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London, Saturday, May 6, 1893.

AN IRREPRESSIBLE FAXATIC.

Alderman Bell of Toronto is one of the most blatant of those fanatics who see danger to Canada in the fact that Catholics are permitted to live in this Dominion. At every anti-Catholic meeting held in or around Toronto he is sure to be one of the principal talkers, and he can emit an inconceivable amount of nonsense in an incredibly short time.

He is thoroughly appreciated in Toronto, and his influence is very small whether in the City Council, or any other capacity. He was very suitably set up as one of the standard-bearers of the defunct Equal Rights party at the last general local elections, and was left by the electors to attend to his own business at home.

Mr. Bell was interviewed a few days ago by one of the reporters of the Toronto Evening News in reference to recent criticisms of Mr. James L. Hughes on his inflammatory speeches at the Orange Grand Lodge meeting held some time ago at Orangeville.

Mr. Hughes was for long a co-worker with Mr. Bell, and as long as the two were in harmony, the doughty alderman considered that there was no greater patriot in the world than Mr. Hughes.

It will be remembered, however, that Alderman Bell was not able to convince the brethren at the Orangeville meeting that he is himself the disinterested patriot he represents himself to be, and Mr. Hughes, who has definitely abandoned the movement to establish a new political party on no-Popery lines, was elected to the Ontario Grand-Mastership by an overwhelming majority, against Alderman Bell's most strenuous opposition.

The consequence is a refreshing coolness between the two, and at the recent interview, in reply to a question to the effect, "Why did the stalwarts not take him (Mr. Hughes) up," Mr. Bell said:

"My reason was, and I think I can safely speak for the stalwarts, that he has swallowed himself. At the Orangeville meeting, called by the County Orange Lodge, he moved this resolution: 'That as the Roman Catholic Church is a political organization, and as the Dominion of Canada and of the various Provinces of which it is composed show clearly the subservience of both the Conservative and Reform parties to the Church of Rome, and as this political ascendancy of the Church of Rome is secured by the agency of a corporate vote, the time has come when it is the manifest duty of true Protestants to organize on a distinct political platform whose object shall be the defence of civil and religious liberty, the securing of equal rights for all the subjects of Her Majesty in the Dominion, and the prevention of the political ascendancy of Romanism.'"

"In support of that he spoke for three quarters of an hour. Here is an extract from his speech which gives the whole pith of it: 'It is not a choice between Conservatism and Romanism, but between Romanish domination and a party of right and justice.'"

"He urged the formation of a third party," said Ald. Bell, "and declared it could be made a success. Why, he stated, 'some one has said this agitation will die out like a fire of straw. Do you believe it?' The audience shouted, 'No,' and Mr. Hughes emphatically said the same thing."

He added that Mr. Hughes was then right: "The Equal Rights party has not died out like a fire of straw except in so far as he is concerned himself. McCarthy has taken up the principle, and I believe he will win on it. It has not died out with me. I am still in that line. I do not believe Mr. Hughes is, and therefore I did not support him."

Alderman Bell has now had several convincing proofs that the public do not appreciate him at so high a value as he sets upon himself, and nothing can better serve to show the pettiness of the movement which is being boomed by Messrs. McCarthy, Bell, Douglas, Armour and others of their kind, than the low esteem in which these gentlemen are held by those who know them best. It is also evident that it is not for his tariff policy that Mr. McCarthy found so large a number ready to welcome him and laud his course in the Toronto Auditorium. The declarations of his supporters, and the points which they applauded in his speech, show that they are animated solely by hatred of Catholics, and this is the policy on which alone they are to be judged.

It is a promising sign, creditable to the Protestants of Ontario, that there

are comparatively few disposed to assist in exciting religious, sectional and racial animosity in the political field. Outside of Ontario these issues have not succeeded in exciting the enthusiasm of even a corporal's guard of followers.

MARGARET L.

As we said in a previous issue, Margaret L. Shepherd is a business woman. She advertises her entertainments somewhat after the same fashion as Barnum and Forepaugh. For street announcements it is always well to use brilliant sentences containing very long words, the meaning of which is not quite clear to the casual reader.

We have often seen unsophisticated persons gazing in astonishment at the wonderful pictures, together with the announcement that the show was an agglomerated constellation of brilliant stars whose performances were the wonder of the world, and all who saw the thrilling scenes within the canvas stood aghast at the marvellous and entrancing sights of the six great shows in one tent.

