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PATRONS OF INDUSTRY AND THE P. P. A.

The two elections which have recently taken place for the Ontario Legislature have shown to demonstration—that indeed we were already aware of—that there are new forces at work in the politics of the Dominion, and especially of Ontario; and what the ultimate result will be on the politics of Canada is so hard to prognosticate that we shall not attempt the task.

The regular Reform candidates in East Lambton and North Bruce were defeated by large majorities, and in both instances through the new influences which have been put into operation. In East Lambton the victory has been gained by an avowed P. P. A. candidate. In North Bruce the victor is the candidate, ostensibly at least, of the Patrons of Industry, and the victory was gained in the name of that association. It appears, however, that even in this instance, the candidate announced himself to be favorable to the P. P. A. policy, at least so far as Mr. D'Alton McCarthy has proclaimed himself the champion thereof.

We must at once admit that we regret to see candidates favorable to the dark and underhand methods of the P. P. A. elected to either Parliament or the Local Legislature, for this being the case, it indicates how widespread is fanaticism among our Protestant fellow-citizens. We regret that this fanaticism should exist at all; yet we did not need the lesson taught by these two constituencies to convince us of its existence.

On the other hand, we still entertain the belief that the bigots of Ontario are not quite so numerous as might be supposed if we had no other data than the results of these two elections on which to form a judgment.

The elections took place under peculiar circumstances in both instances. In East Lambton, Mr. McCallum, who had hitherto been a Reformer, attended the Reform Convention for the nomination of a party candidate. He had hoped that he would himself be the candidate; but he was grievously disappointed at the nomination of Mr. McKinnon, and we are informed that he and his friends left the convention breathing vengeance for the supposed slight put upon him. It was then that he put himself into the hands of the ultra-bigots and became their candidate—though he denied the very existence of the association which patronized him. The secret of this denial seems to lie in the fact that the association has become somewhat ashamed of its old name, as intimating its proscriptive character, and has adopted as its patronymic the new title, "The C. P. A.," or the "Canadian Protective Association."

We must say that the result in no way discourages us from carrying on our warfare against the Dark-Lantern Association, whose object is to ostracize Catholics. The Imperial Parliament had for years its Whalley and its Newdegate, whose policy was similar to that of the A. P. A.; and these men, year after year, brought up their motions in the British House of Commons to proscribe Catholics, but they were laughed at for their pains. The P. P. A.ists will also be laughed at: certainly so in the Dominion House of Commons, and, we believe, in the Local Legislature as well.

We must expect that as long as this party of ostracism will keep up its crusade in Ontario, it will elect a certain number of adherents, for the history of past years shows that it is not difficult to create a party of fanaticism in this Province of boasted enlightenment. This cannot be effected, however, in the other Provinces, and even in Ontario there is enough of good sense to prevent such a party from ever becoming a real power in the land, permanently, though it may raise a temporary storm. The Montreal Witness, which is never favorable to Catholics, and which but once in a while has a spasmodic fairness, says

of the association, with special reference to the East Lambton election:

"In Lambton the victory was nominally won by the Protestant Protective Association, though their candidate virtually disavowed the extreme views of his supporters. This association is a secret one, and therefore stands self-condemned. Its chief plank seems to be the exclusion of all Roman Catholics from office, which would amount to a sort of renaissance of a perverted medievalism; a civil disabling of the people because of their religion; a return to the dark ages.

On the part of the Protestants of to-day this is light turned to darkness, and if 'your light be darkness, how great is that darkness?' We are inclined to think that few members of the association will avow such a political belief; that few will refrain from disavowing and repudiating it within a very short time. It is probable that the Protestant Protective Association intend rather to protect against the 'corporate' welding of the Roman Catholic vote in politics for the benefit of that Church. There can be no doubt that it is so used, and that it is thrown in favor of the party which the Church expects and obtains most from. The organization of a Protestant party will only tend to solidify and preserve this 'corporate' method and to throw one or other party more than ever into the arms of the Roman Catholics by making them more dependent on it."

