

THE CATHOLIC RECORD

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REV. GEORGE R. NORTGRAVE,
Author of "Mistake of Modern Ireland."

REV. WILLIAM FLANNERY,
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A FASCINATING STORY.

Next week we will begin in the columns
of the CATHOLIC RECORD a charming story,

by Christine Faber, entitled "Carroll
O'Donoghue," a tale of the Irish struggle

of 1866 and of recent times. The preface,
which we submit, will give an idea of the

scope of the work:

The following story was written with
the hope of contributing a little to that

literature which seeks to delineate faith-
fully the Irish character—the faults of the

Irish have served too often as a fruitful
theme, while its virtues were either

ignored, or so caricatured that they failed
to be appreciated, or even understood.

While the genial and spontaneous humor
of the Irish people remains almost without

a parallel, that very humor sometimes
seems to obscure or conceal the heart

deaths beneath the spirit of sacrifice
for loved ones, the intense affection for

kindred, the heroic, and, in many cases,
cheerful endurance of wrongs they were

unable to rectify. Such are some of the
kindly qualities of the Irish, though alas!

at times marred by and blemishes; but
side by side with these faults are virtues

rare and bright, and to depict these virtues,
with the hope of winning just regard for a

people so long suffering, has been the aim
of the

AUTHOR.

REV. C. E. PERRY ON ORANGISM.

We have read in the St. Catherine's
Star, of the 19th inst., a lecture by Rev.

C. E. Perry, on Orangism, which, while
imparting no information, is replete with

the hackneyed self-glorification of its aims
and objects, and of lies and base insinua-

tions of Catholic teachings and principles.
Why is it that Orangism can hold no meet-

ing in their halls, or assist at any service
in their churches, without assailing their

Catholic neighbors, and telling lies about
Catholic doctrines, or imputing base and

uncharitable motives to everything done
by Catholics for the last three hundred

years? Have they nothing of their own
to stand upon? Have they no founda-

tions of right, or principles of morality
or of faith to build on, and to be guided

by? It would appear so indeed by the
reports that come to us every week of re-

peated calumnies and lying blasphemies
uttered at every one of their meetings

against Pope and Popery.

There would be some reason for it all
if any provocation had been given. Or

we might understand it if the members of
the Church were by orders of their eccle-

siastical superiors in the habit of enjoying
the privilege granted freely to the Salva-

tion Army and of marching in procession
with Catholic songs and bands and ban-

ners. Of course this would be considered
in the light of Papal aggression and be

resented with paving stones and revolvers,
as the jabbie processions were assailed

in Toronto in 1875. But at the present
time His Holiness Pope Leo never

troubles himself about Orangism. It is
even probable that His Holiness never

ever once in his life even gave Orangism
one passing thought. In Canada the mem-

bers of the Catholic Church have for sev-
eral years limited their zeal and their

plety to the family circle and to the walls
of their modest churches and chapels, like

St. Paul, "giving offence to no man." In
Toronto the Irish Catholics, for peace sake,

and to give Orangemen and others an
example of self-denial and willingness to

live at peace with the world, gave up their
privilege and long-cherished right of

marching on the 17th of March. But
Orangemen are still held all over the

country and on every occasion of such
gatherings the most loud-mouthed and

unscrupulous firebrands are invited from a
distance, to shout defiance and hurl most

galling insults at their Catholic fellow-
citizens.

Rev. Mr. Perry, it appears, "is a tall,
compactly-built man, in the prime of life,

with a rich North-of-Ireland accent." If
the rev. gentleman had been educated in

Canada he would understand the crime
and the folly of encouraging the growth

and spread of Orangism in this new
country, where all should live in harmony

and at peace with each other. It is
better for Canada's good that such fire-

brands never come here, or why not class
them with the inept and the incapable,

under the designation of "non-admis-

sible,"—so that the vessels that brought
them to Quebec or Castle Garden, should

take them back again, as not fit or eligible
for citizenship in a free country.

Rev. Mr. Perry, "after some laughable

anecdotes, launched out into his subject."

He said "there are some people who

imagine that Orangemen are all 'wild

Irishmen.' They judge the whole by a

few." This sentence proves conclusively

that however Mr. Perry may be infatuated

with Orangism, or with zeal for Britain's

interests, as is seen further on in his lec-

ture, he has a very low estimate of his

native country and of the respect to

which Irishmen are entitled by reason of

their many national virtues, and their well-

known nobleness of character as a race

and a people. We never hear of wild

Englishmen, or of wild Germans or of

wild Frenchmen. Why should there be

such a class of people admitted to exist

as "wild Irishmen?" The fact of Mr.

Perry and his Orange hearers admitting it

shows how willing they are to pander

to the Anglo Saxon's contempt for

every Irishman who will not clog and

crawl in presence of British intolerance

and stupidity. Waving such Orange

flunkies, however, we must allow of a

certainly that Orangemen are not all

wild Irishmen. If Mr. Perry happens to

be invited, as no doubt he will, to the

next wild show held in London or St.