Margaret almost equals this, for in her bill of last Saturday she announces the "Return of Margaret L. Shepherd, nee Sister Magdalene Adelaide of Consecrated Penitent of the Seven Dolours, at the Grand Opera House." We pity our simple-minded Protestant fellow-citizens who feel like patronizing Margaret, in their weary efforts to understand this meaningless announcement; but we fancy most of them will not bother about the meaning, and simply conclude, as a boy going to the circus, that there is something tremendous in the title with which Margaret has decorated herself.

She publishes, too, an extract from a paper called the *Altoona Independent*, the editor of which must be a person of the same mental calibre as the publisher of the *Trombone of Liberty*, printed in an outlying ward of our fair city of London. She is described as a delicate and fragile woman, and the writer showed his good taste and gallantry by placing her age at about thirty.

The eternal gratitude of Margaret must surely go out to the *Altoona* man for the very nice things he has written about her.

The most thrilling announcement on the programme, however, is the wind-up, which is as follows:

"The vital question of the hour before the nation, Cardinal Satolli's mission and the great struggle to give the Pope supreme temporal power on the 5th day of September, 1893."

Now we do think that Margaret has a spite against Chicago, for she must know that the prospect of such an event happening will most surely injure the World's Fair. If she had put the date a couple of months further on (say the 5th of November, of glorious, pious and immortal memory, as it were!) it would be the means of bringing many more millions into the treasury of the exhibition and the pockets of the Chicago business men.

The Protestants of the world will now we suppose take time by the forelock and prepare for the 5th of September, for on that day the Swiss Guard of the Vatican will move in battle array on the universe and knock down all who refuse to bend the knee to Leo.

She is courageous, too, is Margaret, for she challenges prelates and priests to deny, if they can, the reliability of her charges. This smacks somewhat of Marquis of Queensbury rules and gate money, as Father Lambert lately put it in replying to the challenge of an infidel. Doubtless she would feel very happy were her challenge accepted, but we need scarcely say that no Catholic will take the time or trouble to worry Margaret, and thus add interest to her variety show. They will leave her alone in all her glory and allow honors to be showered upon her by such men as that little Lord George Gordon in plaster of Paris, Mayor Essery, who presented her with a Bible on Sunday evening, 23rd ult., a complimentary address having been previously read by the editor of the *Trombone of Liberty*.

We may here remark that Margaret's audiences consist, for the most part, of uneducated emigrants who dearly love a mug of beer and hate the Pope for the glory of God.

The May number of the *Carmelite Review*, published at Falls View, Ont., by the Carmelite Fathers, has just come to hand. It is full of good things and will be a welcome visitor in the Catholic home. We are pleased to hear that the great success which has attended its publication will warrant an enlargement at an early day.

A BIGOT'S COMPLAINT.

The Rev. General S. T. Morgan, who ceased to be the United States Indian Commissioner on the advent of President Cleveland into power, has given new proofs of his hostility to Catholics in the position he has accepted since his resignation of his office under the Government. He now figures as Corresponding Secretary of the American Baptist Home Mission Society; and under this character he appeals to the people of the United States to support the Republican party, upon the plea that Catholic influences defeated Harrison at the last presidential election. He says also that Catholics wish to take control of the Government of the country.

The last statement is calculated to cause much amusement among thinking people. It is quite the custom for bigots of Morgan's stamp to make such assertions, and we have plenty of such on our own side of the boundary line too. The ignorant believe these just as they would spook-stories. People of common-sense or education of course do not believe them, but if they have an object to gain thereby unprincipled educated men like Colonel or Rev. Morgan are quite ready to propagate them; and it seems to be a favorite pastime for preachers of certain sects to do so, among whom we may specify the Baptists, Col. Morgan's denomination.

But we observe with some gratification that Col. Morgan acknowledges that the Catholics of the United States have not been quelled or cowed by the no-Popery agitation which has been carried on of late by the revived Know Nothings who are operating under the mask of the A. P. A. Ex-President Harrison, we have reason to believe, was too high-minded to encourage the dark-lantern methods of the A. P. A.; but many of his lieutenants did so, and his defeat by the most decisive majority ever given at a presidential election was the consequence.

