

The Catholic Record.

Published Weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

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THOMAS COFFEY,
Publisher and Proprietor, THOMAS COFFEY,
Messrs. W. E. KING, JOHN NICH, and
P. J. NEVILL, are fully authorized to receive
subscriptions and transact all other business
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Rates of Advertising—Ten cents per line each
insertion, space measurement.

Approved and recommended by the Arch-
bishops of Toronto, Kingston, Ottawa, and St.
Boniface, and the Bishops of Hamilton and
Peterboro, and the clergy throughout the
Dominion.

Correspondence intended for publication, as
well as that having reference to business, should
be directed to the proprietor, and must reach
London not later than Tuesday morning.

Articles must be paid in full before the paper
can be stopped.

London, Saturday, July 28, 1894.

THE CATHOLIC MOVEMENT IN
ENGLAND.

Cardinal Vaughan is indeed walking
in the footsteps of his sainted pre-
decessor. Contrary to the expectations
of many, he has endeared himself to all
classes. His splendid abilities have
commanded the respect of the cultured
and educated, and his kindly heart,
that has prompted him to the furtherance
of philanthropic objects, has secured
him the deep affection of the little
ones of his flock. Some time ago
he established an association bearing
the title of the Catholic Social Union.

When we consider that the Union
aims to promote a feeling of brother-
hood among all classes—to interest the
rich in their poor brethren, and to en-
courage efforts for the amelioration
of their condition—we need not say that
it has achieved great popularity. At
the annual reception of the Union a
very forcible discourse was delivered
by the brother of the Cardinal—the
Rev. Bernard Vaughan. The reception
was a success in every way. All
classes were represented. The London
dicker brushed against his titled
brother, and felt perchance that the
old barriers of caste were being swept
away by the waves of Christian charity.
Madame Albani hastened from the
continent to do honor to the occasion,
and was escorted to the stage by the
courtly Prince prelate. Father
Vaughan during the course of his ad-
dress told some very plain truths, that
but a decade ago would have drawn
around him a surging mob of bigots:

"Not the least of our blunders in the
past has been the making too much of
the intellect and too little of the heart.
Have we not been committing the
fatal blunder of putting weapons
of knowledge into the hands of our
people without teaching them how to
use those weapons, and have we not
thereby in too many instances rather
armed a mob than drilled an army.
The great transforming power in the
world is love: so that as the crystal by
drinking in the sunbeam becomes
transformed into a glittering gem of
loveliness, so man, by filling his heart
with the fires of God's love, becomes
splendid with the splendors of God
Himself."

Eloquently did he speak of the re-
generating influence of Christianity
—how it touched with healing hand
the dying colossus of Paganism and
gave it back its old-time but more
beautiful vesture of light and love.
Her missionaries, with a music as the
sound of the tramp of armies, and with
a power that could only come from the
God of battles, passed North and South,
East and West, purging minds and
hearts of the false and impure and
exemplifying for all time that self-
sacrifice is the lever of the world.

Father Vaughan spoke of the in-
fluence of the Middle Ages. To many
outside our faith the words Middle
Ages suggest merely a vision of truculent
clerics, despotic prelates and
myriads of laymen crouching in abject
terror before their masters. But for-
tunately, the clouds of misrepresentation
are fleeing fast before the search-
light of honest investigation, and men
are beginning to see that period of
history as it really was—a period, in
deed, not faultless, or yet devoid of
sterling qualities.

Mr. Froude well says that the
Church during the Middle Ages ruled
the State with the authority of a con-
science, and self-interest as a motive
of action was only named to be abhorred.
And Canon Farrar wrote:

"Under the influence of Catholicism
the monasteries preserved learning and
maintained the unity of Christendom.
Under the combined influence of both
grew the lovely idea of chivalry,
moulding generous instincts into gal-
lant institutions, making the body
vigorous and the soul pure, and wed-
ding the Christian virtues of humility
and tenderness to the natural graces
of courtesy and strength. During this
period the Church was the one mighty
witness for light in an age of dark-
ness, for order in an age of lawless-
ness, for personal holiness in an epoch
of licentious rage, and the despotism
of kings and the turbulence of aristoc-
racies. It was an inestimable bless-
ing that there should be a power which
by the unarmed majesty of simple good-
ness made the haughtiest and the bold-
est respect the intents of justice and

tremble at the thought of temperance,
righteousness and the judgment to
come."

