

## ORGANIZED BY ALIENS.

## THE A. P. A. RITUAL COPIED FROM THE ORANGE SOCIETY.

A Nice Sort of "Americanism"—The St. Paul Globe Suggests That British Tories Are at the Bottom of the Hated Outcrop of Know-Nothingism.

In its recent expose of A. P. Aism at St. Paul The Daily Globe of that city says:

The older readers of The Globe, those who have reached or passed the half-century mark, will recognize the similarity and the difference between this recrudescence of bigotry and that one which took form forty years ago under the name of the order of Know-Nothings. That was directed against foreigners as such. "America for Americans," was the watchword. "Put none but Americans on guard to-night," was its rallying cry. This movement runs on a narrower line and a lower plane. It is directed against a religion and disregards nationality. A native American with ancestry among the colonial settlers whose faith is that of the proscribed church is put under the ban of this order of concentrated bigotry. Conditions under which these movements come to the surface are strikingly similar. The decade of 1850 was one of party disintegration. The slavery question had come in to dissolve the ties which held men to their parties and obliged them to reform their party connections. It is in just such periods that these political gases are formed and are thrown to the surface of the body politic. They are ill-humors of the blood that come to the surface in the change that comes in diet and clothing with the spring. We are again in such a period of upheaval and the bigotry which eighteen centuries of the teachings of Christianity, with its primal insistence on the brotherhood of man in the fatherhood of God, have not wholly eliminated, breaks out in this running sore on the body of our society.

## A PLAUSIBLE SOLUTION.

It is asserted, and with much plausibility, by those who have made a study of this movement, that its origin is to be found in the desire of the British government to excite the prejudices of the American public against the Irish Roman Catholics. Their assertion is based upon the well-known characteristic of that government to excite religious dissensions among communities to which it is inimicable, and the many expressions of sympathy on the part of the American public with the Home Rule movement in Ireland is given as one of the causes which would lead the British government to seek such interference. This view is based upon the fact that the active originators of the American Protective association, wherever they can be traced and located, are discovered to be Irish Orangemen; that the ritual of the order is closely copied from that of the Orange lodges, and that the oaths and obligations administered to members—particularly the final one—are almost verbatim copies of the Orange obligations, changed only to the extent of slightly Americanizing them.

The position we have alluded to, if the arguments upon which it is based are sound, is strongly evidenced in the organization of the A.P.A. in this city. O. L. Coleman, the presiding officer of the local council and the most active organizer, if not, indeed, the individual originally introducing the order here, is a North of Ireland Irishman, consequently presumed to be an Orangeman. He has not been a very long time a resident of this state. His office is No. 1023 of the Pioneer Press building, and his residence 359 East Winifred street, on the West side. In the directory he gives his ostensible occupation as that of a book agent; but beyond the dissemination of the peculiar literature of the A. P. A., he is not known to exercise his qualifications for the pursuit in any other way. It is further asserted that he is not a citizen of the United States. He is apparently in easy circumstances, without any particular exertion upon his part, and without any visible sources from which his revenues are drawn, but his financial position is such as to enable him to devote his entire time to the furtherance of this organization.

## ORANGE LODGES.

In addition to this, about the time that the A. P. A. first made its appearance here, or immediately preceding its or-

ganization, there was organized, and now exists in this city, one or more Orange lodges. If it is true that the English government has devoted some of its secret service fund to the organization of A. P. A. councils and the dissemination of their peculiar doctrines, with the further intention of introducing its influence into American politics—local, state and national—it would certainly have to work through the means stated and through the medium of the class of persons above noted—that is, North of Ireland Orangemen—for certainly no American citizen, whether native-born or adopted, who has any regard for the constitutions of the several states, or of that of the United States, or for the welfare of the republic or his fellow-citizens, could be employed for this purpose.

The Orangeman is a peculiar production; he is, perhaps, the only member of the human family who is noted as being born with an intense and unrelenting hatred for the land of his birth, and it would be strictly in accordance with the habits of mind of this creature that he should feel the same hatred for the country of his adoption and should place himself at the disposition of the British government spy system as a ready and willing tool to carry out any plans that that government might determine upon, no matter how unworthy they might be or how vile the results sought to be obtained.