Dark-lantern methods may be successful temporarily, and locally, but they cannot succeed with an intelligent population of considerable extent, and we have no fear that methods which have failed where Catholics are only 15 1/2 per cent. of the population, will succeed in Canada where we are 41 1/2 per cent.

The P. P. A. of Canada are permitted to take note of this.

THE CONSPIRATORS ASTONISHED.

There was great consternation in the ranks of the P. P. A. Anarchists last week because of our having published in full the ritual which they use in their lodges. We have also been informed that the great mass of our intelligent and respectable Protestant fellow-citizens were astonished and indignant to find that such a nest of unlovely plotters existed in our midst.

It will be remembered that a few weeks ago a copy of the oath of this association was scattered throughout the city, and the leaders had published in the *Free Press* an article calculated to mislead the public as to the real objects of the P. P. A. A close reading, however, revealed the fact, as we said before, that the explanation proved to be merely the oath sand-papered. The publication of the entire ritual has now shown these men to be hypocrites, and, we must say it, liars as well.

Knowing the character of the leaders as we do, we are not surprised at their conduct—one a briefless lawyer possessing a vocabulary that would make a fishwife run for her life; one a broken-down merchant now trying to make a living by preaching the gospel of peace from his lips while the gospel of devilish hate envelopes his heart; one a retired informer who is willing to take up any little job, no matter how dirty, if he can make a few dollars at it; one a spiritualist who is ready to join anything for revenue, and another a soured and disappointed politician who imagines that the Pope and Popery stand in the way of his occupying a position of eminence—these are the men who have planted this abominable conspiracy in our midst.

It is to be regretted that they have succeeded in drawing into their lodges a considerable number of ignorant persons who are predisposed to hate their Catholic fellow-citizens on general principles.

The head-pushers we have mentioned are not, however, alone to blame, for the firebrand preachers, chiefly of the Baptist and Methodist denominations, are largely responsible for the bad blood which now prevails

amongst us. If, in season and out of season, they preach misrepresentation from their pulpits concerning the Catholic Church and say that the Catholic priests and people are not to be trusted, what other result may be expected? And they need not be surprised if the lash of public scorn will some day fall swiftly and heavily upon their shoulders.

THE FRENCH CANADIANS.

At a time when the ridiculous Equal Rights like Rev. Mr. Riggsby, Mr. Dalton McCarthy and the *Mail* are so witty in poking fun at the French-Canadians as ignorant and priest-ridden, it is refreshing to find the following notice of Jean Baptiste's doings in a well-informed paper like the *Montreal Star*: "The French-Canadians of Montreal and suburbs can give their English-speaking contemporaries a first class lesson in sagacity. The French-Canadians everywhere realize that the two languages are essential to success in the commercial life of this country. The result is, the French-Canadians are learning to speak and read English with extraordinary rapidity. Most intelligent French-Canadians to-day read one or more English papers. Thus they are equipping themselves for success in commerce. There never was a time in the history of Canada when French-Canadians were in such demand in English business houses as they are to-day. Consequently English-speaking employes in important establishments find it hard to complete because the French-Canadian has both languages, while the Englishman has only one. Bravo, Jean Baptiste!"

We may remark in addition that it is not of late that the French-Canadians became so alert as to learn the two languages. It has been known since long before Confederation that nearly all the French-Canadians, and only a few British Canadian members of Parliament were able to speak fluently in either language. Is it to make the French-Canadians as ignorant as themselves that McCarthyites wish to abolish the French language?

A PERSISTENT ENEMY.

The *Mail*, of Toronto, is a vigorous hater, and its hatred is all nicely sugar-coated. The editor would not, for the world, write a vulgar word, but in choice language he expresses from day to day an almost satanic venom against everything Catholic, everything Irish, and everything French. The principal reason he advances why Home Rule should not be granted to Ireland is because the men of wealth in the country are opposed to it. It is quite true that a large number of landlords and capitalists are bitterly antagonistic to any change, but a little reflection will convince any reasonable man that that is not sufficient reason why Home Rule should not be granted. In all ages and in all countries in the world when legislation having for object the amelioration of the condition of the masses was about to be enacted we find the soulless capitalists, the lords, the dukes and the dukes—the unproductive class, who imagine the Lord created the rest of humanity for their sole use and benefit—were bitterly opposed to any departure from the established order of things. The slave-holders in the Southern States were, before the war, men of wealth, and they rose in rebellion when there appeared to be a prospect of slavery being abolished. Very similar is the order of things in the Green Isle, as indeed for many a long day the condition of its people has been as miserable as was the condition of the blacks before the war. Slavery in Ireland is about to be abolished, and hence there is a great outcry at the prospect of loss on the part of the landlords, the slave-drivers of the Lansdowne type. It is well also to remember that about half a century ago the Family Compact in Canada were men of wealth and influence and they were at that time as bitterly opposed to Home Rule for Canada as are now the majority of the wealthy class in Ireland. Were these men permitted to have their own way the Dominion would still be ruled from Downing street.