It will be seen from the above that the Witness is one of those journals which are always harping on the string that the Catholic hierarchy and clergy are continually engaged in an effort to control the Government to grant undue favors to the Church and to distribute among Catholics more than their due share of Government patronage. The insinuation or assertion is without foundation. The Catholic Church has no special privileges in any part of Canada, with the single exception of Quebec, where from time immemorial the Catholic people of the Province retain by treaty and imperial statute the status which existed there before the conquest. But this status in no way interferes with the complete liberty and equality of Protestants; and even it has been frequently demonstrated that Protestants have in that Province, through the liberality of the Catholic majority, more than their share of public patronage. In the other Provinces, Catholics, through the bigotry of Protestant majorities, enjoy much less than their share. Yet there has been scarcely even a complaint on this score from either the Catholic clergy or laity.

On the other hand the country has been agitated from end to end by such fanatics as the Rev. Drs. Carman, McVicar, Hunter, Douglass and innumerable others, and by such secret societies as are based upon no Popery principles, to prevent, if possible, Catholics from holding any position, governmental or municipal, from the premiership to that of a policeman. Here, then, is the "corporate welding of votes" which ought to be condemned by an honest press.

The Witness endeavors to spare the feelings of the P. P. A. by the hypothesis that its members are disposed to turn from their evil ways as soon as they are made to understand the iniquity of their conduct. We believe, too, that the organization will be broken up, not, however, owing to the fact that the members are generally actuated by honesty of purpose, but because their efforts must fail, if for no other reason than from the intensity of their bigotry. They will find that the rights of over two-fifths of the population of the Dominion are not to be trampled upon.

It will be noticed that we do not account for the existence of Separate schools in Ontario as any special favor at all. They merely afford to Catholics the opportunity to educate their children after the manner they believe to be essential to their children's welfare, and they pay from their own pockets all the expense of so doing. This liberty they are entitled to by all the laws of justice, and it is a liberty which Protestants enjoy, inasmuch as the latter have framed the Public school laws to suit their own convenience, and they can modify them to suit themselves again if ever they come to change their views on the matter of education.

The General Synod of the Church of England has, it is true, put on record its desire to have its religion taught in the schools, yet it has not the privilege of establishing Separate Church of England schools. But the reason for this is, that Church has never seriously demanded them. If Anglicans had ever asked them with one-tenth of the earnestness of Catholics, they would have had them without the slightest difficulty, as is evidenced by the fact that there is even now on our statute books a Separate School Law authorizing the establishment of Protestant schools wherever the teacher of

the Public schools is a Catholic. This was all the Protestants ever asked for, and they obtained it without any trouble.

The P. P. A. is simply repeating the old fable of "The Wolf and the Lamb," with this difference, that while it has all the ferocity of the former animal, the lamb of actuality is not so easy a morsel to be masticated as was the imaginary one of which Esop tells us.

The Monde very pointedly says: "The Protestant Protective Association is a wicked and selfish society, whose principal aim is to prevent Catholics from receiving public power and offices, and which has succeeded too well already. Certainly if a Catholic association, organized on the lines of the P. P. A., had secured a triumph in any county of this Province, such as obtained in Ontario on Saturday, the Mail would at once propose that Quebec should be reconquered."

We must, however, give credit to the large number of Protestant clergymen, and to the Protestant press and laity who have entered their vehement protest against the existence of the P. P. A. and its iniquitous designs; and on this point the Montreal Witness, horrified at their enormity, has shown a fairness which we scarcely expected from it.

We have even the assurance of the Globe that we may expect that Mr. McCallum himself will probably not be the fanatic which his present associations would indicate. About this we have no authentic information, but we do not consider it very undestrate after all that the bigotry of certain localities should find vent in the election of a certain number of Newdegates and Whalleys. It gives us an opportunity to know apart our friends and declared enemies, while from the insignificance of the number of the latter in the whole Dominion but a small amount of real injury can be inflicted.

In North Bruce the victory is understood not to have been a P. P. A. victory at all, it being due to the Patrons' association. Yet in both cases we have been given to understand by the results that the tolerance of the Protestant majority is not so great that they will support toleration when there is some other principle at stake to which they are attached, though the latter be of much less importance than the former, and we might justly expect that they would love civil and religious liberty equally with any other principle which could be at stake in the contest. These results show that in the battle for liberty, Catholics will have to depend in a great measure on their own firmness and determination.

FATHER SCHLEYER AND HIS GREAT INVENTION.

It was reported in nearly all the prominent papers of America, in the early part of this year, that Father John Martin Schleyer, the inventor of the new international language known as Volapük, had died at Constance.