## NO RELIGIOUS ENTANGLEMENT.

The government and this republic have existed so far without the necessity of appealing to the religious prejudices, differences or sympathies of their citizens, and the great prosperity of the republic and its faculty and facility for assimilating all of the different peoples who have resorted to us for their protection, and making them good citizens of the republic, is due in large measure, we believe, to the absolute non-sectarian character of our institutions; and to the constitutional right guaranteed to every man to worship God according to the dictates of his own conscience, and, while enjoying that right, to continue unmolested and unattacked in the enjoyment of life, liberty and happiness in absolute equality under the law.

And we do not think that this latter movement, which, in the first instance, sets aside and defies the most important provisions of our constitution, and next tends to introduce among us an element of discord, injustice and dissension, the results of which in their evil tendencies are so far-reaching as to be almost beyond the scope of contemplation, will meet with any approval of the American public or will be tolerated by any citizen of the republic, whatever be his nationality, religious belief or personal prejudices.—*Catholic Citizen*.

## Mountebank Methods.

The methods by which Protestant ministers seek to attract large congregations are often such as might fill legitimate business men with envy. Theatrical managers in search of "attractions" might well take their cue from the shrewdness and enterprise of these gentlemen, and one is sometimes tempted to regret that a first-class fakir was spoiled to make an indifferent preacher. Thus one minister in Ohio recently enlivened a discourse on gambling by a skilful manipulation of a pack of cards, in which he performed and explained the "three-card monte" trick, to the great surprise, if not edification of his flock. A Protestant divine in Brooklyn, concluding church services at which Mr. McKinley happened to be present, looked toward the seat occupied by the Governor, and said: "I could not forgive myself, and I feel sure the members of my congregation would not forgive me, if I failed to say that we have worshipping with us this morning one of the most eminent statesmen of the day." Many of the congregation cheered, while others clapped hands or waved handkerchiefs; and when the services were over, the distinguished visitor was forced to hold a reception at his pew.

Formerly Protestant places of worship were called "meeting-houses," and incidents like these make one deplore that the name was ever changed to the less appropriate one of "church." One is inclined to wonder, in a reverent way, whether the congregation had as lively a sense of the presence of God as of the presence of the Governor of Ohio.—*Ave Maria*.

Why is a butler like a mountain? Because he looks down on the valet.

## THE LITTLE COMPANY OF MARY.

The 22nd of November, the feast of St. Cecilia, was for the Sisters of the Little Company of Mary, in Rome, a day of rejoicing, as upon that day His Eminence Cardinal Macchi took possession as Protector of the Institute. His Eminence having entered the private chapel of the convent, Mgr. Cassimiro Luigioni read the Pontifical Bull of nomination. A Sister then read an address in Italian to which His Eminence replied in a brief but eloquent discourse, of which the following is an extract: "My very dear children, I cannot deny that the title of Protector given to me by the Holy See affords me great consolation, and I thank His Holiness for having deigned to bestow it upon me, and I thank you also for having thought of me, unworthy and miserable though I am. Yet I confess that the greatest joy I have in becoming your Protector is that I also shall have a privileged place in the Maternal Heart of Mary, to which you are so specially dedicated. This is for me a most precious consolation. That heart so great would embrace all in its immensity, even those who are turned from it—poor sinners. Mary is a creature infinitely exalted above all other creatures, touching, as the Fathers teach, upon the confines of Divinity, but yet a creature. She has compassion on our misery, enriched with all graces, all favors, all privileges. She is our Mother, she guides us, she protects us, she defends us, we are as the poor blind, as so many wretched creatures who would be surely lost, if she did not succor us. The good that we are enabled to do, all that we are, we owe to this good Mother. As I have already said, Mary in her tenderness, would fain clasp all her children in her maternal embrace. Yet in that Heart she reserves a special place for privileged souls and you must certainly belong to their happy number, as it is certain that your Holy Mother protects your community in a particular manner, and especially in these days when religious orders are so persecuted. On this day then I also hope that as I am chosen your Protector and so become one of the Little Company of Mary, to gain a special place in the Heart of this dear Mother. For my own part, I will do for the Little Company all that is in my power to help it, to serve it, but I confide, dear children, in your prayers. I like that title "Little," Little Company of Mary, which must be in a special manner pleasing to Our Heavenly Mother, since it breathes her own spirit of humility. All must form one Company in that Heart. Those whom you succor, protect and assist, and those who succor, protect and assist you, all make part of your institute in that holiest Heart, all should be conformed to that Heart, modelled upon it, live in it. All that I have said to you you already know, for your Rule teaches you this, but before finishing these few words, I would add: 'Thou do and thou shalt live.' I pause at this last word 'live.' Where? In the Heart of Mary. How? By its sentiments, by its action, by its love. I am certain that you live in intimate union with the Maternal Heart, and this intimate union is obvious in your works, spiritual and active. Oh, be ever united to this Heart, and so living you may well exclaim. We live, we live. O blessed life, which gives us a foretaste of the delight of life eternal! And if we live even united to this Heart, what must follow? That Mary will live in our hearts, and with Mary, Jesus, and our lives thus lived in the Sacred Heart of Jesus and Mary will be but the prelude to that future life, in which for endless ages we shall live, closely united to Jesus and Mary. In conclusion I implore of the Sacred Heart of Jesus and Mary a special blessing for you all, for the Superior and members of the Little Company of Mary, in whatever part of the world they may be, since all form our family united in the Maternal Heart of Mary.