Our contemporary is also in the habit of pointing the finger of scorn at the Irish people and their representatives, claiming that they are persons to whom it would not be safe to entrust the reins of Government. This opinion is solely dictated by Orange hate. Everyone knows that, man for man, the Irish people and their members of Parliament may be compared very favorably with the English people and the English members. But if we, for the sake of argument, grant this contention, what will be proved thereby? Simply this, that English rule in Ireland has been a failure, that it has not succeeded in elevating the people to the high standard they should occupy; and we will have here a still further reason why they should be granted a Parliament of their own.

THE BELFAST RIOTS.

The murderous attacks made by the Belfast Orangemen upon the Catholic workmen and Mr. Connolly's tavern, of which we gave an account last week, has been curiously enough made the text of numerous editorials by anti-Home Rule journalists pointing out the danger of granting Home Rule lest it might be the occasion of a protracted civil war. We are told that the men of Ulster will not endure to be governed by a Dublin Parliament, and that, therefore, for their accommodation, the whole country should be ruled by the Parliament sitting in London, which has never yet found time to attend to Irish affairs.

It is now plainly to be seen that the pretence hitherto made use of that a Catholic majority would tyrannize over the Protestant minority is a mere sham. It has never been the case in any part of Ireland that Catholics made on their fellow-workmen a murderous onslaught like that which has been made by the Belfast rioters on their Catholic neighbors; but such riots as the present one have been a common occurrence, scarcely a year passing without the perpetration of similar outrages, though not usually on quite so large a scale. In fact it is now seen that it is not the majority in Ireland will trample on and oppress the minority, that the Orange-men oppose Home Rule, and that Lord Salisbury and Mr. Arthur Balfour back them up, but lest the minority be deprived of the power they have so long exercised, to oppress the majority. Belfast—and indeed the lowest rabble of Belfast are to dictate to all Ireland. This is what the opposition to Home Rule means.

Mr. Balfour and Lord Salisbury have maintained in their speeches that an oppressed minority have the right to take up arms against the rule of the majority "under certain circumstances." They did not deign to say what circumstances were needed to give the right, but we can easily see that they consider the Orange minority very much oppressed indeed if they are not allowed to practice their innocent amusement of murdering Catholics, driving them from their work and wrecking their houses. Now these Tory leaders have the satisfaction of seeing that their incendiary speeches have borne fruit. Their dupes have risen in insurrection, and have made the attempt to put down Home Rule by force of arms. Of course if Mr. Connolly's tavern had been destroyed, Protestantism would have been amply vindicated! What a pity these defenders of ascendancy did not succeed in their purpose! The barbarous police interfered, and the "last ditches" where the noble descendants of the defenders of Derry promised to have left their bodies, have unfortunately not become the sepulchres of the thousands of martyrs who were to have died in defence of religious liberty, to the tune of "Croppies lie down" and "No Surrender."

The fact is that about eight hundred Catholics were driven from their work by ten or fifteen thousand armed Orangemen, who then took possession of Peter's Hill for blocks, refusing to be dislodged by the police, but when a few companies of the Devonshire soldiers marched up the hill with bayonets glistening in the sun, the Orangemen prudently dispersed, after about three days' rioting, and nothing has been heard since of armed resistance to Home Rule.

But these braves were told that the English soldiers would fraternize with them. There was not the least appearance of this fraternization, and the Catholics of Belfast have shown every confidence that the Government will protect them, Mr. Morley having given orders that the police should protect Catholics and friendly Protestant workmen engaged in escorting their Catholic fellow-workers to and from their work.

A notable feature of this war is that Grand-Master Kane has issued a "half-hearted appeal to the Orangemen, in God's name to stand steady until their leader blows the trumpet, when all over sixteen years of age are to prepare for battle in behalf of faith and freedom."