Speaking of the Reformation in Eng-
land he made a few plain statements
that will doubtless wound the feelings
of the glorious Establishment's defend-
ers. He quoted Macaulay, who said
that the Reformation in England "was
started by Henry, the murderer of his
wives; continued by Somerset, the
murderer of his brother, and completed
by Elizabeth, the murderer of her
guest." Doctor Littledale declared
that the reformers were unredeemed
villains, and Dickens has nothing more
complimentary to say of Henry VIII.

save that he was "the most intolerable
ruffian and a blot of blood and grease
upon the history of England."

When an address such as Father
Vaughan's can be delivered in Lon-
don, we are convinced that the tide of
bigotry is ebbing away—that the
nation is looking Romeward.

A TYRANNICAL YOKE.

We cannot say that we regret that
in the constituency of North Perth
the P. P. A. has shown itself to be
what it really is, a tyranny of the
most despotic kind in the control it en-
deavors to exercise over the consci-
ences of its members.

Much has been said in the P. P. A.
organs, and especially in the Toronto
Mail, of the tyranny of the Catholic
hierarchy, which has been falsely ac-
cused of having sold the Catholic vote
in the first instance to Sir Oliver
Mowat for a consideration, this con-
sideration being some concessions
which would increase the political in-
fluence of the Catholic clergy and
hierarchy in the Province.

Our readers do not need to be informed
that the charge is groundless, and
no attempt has been made to
furnish the smallest proof that either
any such bargain was made with Sir
Oliver, or that any attempt was made
by the clergy to coerce Catholics in
the manner indicated.

If any Catholic journal had made
such an assertion concerning any Pro-
testant body, the indignation of these
journals would have been unbounded.
The whole Catholic body would have
been branded as conspirators to malign
a respectable body of Protestants; and
we have not the least doubt that even
those Protestant journals which are not
affiliated with the society which might
be impugned would unite with those
who might feel themselves injured by
the accusation in denouncing the sup-
posed outrage.

We have evidence of this in the way
we have been ourselves abused and
misrepresented for having exposed the
attacks made upon Catholic rights by
the allies who fought the Provincial
Government during the last cam-
paign. Our columns were watched to
see whether we would have the courage
to return blow for blow to assailants
who aimed at destroying those educa-
tional rights which we hold most dear,
and every blow we gave was represented,
especially in the Mail, as an undue
attack upon Protestant liberties and
Protestant honor.

We were not deterred by these mis-
representations from maintaining our
cause, and fighting to the best of our
ability, and we take to ourselves some
credit for having contributed towards its
utter defeat; nor shall we in the future
hesitate from using our rights as Canadian
citizens, should such a battle have to
be fought again, notwithstanding that
the Mail, more knavishly than ab-
surdly, interpreted our language as
being an order from the hierarchy to
Catholics to move in solid column in
support of the Government.

But the revelations which have just
been made in South Perth prove that
there is an organization which con-
trols its members, and leads them to
the polls, or rather attempts to lead
them like a flock of sheep following a
bell-wether.

We already mentioned in our
columns that the P. P. A. of Toronto
issued a stringent circular to its mem-
bers, commanding them, under pain
of expulsion, to support the four con-
servative candidates for that city,
as they had bound themselves to
support the P. P. A. platform. It
now appears that similar orders were
issued by the P. P. A. of North Perth
to its membership to support Mr. Mag-
wood.

There were a certain number of
P. P. A.ists who refused to be thus
dictated to. We imagine that they
thought that Protestantism was quite
as safe in the hands of Mr. Macpherson,
as in those of Mr. Magwood, as Mr.
Macpherson is a rigid Presbyterian,
and the son of a highly respected
Presbyterian clergyman, who was at

one time moderator of the Presbyter-
ian Church of Canada.