Thomas on the memorable 12th, he will

be thoroughly convinced that all Orange-

men are not wild Irishmen. The Chock-

taws and Mohawks from Oaeta town

always turn out in full force and in all

their feathers and war paint on those

solemn occasions. The Big Medicine Man,

Oonahyaka, will be seen, in yellow sash

and cocked hat, leading on his braves and

squaws and peopoes in all the colors of

the rainbow, grading the pages of

crusaders, all marching to the overthrow

of Popery and the rescue of Ireland from

"brass money and wooden shoes." "If

Roman Catholics," cries out Mr. Perry,

"are tolerant to-day it is because they are

afraid." How could they be otherwise

around London and vicinity when such

formidable displays are made from year

to year right before their doors? How is

it possible for Catholics not to tremble when

the Indian war whoop may be heard at

any moment in discordant union with the

Orange life and drum, playing "Croppie

Me Down" and "We'll Kick the Pope

Before Us?" Or, as the hero of Ballykil-

beg excluded, "If Queen Victoria does

not maintain Protestant ascendancy in

Ireland or if she favors Home Rule we

shall line the ditches with rifles and kick

her crown into the B. yna."

Rev. Mr. Perry believed their principles

lay at the foundation of all civil and

religious liberty. These principles were:

The word of God, and an open bible.

This sounds well enough, were not

wicked people able to take advantage of

it and ground every possible sin in exist-

ence, from puritanical Methodism to im-

pure Mormonism, on the very same

foundation. Or, should not the Orangemen

attend to a few of the teachings of God's

word, viz., "Thou shalt not bear false

witness against thy neighbor," "learn of

Me to be meek and humble of heart,

and not self-applauding and self-glorify-

ing." "Certain demons are cast out only

by fasting and prayer," "love your ene-

mies, do good to them that hate you, bless

them that curse you," as is the constant

practice of Pope Leo XIII. when he is

consigned to a hot place by the curses of

Orange wild Indians and Orange wild

Irishmen.

"What made the difference between Ontario

and Quebec? God had done much for Quebec,

but man little. We can at any time tell

when we get into a Protestant country where

these principles are prevalent." Rev. Mr.

Perry cannot be very long out from Ire-

land or he must not have travelled exten-

sively in the Province of Quebec. For if

we look for evidences of Christianity "as

inspired by the word of God and an open

bible," the comparison is very largely in

favor of Quebec. It is impossible for

any one going out of Ontario into the

sister Province not to be immediately

struck with the ever recurring sight of a

beautiful church, with its cross glistening

in the sunshine, or the aspect of some

THE TEACHINGS OF CANON KNOX-LITTLE.

A considerable sensation has been caused

in Toronto by the missionary services con-

ducted in St. Luke's Church of England

by the Rev. Canon Knox Little. St.

Luke's Church is under the charge of Rev.

J. W. Langtry, and the mission was con-

ducted by Canon Knox Little on the in-

itation of the rector. The Canon's labors

were certainly great, as from Thursday

till Monday evening he preached twenty-

one sermons, five of which were delivered

on Sunday, and the services at which he

officiated were all attended by large audi-

ences.

Canon Knox-Little was generally

known to be of very High Church views;

but the doctrines which he inculcated and

strongly insisted upon have astonished not

a little those who were not aware of the

extent to which the reading of the Fathers,

the early writers and doctors of the Chris-

tian Church, has caused the High Church

section of the Church of England to adopt

Catholic doctrine. The study of the belief

of the early Church has every day more

and more convinced these searchers after

Christian truth that ordinary Protestant-

ism has abandoned nearly all the teach-

ings of true primitive Christianity. The

correct inference from this would be that

the fundamental principle of Protestant-

ism is radically wrong, because it would

justify the rejection of the authority of the

Catholic Church, which has subverted un-

changed since it was first established by

Christ on the Rock, Peter. A principle

whose legitimate consequences open the

doors to the rejection of doctrines held

dearly by the universal and true Church,

and, in fact, to every error, must be

inherently wrong. But those who have

adopted High Church views will not take

this view. They imagine they can, by

patching on some doctrines which have

more or less truth in them, convert an

erroneous into a true Church.

An editorial in the Globe states pretty

accurately the general opinion which

Protestants of the so-called "Evangelical

school" entertain on the subject of Canon

Knox-Little's teaching. The Globe says:

"He has awakened a considerable

amount of interest among a certain por-

tion of the religious community. His

earnest and interesting directness of

address, his frank honesty in assailing

what many think of the very essence of

the Gospel, and his open avowal of

opinions which many have been unable to

distinguish from what is generally held

and taught in the Roman Catholic Church

have naturally caused a good deal of stir,

but the general conclusion come to has

been that one who has gone apparently so

far on the road to Rome had better go all

the way; seeing that if what he teaches

be true, there is only one logical resting

place both for himself and for all who

think along with him, and that is a little

further on than he has yet reached."

In fact, the Canon teaches that

Apostolic succession is necessary in the

Church of Christ, and that priests

have authority to absolve from sin. He

maintains that baptism regenerates the

recipient of this sacrament, and

renders him pure; and that "the body and

blood of Christ are verily and indeed

taken and received by the faithful in the

Lord's supper."

As Rev. Mr. Knox-Little had departed