

The Catholic Record

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London, Saturday, Sept. 1, 1894.

DISCORD FOMENTERS.

The regular correspondent of the Toronto Empire makes a lugubrious complaint that during the last three months five hundred French-Canadian families settled in Algoma and Nipissing, Ontario, and he thinks the Ontario Government should do something to maintain English ascendancy in that part of the Province.

It is by such language as this that ill-feeling between the Provinces of our Dominion is kept up. It needs no argument to prove the fact that the French-Canadians are as truly British subjects by birth as are the more recent importations into Canada who pride themselves on their British or English nativity.

As a matter of fact, there is not the least likelihood of the French-Canadians outstripping the English population of Ontario; but if they could do so by the legitimate methods of settlement or trade, no one has the right to interfere with them, any more than we should interfere with the settlement of Manitoba and the North West with an English-speaking population, if English settlers think it proper to go there.

We are pleased to find that the sentiments of the Empire's correspondent are not echoed by the Canadian press, with the single exception of the Toronto Mail, which from time to time publishes similar warnings to the English-Canadians.

The Hamilton Times of August 13 thus deals with the correspondence in question: "And why not? The district in question was a part of Quebec long before it was a part of Ontario."

STILL COLLAPSING.

We published some months ago a letter of the Rev. John Williams, rector of St. Barnabas' Protestant Episcopal Church in Omaha, Nebraska, in which he exposed in vigorous language the iniquity of Apaisism.

As a result, the same journal, the Times, informs us "that light seems now to be breaking in on the true measure of the A. P. A. movement, and, according to some observers, it is going down hill, as it must go as soon as the people understand its vicious methods and un-American principles."

This news of the breaking up of Apaisism refers specially to Omaha, where, as Rev. Mr. Williams has announced, "the backbone of the A. P. A. is finally broken."

Omaha has been a veritable hotbed of the A. P. A., and the intelligence of its final overthrow in that city will be learned with pleasure by all who prize true civil and religious liberty.

In Omaha the A. P. A. had become, through the co-operation of the Republican party, a real power in politics; and Catholics were actually for a time boycotted in political, business, and social life; but to the credit of the Protestant ministers of that city it must be said that though there were some firebrands among them, just as there are in Canada such men as Dr. Wilde of Toronto, and the Rev. J. C. Madill, the President of the P. P. A. of Canada, the most prominent clergymen, and those of real influence in the country, united their efforts with those of Mr. Williams to put down the proscriptive society, and their efforts have been crowned with success.

Some there were who were not actually bigots, but who were terrorized by A. P. A. orators into giving that association their support. These were assured by the honest Protestant ministers that the statements made by Apaisists to the effect that Catholic are aiming at the destruction of the people's rights as American citizens, are unfounded falsehoods. The boasted power supposed to be exercised by Apaisism was shown to be grossly exaggerated; and the result has been that in Omaha the society has virtually collapsed.

Omaha is not the only place where the power of Apaisism has been broken. We have from time to time recorded instances of the collapse of this form of bigotry, as evinced by recent results at municipal and school elections in localities where a short time since fanaticism ruled without check; and this has occurred equally in the United States and Canada.

The recent school election in the town named has changed this state of affairs; and the change has been effected by Protestant as well as Catholic votes. The fight for a seat on the school board was the hottest which ever took place, though there was a warm contest every year. The result this year has been the election of a Catholic on the School Board, in spite of the determined opposition of the A. P. A.

On the list, having polled only 160 votes.

Of the so-called non-sectarian candidate, it is to be stated that it was well understood that he was put forward merely for the purpose of distracting the Catholic vote of the town. It was supposed that the Catholics would be so cowed down by the circumstances of the situation that they would be glad to accept a nondescript candidate; but the insincerity of his candidature was discovered and it was understood that he intended to resign if elected.

The incident shows the weakness of Apaisism when it is met with spirit and determination, and as the same lesson was taught by the result of our own provincial elections in Ontario, we trust it will not be lost on the people of our Province in any future contests with the similar society which has obtained a foothold here.

We understand that in Columbus, Ohio, the power of the A. P. A. has been also shattered as decisively as it is said to have been in Omaha; and in Youngstown, also an important city of Ohio, a public meeting was held recently to denounce the bigots. The mayor of the city presided, and nearly all the chief speakers were Protestants, who said openly and unhesitatingly that the A. P. A. is an anti-American, unpatriotic and un-Christian association, deserving of the severest condemnation.

Even in Massachusetts, the ancient centre of New England Puritanism, and of the Know-Nothingism of forty years ago, we find similar evidences of the determination of respectable Protestants to crush out this revival of the bigotry of former days; and the Boston Beacon, a stalwart Republican paper, the special organ of the Governor of the State, thus denounces this new attempt at proscribing Catholics: "The American Protective Association is a lineal descendant of the old Know-Nothing party, and should have no place in American politics."