After the discourse, his Eminence being vested, proceeded to the interrogation of Sister Mary Gouzuga (Miss Helen Nish,) whose triennial vows he received on this occasion. The interrogations ended, the Cardinal celebrated Mass. He was assisted at the altar by Mgr. O'Callaghan, Archbishop of Nicosia.

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Mgr. Cassimiro Luigioni, Don Guiseppe de Cheain, the Convent Chaplain, as well as his Eminence's Chaplain. After the Mass, the Cardinal gave the blue veil to Sister Mary Colomba (Miss Theresa Cross.) During the Mass various morceaux were executed by the convent choir, and the solemn ceremonial concluded with Benediction of the Blessed Sacrament given by his Eminence. Masses were also celebrated by his Grace the Archbishop of Nicosia and Don Guiseppe de Cheain.—*London Tablet*.

## ROMAN NEWS.

Cardinal Galimberti had several audiences last week, but with the Holy Father and Cardinal Rampolla. The purport of these interviews are said to be in relation to the going to Vienna of Cardinal Galimberti as extraordinary Papal delegate.

The Holy Father has sent his Apostolic Benediction to the author of "The Last Sacraments," "Dangers of the Age and the Remedy," etc. The author is a missionary priest, and his numerous works have had an extensive sale. The Apostolic Benediction has been conveyed by the Most Rev. Dr. Kirby, Archbishop of Ephesus.

Father Hyacinthe, or, as he is better known now, Monsieur Loyson, the ex-Carmelite, has descended almost to the music-hall level. Having failed to establish a schismatic Church in opposition to Rome, he now goes in for a conventicle which he styles the Christian Apostolic Church of France. The speculation does not seem to be a paying one up to the present. He considers there are thirty millions of excommunicated Catholics in France. We can answer for one, anyhow.

The Holy Father, through Cardinal Ledochowski, prefect of the Propaganda, has recently come to the assistance of foreign missions, as follows: To the Trappist Fathers of the Belgian Congo, 100,000 francs or \$20,000; to the Apostolic-Vicariate of Sierra-Leone, 20,000 francs, and 40,000 francs to that of Oubanghi (French Superior Congo,) recently erected by the Pope.

The Feast of St. Cecilia was celebrated with the customary ceremonial in the titular church and catacombs by the *collegio dei cultori dei Martiri* on the feast of the martyred saint. Professor Marucchi, the clever archæologist, gave a very interesting lecture to the assembled faithful in the dimly-lighted crypt of the catacombs, and the services terminated with the chanting of the Litany of the Saints as in the early Christian days. The music in the Church of St. Cecilia, in Trastevere, was, as usual, excellent, and the attendance numerous, in spite of the unceasing rain which has of late inundated the Eternal City from morning until night.

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TEACHER: Define "gentleman." Boy: A gentleman is a growed-up boy who used to mind his mother.

He, pleadingly: Would you love me if I were rich? She: I can't say as to that, but I'd probably marry you.

## OUR FAMILY PHYSICIAN:

Dear Sirs,—I was troubled with eczema (salt rheum) for about two years, but I did not bother with it until it began to itch and spread over my hand. I then took four bottles of B.B.B., which completely drove it away. It was by my son's advice I took B.B.B., as B.B.B. is our family physician. J. S. Mills, Colingwood, Ont.