But the P. P. A. judged otherwise;
and so bitterly partisan is that society
that only a few days were allowed to
elapse after the election, when the
recalcitrant voters received official
orders to attend a meeting of the
election committee of the society, to be
held on Friday evening, July 13, to
answer the charge made against them:

"Please take notice that you are
charged with violation of your obliga-
tions and of section 57 of the Consti-
tution, in that you did vote against
the candidate of the order at the recent
elections."

The 57th section of the P. P. A.
Constitution here referred to was made
a law of the society at the burlesque
Hamilton convention of the Grand
Council, held last January. It is thus
given by the Stratford Beacon:

"The Divisional Council may en-
dorse a candidate or candidates as the
exclusive candidate or candidates of
the order for any ward or constituency,
and when a candidate or candidates
are so endorsed, then, and in every
such case, to allow oneself to be put
in nomination as another candidate,
or to vote or work for any other can-
didate not so endorsed shall be a viola-
tion of the constitution. Where no
Divisional Council exists, the same
law may be enforced by a subordinate
council."

It thus appears that not only have
the P. P. A.ists sworn to keep Catholics
from having any opportunity to work
for a living, but they have sworn away
their own liberties, and committed
them to the keeping of whatever fan-
atical clique may happen at the time
being to control the lodge.

Talk about leading voters to the
polls like a flock of sheep! The like
of this tyranny has never been so
openly and vindictively attempted in
Canada before; and what adds to the
wonder is that it is in the province
which no loudly boasts of its intelli-
gence and love of liberty that such an
enormity is successfully perpetrated.

The Rev. Mr. Madill was very posi-
tive in his declaration at Niagara,
shortly before the election, that he had
a solid vote under his control, and it
appears that his boast had some founda-
tion in reality. The fact that a few
voters in Stratford had the courage to
vote according to their conscience does
not destroy the disgraceful and
astounding truth that we have in this
flourishing Province an organization
the members of which have sworn
away their liberties to vote according
to conscience for good and honest Gov-
ernment.

We say again: We rejoice that the
true character of P. P. A.ism has thus
been revealed by its own act. If the
members of the organization are will-
ing to remain under a yoke so galling
as that they have placed upon their
own necks, they deserve to live under
a corrupt Government. Honest citizens
of Ontario have so far succeeded in
putting off the day when such dishon-
orable tactics should prevail; but un-
less the P. P. A. be frowned down per-
severingly, as it has been in the
past, we shall soon find corruption in
high places which that organization is
endeavoring to establish, and the Pro-
vince will deserve the infliction, should
it, even by apathetic tolerance, permit
the P. P. A. to become a power in the
land.

On the subject of the tyranny of the
dark-lantern association, the only
comment made by the Toronto Mail
is:

"This is a serious charge to
make. It amounts, in fact, to this,
that the Protective society gives its
members no more liberty than do the
Patrons, or the party organizations."

This is a very mild condemnation,
indeed: much milder than its con-
demnation of Catholics for having
resented at the polls the cowardly
alliance which under false pretences
aimed at depriving them of rights
guaranteed under the Act of Con-
federation; for such was the real
significance of the attempt to harass
Separate Schools out of existence.

A RECENT ISSUE of the New York Sun,
speaking of the prospect of an A. P. A.
candidate for the Mayoralty in that
city, says that the city is not "an en-
couraging field for A. P. A. prosely-
tizing on political grounds." It is too
cosmopolitan in character, and none of
the political parties could afford to
nominate an A. P. A. for their stand-
ard bearer. Not only would a major-
ity of all the voters absolutely crush
down any attempt at electing an A. P.
A.ist, but the native Americans are
also most decidedly opposed to A. P.
A.ism and its methods. The Sun does
not believe that an A. P. A. candidate
would receive 24,000 votes out of the
300,000 which would be probably cast
at an election.

THE POPE AND THE CATH- OLIC PRESS.

Another proof of the broad and com-
prehensive policy of the Pope is the
encyclical addressed to the Archbishop
of Lima and the Bishops of Peru.
He advises them to devote their
every care to the training of
aspirants to the priesthood, and to
counteract the influence of an infidel
press by the dissemination of good
Catholic newspapers.