After further equally vigorous denunciation of the organization this journal thus defines the duty of Americans in regard to it: "The time has come to check the audacity and presumption of its agents and to teach its leaders that the American people as a whole are too broad-minded to countenance methods that savor of the Inquisition. The proper political faith for Americans is Americanism, and under that insignia they may sink their differences of race and creed and work together for the establishment of principles that shall secure from the servants of the people the greatest common good."

In many other towns the Apaisists have been defeated just as thoroughly as in those we have enumerated. In Corning, Ohio, there was a very exciting election for the school-trusteeship. Last year only 18 votes were cast, but this year there was a contest, and 827 votes were recorded. The old trustee was elected with but 1 vote against him; but there was a second seat to be filled, and this seat the A. P. A. made an effort to gain. The result was that their candidate received 183 votes, against 614 given to the old trustee, ex-Mayor Gorton.

In Williamsbridge, Westchester Co., another Ohio town where Apaisism is rampant, and was supposed to be invincible, the whole A. P. A. ticket was overthrown, and four Catholics were elected by the Protestant and Catholic vote as a protest against Apaisism.

THE "ESCAPED" NUN GENUS.

One Sarah McCormick, who appeared some months ago at Edinburgh, lecturing in the capacity of an "escaped nun," and obtained large and admiring audiences, was suddenly brought to grief recently, having been arrested, together with a man who accompanied her on her tour to take care of the money department. The charge brought against them was fraud, and obtaining money under false pretences. On being found guilty they were sentenced to spend some weeks in prison, the fraud having been clearly proved.

If all this had happened in Canada, it would have rendered the lecturer more popular than ever, for the worse their character the more successful are such lecturers in our climate. Among the canny Scots, however, she appears to have become convinced that her occupation was gone, so, being touched with remorse for her conduct she issued the following recantation, which tells its own story:

"I, Sarah McCormick, who have falsely called myself the 'White Nun' wish to make this public statement. I was born of Catholic parents, brought up in the Catholic religion, and attended St. Margaret's Catholic school, Airdrie, from the time I was seven years of age until I was fourteen. I worked for one year in Airdrie weaving mill, and then took a situation as general servant in Glasgow. It was as a servant or as mill-hand that I lived, until September, 1893, I then met Mr. — He induced me, for the sake of making money, to lecture against nuns and convents, and he gave me a book called 'Maria Monk,' telling me to read it and obtain my facts and knowledge of convents from it. I have since learned that the statements in that book were proved to be utterly false by the daughter of the author."

"I now wish to state solemnly and publicly that I never was a nun, that I was never in a convent except when I went there for an hour in the evening to receive instruction, and that all my statements about nuns and convents were taken from that book given to me. I now wish humbly and publicly to beg pardon for all the scandal I have given, to implore forgiveness to those I have slandered, and to devote my life to penance and reparation for the past."

We cannot but contrast Miss McCormick's case with that of Mrs. Margaret L. Shepherd, who did not think of presenting herself before the Canadian public till after it was proved beyond doubt in Chicago that she was a fraud of the vilest kind. Mrs. S. correctly gauged the kind of people she would meet within such intelligent centres as London, St. Thomas, Woodstock, Brockville, etc.

THE MOVEMENT FOR CHURCH UNION.

The Canada Presbyterian takes but little stock in the talk which has been so copiously indulged in regarding the union between Presbyterians and Methodists by some confiding souls who think that such a consummation can be readily brought about. In commenting recently upon a statement made by a "Methodist brother" in a letter to an Australian paper, to the effect that "many are trying to consummate a union with the Presbyterian Church," the Presbyterian says:

"If this brother is not nearer the facts with regard to Methodist union than he is with regard to union with the Presbyterians, the Australian Methodists had better pay no attention to him. There is a little platform oratory here about union between the Methodists and Presbyterians, chiefly by men who wish to 'bring down the house,' but that is all. Nobody seriously thinks of amalgamating the Arminianism and Calvinism of the country. We are a reasonably progressive people in Canada, but we have not gone quite so far as to think that our fathers were fools."

On the other hand, the Church of England is equally firm in its demand that the non-Conformists shall adopt the episcopate and shall submit to episcopal ordination as a necessary condition before union can be thought of. The Ritualists go even further than this and demand that Presbyterians, Methodists and all others shall admit the necessity of a sacrificial priesthood and altar as a condition.

While the Ritualists do not constitute the Church, they are a formidable party within it, and to effect a union their views must be taken into consideration.

A correspondent of the London Christian World lately wrote to that paper a letter in which he says:

"I have been staying for the last few weeks at a picturesque Cheshire village, where, for want of any non-Conformist chapel or meeting-house nearer than three miles, I attended each Sunday the parish church. I give the following extract from the sermon delivered in this church last Sunday:

"One Bishop, one altar in one place. No one has the right to set up another altar; it is a sin to do so, and to take the Communion at such is to tear Christ's body."