We are pleased to be able to state that this energetic, learned and good priest is still living, as we have seen in several European papers accounts of his recent doings. He is still at Constance, where he is pastor of a not very extensive parish, and he conducts a monthly paper devoted to his interesting invention, which he is endeavoring to perfect and propagate. This paper is called Volapükabed Lezenodik, which means "The Central Volapük Journal."

Father Schleyer is now sixty-one years of age, and still vigorous. On the subject of his "World's Language," which is the meaning of the word Volapük, he is very enthusiastic. He knows, or has studied about fifty languages, in many of which he is fluent; and the idea of a language easily acquired, which, therefore, might become a means of communication between learned men, and those engaged in commerce in all nations of the world, attracted his attention for many years, and he devoted his spare time to the perfection of a plan to solve the important problem which thus presented itself to him.

It was in the year 1879—fourteen years ago—he published the result of his study, in the form of a new language with a complete vocabulary and a few rules for the formation of derivative words, which made it manifest that the new language is not only comparatively easy of acquisition, but also rich in expression.

The question of the discovery of an international or world's language has frequently attracted the attention of learned men, and several attempts have made to construct one; but until Father Schleyer's Volapük was published none of them ever succeeded in attracting much attention. They were too complicated for use, and very imperfect in many respects.

Father Schleyer's invention, however, has been found to be practicable. It appears to possess in a great degree the qualities desired for a universal language, and many learned men, at first in Germany and Switzerland, and later in France, devoted much attention to it and gave it their unqualified approval.

It has been thought and said, chiefly by those who have not devoted much attention to the subject, that some national language must be adopted as a World's language, if the dream of such a language is ever to be realized. The wonderful progress which English has made during the present century, in extending itself over so great a portion of the world's surface, has given to many the notion that English is the World's language of the future; but as in the fable of the Lion and the Man, it is only among those whose vernacular is English that this notion prevails. The natural jealousies existing between different nationalities would of itself be a sufficient obstacle to the attainment of such a result. But there are other difficulties in the way which it would seem are insuperable, against such an event taking place.

In the first place, the discrepancy between English spelling and pronunciation makes it one of the most difficult languages in the world to be acquired by a foreigner. French follows closely upon English as a difficult language, in this respect, but it is the general opinion of the learned that English has the unenviable lead.

2. The syntax of English is certainly the simplest among all the widespread languages; but even here there are irregularities so numerous as to make them a serious obstacle against its becoming the universal language.

3. The etymological difficulties of English are also very great, though in this respect there are other tongues which surpass it in irregularities.

4. The English accentuation depends upon so many different principles as to make another serious difficulty to its being fairly well spoken till after years of study.

In all these respects Volapük avoids the irregularities, not only of English but of all other languages. Its letters, counting as distinct characters three modified vowels, are twenty-six in number, as in English, but these letters always retain the same sound. Hence the Volapükist can always spell any word which he can pronounce, and pronounce any word he can spell. Those especially who know Pitmanic shorthand will understand at once the great benefits arising out of this fact.

The syntax of Volapük does not differ very much from that of English; but it does not admit of irregularities. There are in some cases various ways of collocating the words into sentences, but as there are inflections which point out infallibly the connection, there is no danger of any confusion arising out of this cause. Thus the syntax of Volapük unites the advantages to be found in analytical and inflectional languages, as in English and French, on one hand, and Latin and Greek on the other.

The etymological difficulties we have referred to above, and which exist in all living tongues, are absolutely avoided in Volapük, from the fact that it has inflections, but these forms admit of no exceptions. Accent also depends upon one rule of great simplicity, and from this rule there is no departure.

Undoubtedly there are some defects in Volapük, for it cannot be supposed that the mind of one man could accomplish perfection in the construction of an invented language. But it is said that about three quarters of a million persons throughout the world in all countries have already learned it, and Volapükists are even at the present moment taking steps to perfect it so as to make it even much more easy of acquisition than it is at present.

The vocabulary of Volapük is based upon root words which have been taken from the best known languages, and many of these are common to several tongues. These root words are peculiarly easy for English people to learn, as 40 per cent. of them are derived from English, though sometimes changed in form to make them more pronounceable by people of other nations. Other words are formed either by compounding the root words, or by adding prefixes or suffixes of definite meaning to give modifications of signification.

The root words are generally nouns. The prefixes and affixes produce other nouns, as well as verbs, adjectives, adverbs, interjections, prepositions, etc. This provision for the formation

of prepositions, especially gives surprising copiousness, elasticity and compactness to Volapük, producing a single word for the expression of such phrases as "in favor of," "for the sake of," etc.