The nineteenth century is a read-
ing century, and the newspaper has a
hold and a power upon the minds and
hearts of the people. It is the fashion-
er of public opinion; it is the means
of instruction to many who have no
leisure to permit them the close
acquaintance of ponderous folios.

The enemies of the Church have per-
chance seen this more clearly than our-
selves. They have made it the mes-
senger of error and misrepresentation.

Wonder it is that many Catholics
permit the entrance of newspapers
inimical to their Church into their
households. They might as well
shelter a deadly serpent. Such Cath-
olics, however, are generally of no
character, for who with an earnest
love for the heritage of his faith,
would look kindly on a newspaper
that has for its object the defamation
of its teachers and teachings. Some
give as an excuse that they wish to
know the two sides of the question.
But there is but one side to a ques-
tion that concerns Catholic interests
of vital importance. They know this,
though they fain would deny it,
They know well that as Catholics they
should ever hearken to the voice of
Him whom the Holy Ghost has placed
in their midst to guide them. He, the
watchman on the tower, sees more
plainly the danger, and when he
warns them of it, his voice is but the
echo of duty. A deep sense of his
office and tremendous responsibility
will not permit him to be silent. He
must speak or prove recreant to his
duty. He must speak unequivocally,
though his accents may jar on ears at-
tuned to honied commonplaces and be
distasteful to those astride the political
fence. He may arouse animosity in
certain quarters, but thinking men
will venerate him as being true to
principle and will admire him for
honest and fearless action.

Compromise and temporary policy
are, in certain cases, the devices of
the sluggard and coward.

MR. DALTON MCCARTHY'S
NORTH-WEST AMEND-
MENT.

The North-West Bill brought before
the House of Commons by the Hon. Mr.
Daly was made by Mr. Dalton Mc-
Carthy the occasion for a new display
of hostility against Catholic education.
Mr. McCarthy moved as an amendment
to the Bill, that the Legislative As-
sembly of the North-West Territories
shall have full power after the next
general election in the territories, to
legislate in the matter of education re-
specting Public and Separate schools.

The object of the motion was, of
course, to enable the Protestant major-
ity in the North-West Assembly to
abolish the Separate school system at
present existing in the territory, but
we are happy to have it to say that
the fanaticism which led to the intro-
duction of such an amendment found no
favor with the great majority of the
members, Protestants and Catholics,
Reformers and Conservatives alike
voting that for the present, at least,
the whole population shall retain the
liberty they now enjoy to have such
schools as they can approve of in con-
science, and that, as long, at least, as
the territory shall remain a territory,
the liberties of all denominations to
have schools of their own, if they see
fit, shall be preserved.

It is very true that the Protestants
of the Dominion generally would prefer
that there should be no Separate
schools, but most of them now see and
admit the reasonableness of not forcing
their views upon Catholics, who view
matters differently. They view the
matter in the same way as the Ottawa
Citizen, which in a recent editorial on
the debate on Mr. McCarthy's amend-
ment said:

"Our apparent liberality of senti-
ment, (in desiring one school system for
all,) assumes the aspect of intolerance
when we attempt to force certain prin-
ciples of public action upon those who
abhor them, and who do so through con-
scientious motives. Let the minority in
the territories have their Separate
schools, and let us maintain Separate
schools in Ontario, so long as a con-
siderable section of the population
clings to them. We hope they may
be of another opinion some day,
and when they are, the difficulty
will at once disappear."

Mr. McCarthy's amendment was de-
feated by a vote of 114 to 21. The fol-
lowing members constituted the min-
ority: Messrs. McCarthy, Sproule, Mc-
Neill, Denison, Marshall, Tyrwhitt,
Madill, Smith (Ont.), Charlton, Mulock,
MacDonald (Huron), Davin, Carscal-
len, Bain (Wentworth), Innis,
Rowand, Somerville, McMillan, Allan,
Beith and Boston. It will be observed
that all the Protestant members from
Quebec voted in favor of Separate
schools. It is not their wish to destroy
the Separate school system, because
they know that if it be destroyed, the
liberties they enjoy must go with those
of the Catholics in the other Provinces.