"What is the use of talking of the 'Reunion of the churches' while this kind of doctrine is promulgated from the pulpit, and it is to be feared, forms the only religious nourishment of many of our villages?"

The Canada Presbyterian, on quoting these words, makes the remark that the Anglican Church "is much given to talking of and parading before the world a great desire for Church union;" and adds that we may see from what the Christian World's correspondent states, the meaning of such talk. This, of course, signifies that the talk of union among Anglicans is but a meaningless pretence, and that if Anglicans

were sincere they would not insist upon the acceptance of their distinctive doctrines. Does not this cut like a two-edged sword? If the insistence on the adoption of such doctrines be a proof of insincerity among Anglicans, what are we to say of our Presbyterian friend's requirement that the Methodists should give up their Arminianism and adopt the five points of Calvinism? May not the Anglicans as reasonably demand submission to their doctrines as the Presbyterians do in regard to Calvin's Institutes?

On the whole the prospect of union between any two of these, the three most important of the English speaking sects of Protestantism, do not seem to be very bright, if we are to take the utterances we have quoted as a fair sample of the opinions prevalent among the three denominations referred to.

There was recently held at Grindelwald, Switzerland, a meeting of ministers to promote the cause of union, but though both at this meeting, and the annual meetings held in the same place for several successive years, the most hopeful views were expressed to the effect that a union is possible, and not far off, very little progress if any has been made in the direction of success.

The denominational papers say plainly that these meetings have not been in any sense representative gatherings. They reflect merely the views of a few sanguine enthusiasts, and will lead to no satisfactory result. In fact, last year the only conclusion which could be arrived at by the ministers assembled thereat, and representing, or rather misrepresenting, fifty denominations, was that: each clergyman should at least once during the year, say in his pulpit some kindly words of the other denominations existing in his neighborhood. It would be a curious phenomenon if the Anglicans, after preaching for fifty-one Sundays on the necessity of an Apostolic Episcopal succession in the ministry, and stating that it is a "sin" for a non-Apostolic ministry to intrude themselves into the sanctuary, should on the fifty-second Sunday commend the Presbyterians and Methodists as lawful clergymen or priests, though it is acknowledged that neither of these has the slightest claim to this apostolicity.

It would be equally interesting and curious to find the Methodist parson inculcating Calvinism, and the Presbyterian Arminianism once in the year, after preaching for a whole twelve-month that the contrary doctrine is plainly taught in God's word!

Protestantism essentially tends toward disintegration, and it is vain to expect that a union can be effected by any such fictitious brotherhood as has been proposed.

To use the forcible words of the Canada Presbyterian, the Methodists and Anglicans are not a whit more disposed than are the Presbyterians to confess that the framers of their respective creeds were "fools." The only way to effect Church unity is to adopt the advice given by Pope Leo XIII. in his encyclical letter to Greeks and Protestants, to return to the one fold and acknowledge the infallible teaching authority of the Catholic Church in communion with the See of Rome.

DISESTABLISHMENT IN WALES.

Lord Roseberry has promised the Welsh Liberals that at the next session of Parliament the disestablishment of the Church in Wales shall have first place among Government measures, and this has given them great satisfaction, 28 out of 30 members of Parliament having been elected for the purpose of urging on the Government the necessity of disestablishment. The Welsh people object strongly to the supporting of a Church in which they do not believe, and are holding enthusiastic public meetings to protest against the huge injustice under which they are suffering. It is possible that the Lords will reject any bill which may be passed to effect this reform, just as they have vetoed the Irish Home Rule and Evicted Tenants' Bills, but if they do so they will give a new impetus to the movement for "mending or ending" their own political status. They will not be allowed to vote interminably those necessary measures which the people demand.

In the meantime, the defenders of the Establishment are not idle. There has been in existence a society called the Church Defence Institution, the purpose of which was to oppose Disestablishment, but this is not thought sufficient to meet the present critical situation, and a new organization is being formed under the auspices of the Archbishops of Canterbury and York

to work for the Tories in every diocese of the United Kingdom. This society proposes to circulate tracts and literature upholding the Church, and inciting Church members to rally in defence of the Church, to write letters to the press and deliver public addresses for the purpose of securing a triumph for the Tories at next election, so that the designs of the Liberals may be defeated.

The Ladies' Primrose League has been pressed into the service, and it is proposed to extend its operations so that there may be diocesan and parish ladies' committees through the whole country.

It is said that in every constituency a candidate will be brought out to contest it in the Tory interest, and every effort will be made in Ireland and Wales to return Tories who will support the Church in the coming conflict.