So simple are the inflections of Volapük in all the parts of speech that the complete table of them occupies but one page of the grammar; yet they seem to give more than the versatility and variety of any known national language, not even excepting ancient Greek. It has been ascertained that from a single active infinitive, 504,440 word forms may be made by means of them.

We may add to our remarks on this subject that Alexander J. Ellis, the eminent Philologist of London, Eng., was one of the committee appointed to consider the question of holding an international congress for the purpose of establishing a universal language. He reported against the plan proposed, and his reason was:

"There already exists a universal language, Volapük, which has a large number of adherents in all countries of the world, and which is completely elaborated in grammar and vocabulary."

It is not necessary to add more to the expression of a man so eminently fitted to pronounce upon the subject of which he treats.

A DEMAND FOR PARTIAL JUSTICE.

The Afro Americans of the United States held a convention in Cincinnati last week to consider the general interests of the colored race. The committee on resolutions denounced the cruelty of the lynching and burning of negroes in the South for the most trivial offences, and frequently for no offence at all, but on mere suspicion.

A resolution was brought forward appealing to the press of the country to aid the colored people in gaining recognition, and to see that at least partial justice and humanity be extended to the race.

The report of the committee on criminal assault showed by statistics that of all the men lynched for this crime, more than 20 per cent. were doubtful cases wherein the evidence against the victims was entirely insufficient to condemn them, and in 10 per cent. of the cases they were absolutely innocent of the crimes laid to their charge.

It is not in the nature of Lynch Law to discriminate very nicely between innocence and guilt, and we have from time to time pointed out cases when without the least evidence of guilt the death penalty has been inflicted upon unfortunates who fell under suspicion of the mob, whereas it has afterwards been shown that they were entirely innocent.

In the case of the accused being negroes, the merest suspicion was sufficient to fasten the guilt upon them in the estimation of the mob, and cruelties of the most horrible character were inflicted upon them before they were relieved by death from their tormentors.

It is a sad commentary upon the boasted civilization of America, in all the enlightenment of the nineteenth century, that the Afro-American convention is obliged to make so pathetic an appeal for even partial justice and humanity.

It is necessary, of course, for society to protect itself against criminals, by the infliction of condign punishment upon the guilty; but it is brutalizing in the extreme if private individuals are allowed to take the law into their own hands. There have been examples when even young girls have been induced, and sometimes when they have even claimed the right, to be the first to pull the rope when a suspected criminal was to be executed by a mob. It needs no pen picture to show the demoralizing effect which such things must have, not only on the participants but on all who witness such scenes. In the last case of lynching where the victim was known afterwards to have been innocent of the crimes of which he was accused, both the girl on whom the assault had been committed and her father participated in the lynching. Yet there was at the very time of the commission of the brutal deed good reason to believe that the mob had brought an innocent person to account. The only result of the knowledge of this was that the punishment was mitigated, as the lynchers said. It had been the intention to burn the accused at a slow fire; but in the presence of some evidence of his innocence they were content with hanging him and mutilating his body. Every one present at the execution seemed to entertain a desire to have a share in the horrible work, simply because the sufferer was a negro.

This condition of things manifests a more deplorable state of savagery among the white population of the country than among the negroes, whose supposed criminality is made an excuse for their ill-treatment.

It must be said, however, that the press of the North have condemned these outrages with great unanimity, and it is to be supposed that they will accede to the very reasonable request of the convention by endeavoring to secure to the colored race that justice and humanity for which they ask; and these should be extended not only in part, as they modestly ask, but to the full extent which is supposed to be accorded by impartial law to all citizens without distinction of race, color or creed.

A plan for the general emigration of the black race was spoken of as one of the possible solutions of the problem of the amelioration of their condition. It was estimated that to carry this out successfully a grant of \$2,000,000,000 from the United States Government would be required. The race would, with the assistance of such a grant, be enabled to settle in some commodious locality in Africa or South America. No action was taken on this view of the question, however, as the difference of opinion on the subject were so great that it was found impossible to arrive at any definite conclusion on the subject, and the consideration of any emigration scheme was accordingly postponed.

DUELLING.

Herr von Asch, the War Minister of Bavaria, on the 1st inst., surprised the deputies of the kingdom by declaring that in the present serious circumstances of Europe it is impossible to do away with duelling in civilized countries.

