroughly investigated and fully substantiated. God may work miracles by what means He thinks proper, and He continues to do this at the present day in testimony to the honor which should be shown for His saints, but He does not work miracles to minister to the vanity or avarice of false prophets.

We would not speak in the same breath of this great difference which exists between the pretended miracles of certain false prophets and those which have occurred at the shrines of the saints, frequently with the confidence or hope that they may be healed of maladies from which they may be suffering. We are authorized both by right reason and Holy Scripture to show this respect to God's saints, because they are the friends of God, who have been honored by God Himself, and whose bodies will be honored again on the last day when they will be called forth from the tomb to share in the bliss of the saints who once dwelt in them on earth.

SUFFERING ARMENIA.

The insolence and bad faith of the Turkish Sultan and his Government in their dealings with the representatives of Great Britain, France and Russia, regarding the Armenian massacres, are something almost inexplicable, or if explicable at all, it must be attributed to a confidence that these powers have so little trust in and so much jealousy regarding each other that they will not do more than threaten punishment for any outrages the Turk may commit. There may be also something of confidence in the promises which Mahomet made to true believers who make war in his name on Christians and other infidels, for the Koran tells that the revelation was made to the prophet:

"O prophet, stir up the faithful to war. If twenty of you persevere with constancy, they shall overcome two hundred, and if there be one hundred of you they shall overcome a thousand of those who believe not. . . . It hath not been granted unto any prophet that he should possess captives until he hath made a great slaughter of the infidels in the earth. (Sule's translation: Chap. 8.)"

The Sultan and his advisers might have understood that the sword of Mahomet is no longer the terror which it was centuries ago, as it was just because of such atrocities as have been committed in Armenia that Greece was incited to raise the standard of insurrection, securing its independence in 1829, and similar atrocities in Bulgaria resulted in the war with Russia which ended in the practical independence of that and other Balkan provinces.

But the real confidence of the Sublime Porte rests in the known concealed antipathy which makes it almost impossible for the European powers to agree on any one subject, or for any one of them to make any move for the relief of the Armenians, lest the rest of Europe may imagine that it is done with the motive of self aggrandizement.

The chivalrous and religious spirit which moved all Europe during the two hundred years of the crusades toward the Holy Land, for the purpose of delivering the Christian population and pilgrims to the Holy Sepulchre from the oppression to which they were habitually subjected, appears to have passed away with the division of Christendom into contending factions, so that now there is no central authority which can call upon the nations to defend the right.

It is too true that the crusades did not end successfully. There were jealousies even then among the powers which undertook the deliverance of Jerusalem and succeeded for a time, and, besides, the difficulties of marching armies of poorly disciplined men so great a distance from their homes were insurmountable; but at the present day, if the European powers had at heart seriously the delivery of the Christians of Asiatic Turkey, their object would be easily effected, the facilities of intercourse, travel, and warfare being so much improved through the onward march of civilization.

As the matter stands it is the settled purpose of the Turkish Government to prevent the Christians from multiplying within its dominions. The follow-

ing official prayer which is recited daily by the students of the universities throughout Turkey and Egypt shows sufficiently the spirit in which Christians are governed:

"In the name of Allah (God) the compassionate, the merciful! O Lord of all creatures! O Allah! Destroy the infidels and polytheists, thine enemies, the enemies of thy religion. O Allah! Make their children orphans, and de-file their abodes! Cause their feet to slip: give them and their families, their households and their women, their children and their relatives by affinity, their brothers and their friends, their possessions and their race, their wealth and their lands, as booty to the Moslems. O Lord of all creatures!"

That Christians, without distinction of Oriental and Western, Catholic and Protestant or Nestorian, are included under the designation "infidels" here is sufficiently evident to all who are made aware that Ghaour, infidel, is the usual designation of all Christians, when the more common name of "Christian dogs" is not bestowed upon them; and the Koran says: "They are infidels who say, 'Verily God is Christ, the Son of Mary.'"

In the sixty-first article of the treaty of Berlin the Sublime Porte undertook to put into operation immediately reforms which would ensure paternal government for the Armenians, and to protect them against Circassians and Kurds.

This promise was never fulfilled, yet the Turk has not been harassed by Christian interference, though since 1878 the condition of the Armenians, so far from being improved, has been going from bad to worse until last year's massacre, when it is estimated 10,000 were butchered, not by Kurds or Circassian freebooters, but by the paid soldiers of Turkey, and by commands sent from Constantinople.