Wales is especially to be worked by means of church committees; but though money will be plentiful in support of the movement, there is scarcely a constituency in the principality which will now return a Tory under any consideration. The Welsh farmers are up in arms against the tithes, and it does not seem possible that they can be induced to withdraw from the determined attitude they have assumed.

The Bishop of St. Asaph's still maintains that the Church of England counts half the population among its members; but it is well known that the Establishment has not more than about one-quarter of the population, and it is not at all likely that they can turn the scale in any constituency of Wales beyond the three they now hold; but as one of the three is pledged to vote for disestablishment, the Church will have only two Welsh members if the third man keep his pledges.

LIGHT ON A DARK DEED.

The Apaisists of Colorado who were guilty of abducting General Tarnsey from one of the principal hotels in Colorado Springs, in that State, on the 23rd June, are likely to be brought to condign punishment, as they have been discovered, notwithstanding that they were masked when they perpetrated the dastardly outrage. These ruffians seized the general in the hall of the hotel, and bore him away, holding revolvers to his head till they had him at a remote distance in the country, and there they tarred and feathered their victim.

There are now three witnesses to the outrage, one of whom is a deputy sheriff who has made a full confession. Another of the witnesses had also a share in the transaction, and their confessions implicate the sheriff of El Paso county, several deputy sheriffs, and a few officers of the militia, all Apaisists, and belonging to the Republican party.

The reason for the outrage was that during the mining disturbances at Cripple Creek, the deputy sheriffs, all Apaisists, were sent under command of Sheriff Bowers to put an end to the trouble.

The miners of the district are Populist in politics, and the locality gives a majority against the Republicans; and, in addition, the deputies were under the impression that the miners were all Catholics, and they thirsted for their blood, accordingly. As a matter of fact there are a few Catholics among them — about 10 per cent.; nevertheless when the deputies were about to begin the slaughter, the State militia appeared upon the scene, and the commanding officer ordered them to desist, as there was no need to act with such barbarity. The posse of deputies paid no attention to the command, and were on the point of beginning their work of destruction, whereupon General Tarnsey, under command of his superior officer, interposed with the State troops and the deputies were forced to desist from the intended massacre.

It was in revenge for General Tarnsey's intervention that the deputies and their sympathizers committed the outrage.

The conspiracy to seize the general was concocted in the sheriff's office and the county jail at Colorado Springs, while the former, who is a lawyer, was in the city to defend some prisoners. He was telephoned for to come down stairs, to the office of the Alamo Hotel in which he was staying, and was seized in the hall. The man Wilson, one of those who has confessed, acknowledges that he put a gun up to Tarnsey's face and threatened his life if he gave any alarm. The conspirators told their victim that where they intended to bring him they would cut him into quarters and then chop off

his head. When they prairie they told him they his life, and they then rolled him in feathers, alone to wander in the crazed by the tortures him.

The enormity of the committed by these men is the fact that they are to uphold the law, to their oaths, and failed they were paid to fulfil their identity has been there is any justice to orado, the culprits will crime by serving for years in States prison. This is the least punishment deserve.

EDITORIAL NOTE.

An amusing incident recently in a highly ritualized in the north of London woman, who was a Catholic, supposed it to be a Catholic, and as she saw an altar it, a clergyman vested and boys with red cassock, the delusion was she began to recite her great devotion. She was by a verger, who said those beads: we don't recite those beads. "Isn't this a Catholic asked?" "Yes," said "but not real Catholic." "Lord real Catholic Church." of it, then, this minute, want with Catholic church not real ones?" With the building, exclaiming, cheats and impostors especially religious ones.

The Capitale, an organ of fraternity, published said that the murder of Carnot was planned and successful issue by the Capitale is always justful in its statements. A. and P. P. A. paper which attribute all Jesuits. If these attacks make us believe their would say that the Reign of Terror in the century, and the Com in 1871, were all Jesuit were the friends and allies patrons. Sante murder of President fruit of the Atheistic cation which was established by Kings Victor Emmerbert, with the approval and its party.

We still find from some of the papers a story that it is the intention of the United States to establish a "Polish Republic" of which it is expected Old Catholic America is to be the Metropolitan no such considerable the Poles, who are devoted and faithful to the true that a certain bellious Poles in Cleveland, ex-priest, Kolaszewski he is trying to make extensive than it is with no success. The scattered Poles here will be duped by his adhesion, but they that any serious schism his attempt. The pretty largely adpress, but it is mesponse.

The Galt Reform vice to give the Women of Canada, the P. P. A. establishment, hate, by Mrs. Margate the sanctimonious lo Bible." The Loyall gaged in a squabble Shepherd or Mrs. Y the Simon Pure Precliation; the former ally expelled by vo conduct, of course, man's having been sent in her place. society still adheres L. with the purpose the Dominion by dr all Catholics. The to these Mrs. Jellyby

"It would be as political association the ladies who content with taking t in the household of love for which m fitted them. And families they have