It is noteworthy, moreover, that instead of this bloodthirstiness of the Belfast Orangemen having the effect of rousing the English people to side with them, it has convinced Englishmen that the Catholics of Ulster are the people who need to be protected against the ferocity of the Belfast rowdies, and even English Tory newspapers have declared that such rowdiness is not to be tolerated.

WHAT DOES THE FREE PRESS MEAN?

We are astonished to find that our contemporary the *Free Press* of this city has commenced the publication of A. P. A. literature. Our neighbor must surely know that such a course is but adding fuel to the flame of bigotry which now prevails in this city. In its issue of Tuesday last it gave place to a long article from the *Cincinnati Gazette* giving an account of the mobbing of an ex-priest named Rudolph in Lafayette, Ind., together with an interview with a member of the A. P. A., who claims that that society has grown very strong in consequence of the incident referred to. It is quite possible that a number of irresponsible persons, who perhaps claim to be Catholics, created the disturbance in question, but it is not true that Catholics anywhere on the continent are organized for such a purpose. Neither are they banded together with the object of wronging in any respect whatever their Protestant neighbors. This would be contrary to the teachings of the Catholic Church, and no Catholic who obeys the voice of the Church would consent to belong to such an organization. Reference is made to secret revolutionary bodies which existed in some parts of the United States, and to which has been attributed some serious crimes; but it is well to remember that the Church had long ago placed the ban of her disapproval upon these organizations and refused the sacraments to their members. It is obvious, therefore, that it would be ridiculous to censure the Church because these men claim to be Catholics. Those who call themselves Catholics and are guilty of crime, violence and other wrong-doing are the worst enemies of the Catholic faith. We will not say one word in defence of those who attacked Rudolph, and it is well they have been punished for their misconduct.

Those who patronize the lectures given by such characters are, however, guilty of a crime against morals, and though the law cannot reach them in this respect, they deserve, and no doubt will receive, the contempt of all honorable and right-thinking citizens. Rudolph is an ex-priest, and, like all the other ex's, he took the platform against the Catholic Church because it was an easy and lucrative profession. So that our readers may know what manner of man he is we append the following letter concerning him from Vicar-General Houck, of the diocese of Cleveland:

"In the *Leader* and in his open letter to the Right Rev. Bishop Horstmann, George P. Rudolph states that he was never suspended from the priesthood, nor excommunicated. I beg leave to state he was suspended from all the functions of the priesthood by the Right Rev. Bishop Gilmore, on June 9, 1881. On July 14, 1881, Professor Rudolph, according to his published statement, went through the marriage ceremony before a civil magistrate. Every Catholic knows that suspension is the greatest punishment that can be inflicted on a priest, and is inflicted only for the gravest reasons. It is also well known to those conversant with the laws of the Catholic Church that any priest attempting marriage by a civil magistrate is excommunicated. This excommunication Professor G. P. Rudolph incurred when he attempted marriage with his housekeeper on July 14, 1881, as above stated. You will oblige us kindly by publishing this in answer to the professor's bold assertions."

LONDON'S LORD MAYOR AND THE FAXATICS.

A new incident has been made the occasion for the anti-Popery Association of London, England, to exhibit their fanatical hatred against the Catholic Lord Mayor of the city, Mr. E. Stewart Knill. At the banquet recently given by him to His Eminence the Cardinal Archbishop of Westminster, the Lord Mayor proposed the health of the Pope before that of the Queen, and the bigots have in consequence sent a petition to the Lord Chancellor and Mr. Gladstone to have him removed from office. They accuse the Lord Mayor of treason for placing the Pope's name before that of the Queen, but they have been snubbed as they deserved for their fanatical interference.

It is not through any disrespect to the Queen that her name was placed second on the list of toasts; but as the Pope is a spiritual sovereign, the respect paid to whom is of a spiritual character, it is an acknowledgment that as God is above man, and heaven above earth, so religion is above temporal matters. The authority of the Pope represents the authority of God over the Christian conscience, and all temporal authority is secondary to it in importance. Hence if any earthly foreign potentate were to be honored by a toast offered to him, his name would of course be placed after that of the Queen whose authority is paramount in her own dominions; but it has always been the custom everywhere in Christendom to give the precedence of honor to the Pope in consequence of his position as the spiritual sovereign of the Christian world.

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