This Armenian massacre is only one of a series of similar outrages. To go no further back than 1822, there were the massacre of 50,000 Greeks at Scio, 10,000 Nestorians and Armenians in Kurdistan in 1850, 11,000 Syrians at Lebanon and Damascus in 1850, 10,000 Bulgarians in 1876, and at the least estimate 10,000 Armenians in 1894, a total of 91,000.

It was well said on 29th of Dec. last by Mr. Gladstone:

"I have lived to see the Empire of Turkey in Europe reduced to less than one-half of what it was when I was born, and why? Simply because of its misdeeds—a great record written by the hand of Almighty God against injustice, against lust, against the most abominable cruelty, and if allegations such as these are established, it will stand as if it were written with letters of iron on the records of the world that such a government as that which can countenance and cover the perpetration of such outrages is a disgrace, in the first place, to Mahomet the prophet whom it professes to follow, that it is a disgrace to civilization at large, and that it is a curse to mankind."

"A disgrace to Mahomet!" As if the impostor had a beautiful character which could be disgraced! But these words are those of a politician, who had it in his mind not to anger Turkey too much even in denunciation, and we may let them pass on account of the high motives which led the great Liberal leader thus to express himself. Suffice it to say, further, that massacre is part of Turkey's settled policy. It was said about fifty years ago by a Governor of Damascus: "The Turkish Government can maintain its supremacy in Syria, only by cutting down the Christian sects, and later the Pasha who perpetrated the Kurdistan massacre declared that the Armenians are becoming too numerous and need to be diminished."

The European powers have certainly not exhibited any undue desire to domineer over Turkey, and the investigation of the Sassou outrage was conducted in such a way as to give the Porte every opportunity to prove its innocence of the evil, if it had been possible to do so; but in spite of all its professions of being a most merciful government, and especially loving towards Christians, it has been demonstrated that it deserves to be hunted out of Europe, and wherever in Asia there is a Christian community. But here the jealousies of the European nations step in as the Turks' protecting. Singly, each power fears to meddle lest it may bring a powerful alliance down upon itself, and in unity it does not appear that they can take any step at all.

But we are informed that after much haggling as to the terms, the Porte has at length yielded, and will introduce the reforms required for the government of Armenia. All this appears very farcical, for even while the European commission was making its inquiry new atrocities were still being produced, and new horrors perpetrated which rival those of September 1894.

falling short of it only because the numbers slain were not so great, and now, at the very moment when at Constantinople the Grand Turk is professing to have submitted to the demands made upon him, we have the intelligence that there is a new horror committed between Erzerum and Trebizonde. A few weeks ago four hundred persons were killed in this neighborhood, but these were not all Armenians. The latter, goaded to frenzy by the past iniquities, took up arms to protect themselves against their oppressors, and there were many killed on both sides; but still later, and only a few days after the Sultan professedly yielded to the demands of the European powers, another massacre is perpetrated in the same neighborhood. A mob of five hundred Mussulmans armed with Martini-Henry rifles made an attack upon the Armenian villages, shooting down mercilessly men, women and children, and setting fire to their houses. Between two and four hundred were killed on this occasion, and in addition several hundred at Gumushdagh.

It has been said that the Armenians have also been much to blame, as they in several instances revolted against the Sultan's rule. This is true, and but little blame is to be attached to them for revolting. The pity is that they have not met with more success in their revolts. Popular opinion throughout Europe is in favor of the unfortunate sufferers, but the Governments are in no hurry to inter-vene, even with popular opinion urging them onward. Great Britain has indeed a fleet not far from the Dardanelles, but it is doubtful whether she will act if France and Russia do not co-operate with her; and it is equally doubtful whether the two last named powers will co-operate or act at all.

The Armenians at one time expected much from the intervention of these powers, but they seem to have given up the hope, and the latest news is to the effect that they are rising in revolt on their own resources. It is said there are 26,000 of them in arms on the Zeitout mountains. It is to be hoped they will succeed in their efforts to free themselves; perhaps also when they thus show themselves in earnest, some of the powers may give them a helping hand; but what an Armenian in Chicago said recently in this connection, shows that they have probably abandoned all hope of any such aid. The Armenian referred to is reported to have said that as the Christian powers seem inclined to leave his countrymen without succor, they must do without aid unless they can get it from some heathen governments such as China or Japan.

The Sultan personally does not appear to be a wicked or blood thirsty man, but he is forced by his position to be what other Sultans have been before him. He must persecute, or he may lose his throne or his head through the fanaticism of his subjects. There are even now mutterings of discontent because he has yielded so much—perhaps he should say even so little—to the demands of Western infidels. But if he is so weak as to be unable to protect his Christian subjects, he ought not to be tolerated, and if he does not wish to protect them he ought, for still better reason, to be called to account for his misdeeds.