He acknowledged that existing laws forbid duels, but said that only by duels can certain quarrels be settled. If duelling were abolished, men would be obliged in these cases to have recourse to fist-cuffs. Duelling he regarded as preferable to this, and he said that it is practiced by the educated classes in all civilized countries, as well as in the army, and it cannot be suppressed. All this resembles very much the view of civilization current in China, which is that whatever the Chinese do is civilization, but what other nations do is barbarous. So with Herr von Asch: whatever is customary in Germany is the fruit of education, whereas what other nations do is evidence of a want of civilization.

This War Minister seems not to be aware that duelling is abrogated in Great Britain and the United States, or, if aware of it, he is of the opinion that Great Britain and the United States are barbarous countries.

In Bavaria, as throughout Germany, duelling is still the means of settling what are called quarrels or disputes of honor, especially in the army, and they have been openly encouraged by the Emperor. As long as such will be the case, it is probable that duelling will continue throughout the Empire, and the barbarous custom will be upheld by courtiers whose only code of morality is to look at matters just as the Emperor regards them, without considering the requirements of Christian morality. But there is in Bavaria a moré healthy sentiment outside the circle of mere courtiers, and the minister's declarations were received with a storm of indignant protest from the members of the Left, or the Opposition. One member denounced the minister's speech as shocking. There can be no doubt that public opinion will yet abrogate the custom in Bavaria, at least, if not throughout Germany, and it may well be asked whether Bavaria will be civilized when the change will occur. The very existence of laws against the practice proves the trend of public opinion, which must prevail in the end. Of course it is true, as the minister asserts, that law will not suppress a practice like duelling as long as public opinion is pretty evenly divided in regard to the matter, but when once the influence of the court shall cease to be in favor of the custom, public opinion will rapidly become strong enough to abolish it, and as the tendency is even now in that direction, the court itself will have to yield in time to the sentiment of public morality. In the meantime the law will gradually lead the public to a sense of what is right.

This is precisely what occurred in England and the United States. Duelling was considered a means of manifesting one's courage, but no one now thinks of proving his courage in this way; and even in those countries where it still survives it is becoming

more ridiculous every day, and the reason that duels now for end in a fiasco in which spilled, or at the most a slight is inflicted on one of and honor is declared to This is notoriously the case where the practice is still With a people like the French and pushing principles to quences, the practice which bring the ridicule which survive upon themselves by issue of the encounters place from time to time.

Duelling is not a sign but of foolhardiness. It has a legitimate object in is this fact which makes something to be an possessor, but duelling element. It is, therefore, aguous to refuse a challenge, and more courageous sneers and jeers of fool the so-called code of honor accept the useless and native either of an opponent for a fancied insult, or of exposing a murdered by him.

But the true secret of dishonorable and coward against the law of God. countries, also against land, but even if the law mitted it, they should no override God's law.

The excuse offered Asch, that the law can duelling because public favorable to it, would be excuse the barbarous ly so frequently take place. Both practices are rem agery, and are condemn of God and of true civi fact that military men one of them in some cou make it any the more toleration.

THE CLAIM OF ANGLICANISM TO CATHOLICITY.

The recent pastoral letter of the testant Bishops relies on loyalty and gullibility of ers and presupposes time and again been The letter claims to be Catholics to remain st allegiance to the Apo whose doctrines are e Thirty-nine Articles. effrontery passing str easily pardoned, inasm respect and reverence Church from which they off.

How may a Protestant any show of reason ca form of error a section Church?

The Church, before sidered Catholic, must to time and to plac Anglicanism bears the characteristics and you olicity will be allowed.

But that would be Anglicanism has never of all nations: her This have never constitute the majority of manki quently she cannot "Popery," as they term land for nine hund to the Reformation, a time, as her book of H "Christendom was dr inable idolatry." And ask, was Anglicanism time? Where were apostolic origin or Articles? What place this Church that claims Jesus Christ and His she a Christian Church part of Christendom? may, Anglicanism is to time or place. Fift separate her from Chr the appellation of Ca as much propriety be monism as to Angli cusion appears so co is incredible that a ed to see it, and a writ Anglicans cannot bel olic Church and pray in their liturgy w Almighty God.

We cannot help sm toral letters, injunct to the Thirty-nine A Book of Common I wonder what impress on the minds of th Anglican doctrine. Articles declare the phemous fable and a and repudiate the Blessed Virgin, of the and the doctrine of P things vainly invent