THE MAIL'S METHODS.

The following paragraph has ap-
peared in the New York Tribune, the
Christian at Work, the Toronto Mail
and many other papers:

"There still appears to be considerable
opposition to Monsignor Sallini in the Roman
Catholic Church. The Catholic Review
says: 'The Monsignor must be recalled.
There never was any need of him here.
The American Bishops never had any use
for him; they did not ask for him, and
when he came they did not know what he
came for. In fact, it could be said without
untruth that they do not know who sent
him. Of course he came with the Pope's
commission, but nevertheless it cannot be
said, as a matter of fact, that the Pope
sent him here.'"

We have informed the editors of the
above-named papers that the foregoing
never was published in the Catholic
Review. The editor of the Tribune
assures us that he will correct the mis-
statement made by his paper. As yet
we have not heard from the Christian
at Work and the Toronto Mail.—Cath-
olic Review.

It is not at all likely that a correc-
tion will appear in the Mail. That
paper has fallen into a Margaret Shep-
herd style of dealing with Catholic
matters.

EDITORIAL NOTES.

WE ARE pleased to be able to an-
nounce that the town of Galt has, to a
considerable extent, regained its stand-
ing amongst the other towns of Ontario.
At one time, as we some weeks ago
pointed out, the P. P. A. epidemic
had attacked the municipality, and for
a while the disease assumed a most vir-
ulent character, so virulent indeed,
that the town constable, Mr. Ahern, a
most respected citizen, was voted out
of his position because he happened
to be a Catholic. So indignant
were the majority of the most worthy
residents of the town at this proceed-
ing, that a public meeting was called,
and the P. P. A. element of the Council
were denounced in the most un-
measured terms. At the last meeting
of the aldermen, Mr. Ahern, by a vote
of 7 to 6, was confirmed in his position.
We congratulate that gentleman on
the outcome of the affair, and we
also commend the majority of the coun-
cil for their honest course. The P. P.
A. wing of the body will hereafter
have abundant cause to hide their
heads when appearing in public.

For some time past many news-
papers in the country have been dis-
cussing what is called the "Curran
Bridge Scandal;" and members of
Parliament have brought to the atten-
tion of the House what appears to be
crooked transactions in connection
with the erection of this bridge.
It may be well to remember, however,
that the Hon. the Solicitor-General is
not in any way responsible for these ir-
regularities. The bridge merely bears
his name. That is all.

MANY colored persons applied for
permission to attend the revival ser-
vices conducted by Mr. Moody recently
in Richmond, Virginia, but they were
insulted and beaten away from the
church, and were given to understand
that the free offer of salvation which
Mr. Moody announced was not in-
tended for those who have a black skin.
The Catholic Church alone in all the
Southern States makes no distinction
between white and black in the admin-
istration of sacraments, and in the
public worship.

THE Rev. Robt. McB. Johnston, the
Presbyterian clergyman of Lindsay,
writes to the Presbyterian Review,
complaining that the proceedings of
the last General Assembly of the Cana-
dian Presbyterian Church make it
manifest that there is a spirit of dis-
satisfaction, restlessness and fault-
finding among the clergy and laity of
that Church, which will much retard
the Church's growth, unless they be-
come more hopeful in thought and
speech. It may be supposed that the
evil complained of arises in a great
measure from the existence of two
schools of thought, as made manifest
in the extraordinary anti-biblical doc-
trines propounded by Professor
Campbell of Montreal, and the effort
made by other parties to bring the
professor back to orthodox teaching.
It is very doubtful whether the deter-

mination of the assembly to cover up
loose theological theories will bring
about peace and prosperity in the end.
It appears to us that tolerance of such
views as those which the professor
teaches will result in the spread of
latitudinarianism, which may in the
end become too powerful to be sup-
pressed.

THE chief writer on an A. P. A.
paper in Columbus, O., says of his
own creed:

"I think Christianity is pernicious.
I am not a Christian, and I hold in con-
tempt the whole brood of mysteries with-
out reference to the names under which
they do business."