POLITICAL PARSONS.

Political parsons are a species of the human race of which we have many curious specimens in Canada, especially in Ontario and the portion of Quebec bordering on this province, and there is about them this peculiarity that they are constantly accusing the Catholic priesthood of interfering in politics, and endeavoring to control the Provincial and Dominion Governments. They accuse the priesthood of the very crime of which they are themselves guilty, but there is no truth in their accusation. We have not known for years a single instance in which a Catholic priest in this province has taken any active part in purely political contests. They may have, and as citizens they have a right to entertain their own opinions on the views of the political parties which are contending for supremacy, but they do not force their political views upon their parishioners, and though it is undeniable that in every parish the Catholic residents have their preferences for one political party or the other, yet they are not troubled on that account with any interference from their pastors.

It is not unlikely that in the case when the Catholic religion has been assailed or threatened by one political party or another, many priests in their intercourse with their people have

pointed out the fact and have given advice to them accordingly; but even in this extreme case, which it would seem, would justify very decisive action, they have been careful not to bring politics into their pulpits.

The Catholic priest preaches religion and not politics, but the political parsons refer to reverse the situation, and preach politics instead of the gospel. We might name many preachers who do this habitually, especially on the eve of political contests. They are to be found especially in the cities, and we could name some of them who reside in London, Sarnia, St. Thomas, Toronto, Montreal, etc., but we refrain from so doing. Some of them have also been published in the newspapers series of "political sermons," not hesitating in their shamelessness to give this name to their lucubrations when putting them before the public.

It will interest our readers to see the estimation in which such political parsons are held by the American press. The Baltimore American recently published the statement that during the late political campaign in the United States, the clergy of Maryland were on the Republican side, and that many of them preached political sermons to ensure the success of the Republicans. It was pleased with the fact, but it would certainly have denounced the political parsons if they had taken side with the opposite party.

The New York Sun, which is more independent of political parties, may be said to represent those Americans who have the courage of saying what they think, independently of party; and here is its commentary on the statement of the Baltimore American:

"We know the political parson altogether too well in this town. He is a nuisance. He cannot become a politician without neglecting his Master's business. He imparts a fierce and hysterical unreason. As a rule he is windy and virulent. He cannot understand how anybody can differ with him. He is quick to impugn the motives of his opponents. Most of his political harangues are devoted to the purpose of calling everybody on the other side a villain, and everybody on his own who dares to disagree with him, *Idiot*, *Thou Fool!* Bad temper, bad taste, bad judgment and bad manners are the chief characteristics of the political parson; and in connection with the exhibition of these he displays a large fund of ignorance and conceit. He roars like a bull of Bashan. He brays like the wild ass in the desert, and no man regardeth him."

"The active political parson reveals in himself so much malice and uncharitableness, and is so ready to bear false witness against his neighbors, that he is liable to produce a very bad impression upon minds not trained to nice discriminations. Some of the anger which his unbecoming excitement and passion cause, may lead the thoughtless to think more lightly than they should of the religion which he professes, and of the charitable principles which his political talk and action so often contradict. He does no good to religion and doesn't improve politics or himself."

"Maryland deserves incessant sympathy if it is now suffering from a plague of political parsons."

It is very true, as the Sun remarks, that no one regards the braying of the political parsons, and in Ontario their interference in politics has been uniformly followed by the defeat of the party to which they allied themselves; but they do not learn wisdom from the lesson. They continue their braying even after defeat, under the delusion that they can persuade the public that they have achieved a glorious victory. This has been notably the case with one of the parsons of this species whose residence is Sarnia, and who for a time occupied the position of President of a well known anti-Catholic proscription association.

ANSWERS TO QUERIES.

M. asks the following questions, desiring an answer through our columns:

1. After receiving Holy Communion is it right to make a genuflection either towards the Blessed Sacrament (which may be in the priest's hands) or towards the altar? Or is it right to return to the pew without making any genuflection?

2. What is the best way to impress upon the people's minds that they should not rise from their knees until after the second ablutio of the Chalice (the wine and water)? At present in many congregations they resume their seats as soon as the priest closes the Tabernacle. The rule is given in your issue of the 2nd Nov. M.

1. To the first query we have to say that the genuflection is always to be made toward the Blessed Sacrament, in adoration of our Lord Who is truly present. It frequently happens that though the Blessed Sacrament is in the priest's hands at the moment regarding which our correspondent makes the enquiry, there is also in the tabernacle a pyxis containing particles of the Blessed Sacrament, and in this case the genuflection may be properly