The man who wrote the above is a
fair type of the P. P. A.ist of Canada.
He is identified with the movement
either for revenue or notoriety.

"Don," in the Toronto Saturday
Night, thus pays his respects to Prin-
ciple Grant. The picture drawn is re-
markable for its correctness:

"The Rev. Principal Grant is a
gentleman whose personality and ora-
torical ability I sincerely admire, yet
I do not think I am going too far when
I assert that he has achieved no con-
spicuous place in Canada by reason of
extraordinary piety or because of any
special spiritual elevation. I imagine
that his most ardent admirers would
not suggest his name as that of one
who should be canonized. Such being
the case, no one can have had his feel-
ings outrageously injured while view-
ing the castigation which Archbishop
Cleary has inflicted upon the professor.
If ever a man deserved a real good
trimming it was Professor Grant; and
if a committee of those interested in
seeing the gentleman of Queen's Uni-
versity properly attended to had chosen
the man who was to wield the cat-o'-
nine-tails, Archbishop Cleary would
have been appointed to the task."

AT THE Congress of Polish Catholics
recently held at Posen, there were
three Bishops and several deputies of
the Reichstag and Landtag. The
whole number of delegates present was
1600, and an address was unanimously
carried amid the greatest enthusiasm
thanking Pope Leo XIII. for his recent
encyclical letter to the Polish Bishops,
in which the rights of the Polish people
to civil and religious liberty were
maintained. A telegram expressing
the most earnest loyalty to the Holy
Father was sent to Rome, and the Holy
Father sent his blessing to the Con-
gress. The loyalty of the Poles to the
faith and to the head of the Church is
the best answer to those papers which
recently misrepresented the Pope's
encyclical as betraying the interests
of Poland in order to curry favor with
the Czar.

THE EVILS OF THE DAY.

In a discourse at the consecration of
St. Gabriel's Church in New York,
Archbishop Ryan thus referred to the
crying evils of our day and to the sav-
ing teaching of the Church:

"The most pernicious and absurd
error of our day is the notion that we
can have morality and public virtue
without doctrinal teaching. As well
expect fruits and flowers without stem
or root as expect such results. If we
examine closely the crying evils of the
day, we can trace them to the rejection
or only partial admission of some Chris-
tian doctrine. Divorce, with its
countless sins and miseries, is to be
traced to the denial of the Christian
doctrine of the indissolubility of mar-
riage. Anarchy and all rebellion
against legitimate authority is to be
referred to the rejection of the great
principle that all power is from God,
and not from the people directly,—from
God through the people. Perjury,
with its fearful consequences to life,
property and reputation, is caused by
denying the doctrine of God's providence.
His ever-present interest in the
affairs of men, and His certain punish-
ment of those who shall call His name
in vain; immorality of all kinds, from
the rejection, or such modification as
is equivalent to a rejection, of the doc-
trine of God's necessary and intense
hatred of sin, and the loss of faith in
the awful punishments with which He
will visit it.

"Now, the reformation of society
requires that these and other saving
truths should be taught, and taught
with absolute uniformity and cer-
tainty, as they are taught
in the Catholic Church. Divi-
sion and doubt about them
will destroy their restraining power.
What Cicero said of the natural moral
law must be true of them—that 'not
one law in Rome, another in Athens,
one now and another hereafter, but
one law perpetual and immutable will
bind together all nations and all time';
of which the common Teacher and uni-
versal Ruler is God. It is because of
such uniformity and certainty that
the Catholic Church is such a power in the
world in proclaiming the restraining
influences of religion on human pas-
sion, and thus benefiting mankind
without as well as within her fold."

The discourses of most preachers are
heard with incomparably more pleas-
ure than they are read. There is
much in voice and manner to
supply for literary defects, but "bald
spots" are not to be concealed in print.
Speakers who have never learned how
to frame sentences, or who do not write
their discourses, ought not to print
them. The sermons of Archbishop
Ryan are pleasant to read as well as to
hear; they always contain notable and
quotable passages.—Ave Maria.