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THE TWELFTH OF JULY.

The anniversary of the battle of the Boyne was celebrated as usual on Friday last, the 12th inst., in many localities; and though in some places the speeches appear to have been somewhat more moderate than the harangues of the day usually are, in others there was even more than the usual virulence and fanaticism displayed.

In Toronto the procession is said to have been unusually large. We do not doubt this. From the earliest period of Toronto's history it has been the stronghold of fanaticism. Toronto has always been the centre of Canadian Orangism; but it is none the less true that the day of the power of that order is past in our Canada. It formerly ruled in our legislative halls; and there was scarcely a town in Ontario in which it was not dangerous for a Catholic to appear on the streets on the 12th of July, the 5th of November, and other Orange festivals.

It was not by accidental coincidence that murderous volleys, resulting in death, have been known to have been discharged from lodge windows in the city of Toronto, that convents and young ladies' academies have been attacked by night on these same festive occasions, and the windows broken, that thousands of armed men have been known to flock into Toronto for the purpose of preventing a procession of children from walking from their school houses to the church, and that in certain townships of Simcoe, Wellington, Perth, Huron, Victoria, etc., a Catholic durst not enter as a settler except at peril of his life.

Such incidents as these were by no means unfrequent in Ontario in days which are still remembered by many old settlers, and we cannot but smile when newspapers of to-day tell us that the principles which are inculcated in the Orange lodges, from which these miscreants swarmed forth to perpetrate their iniquities, are the principles of universal charity, and civil and religious liberty for all citizens alike. Thus we are informed by the *Globe* that:

"It is not foolish to hope, however, that the real lesson to be derived from the life and labors of William of Orange, will yet be more perfectly learned and acted on by those who are his admirers and followers. The obligation of the Order, as has been more than once pointed out, is thoroughly worthy of him, and is such as the most liberal-minded man might heartily subscribe to, forming a striking contrast to that of another so-called Protestant society of which so much has been heard of late."

Within a few years after Orangism was instituted, there was evidence enough of its character laid before Parliament to justify Henry Grattan in branding it as an association of banditti whose object was the extermination of Catholics; and though it is barely possible that its oaths have been moderated since that time, and that the members do not in so many words swear now, as they did then, "to wade knee deep in Popish blood," yet the spirit of intolerance still dominates it.

It is very easy for Orangemen to pretend that it is now an association which proclaims universal brotherhood; but its dark deeds still show its character, wherever it dares to show itself in its true colors. It has no right claim to the world that it has; and its spots till its Constitution is laid open to and stands the test of the light of day, instead of being hidden from public view behind oaths of secrecy and darkness. Such oaths would not be needed if it had become merely a benevolent association; indeed the proceedings of last Thursday show that the society is just about the same thing that it was in the beginning of the present century, and in 1857, when the Lord Chancellor of Ireland found it necessary to forbid that any Orangemen should be appointed to a position in which it was expected that justice should be dealt out to the Queen's subjects.

Very little has been reported in the

daily papers to indicate that there were any speeches at all delivered in Toronto at the demonstration there; but special efforts were made to have everything at Windsor which might be said to constitute an Orange demonstration of the old style.

The Windsor demonstration was confessedly a union demonstration of Orangism, A. P. Aism and P. P. Aism together.

The Rev. J. C. Madill, President of the P. P. A., was one of the leading spirits on the occasion; and in his address to the brethren he declared that it had been said that "the Orange order and the P. P. A. had amalgamated. He replied that their objects are identical, and they have no need of amalgamation." This announcement was received with rapturous applause.

Mr. Madill is a leading spirit in both orders, and both he and his hearers knew what they were saying and approving; so there can be no doubt that the spirit of both is the same, notwithstanding the assurance of the *Globe* that one deserves approval and the other condemnation.

Mr. Madill further congratulated the crowd that they "had won a great victory on the 26th ult., as they had sent forty Protestants to Parliament, nearly all of them Orangemen and P. P. A's." It is, of course, evident from this that the P. P. A. fully regarded the cause of the Conservative party as the P. P. A. cause at the late provincial election. He is undoubtedly right in this; and this was what we endeavored to show during the campaign, viz., that there was an alliance offensive and defensive between these two parties for the purpose of defeating the Ontario Government. Yet it is little creditable to the two parties that they concealed the truth till after the election.

It is pleasant to observe that the P. P. Aists are so easily satisfied, that they are pleased with the decisive verdict recorded against them by the people of Ontario. We hope they may secure many victories of the same kind, if they can survive them. It is also right to remark that the allies all told do not come near the number claimed, and some of them succeeded only by displaying false colors.

At the same demonstration some of the speakers were especially deputed by the A. P. A. of the United States, and the language used by them was just what might be expected from these foreign Know-Nothings.

W. H. J. Traynor, the Supreme President of the A. P. A., urged his audience to purge the country of "Popery, Parochial or Separate schools and the French language."

We can assure this traitor to his country and his religion that Ontario does not need his meddlingness. A former Canadian Orangeman, he is now at the head of an "American" Protective society, one of whose principles is the ostracism of Canadians. But the Americans will not have him either; for they are quite able to shape their own politics without asking the advice of a Benedict Arnold.

This Traynor, now so zealous a Protestant, not long ago was canvasser for a Catholic newspaper, and succeeded in circulating Catholic literature widely. He is thus a traitor both to creed and country, whether we are to regard him as a Canadian or an American, a Protestant or a Catholic.

Of such is the A. P. A. constituted. Orangism has come to a low ebb when it is reduced to looking towards such a quarter for alliances.

We must here remark that the Windsor demonstration is a sample of the inflated accounts usually given of such gatherings. It was announced that between 10,000 and 20,000 Orangemen would assemble from both countries represented. The actual number is stated in some of the local papers at 1,500 men. The processionists by actual count were found to number 910 Canadians and Americans, men, women, and children—about equal to the population of a small village; though we admit that there were several thousands of spectators, who, no doubt, were led to visit the young city by the great estimate given out of the large numbers expected to participate.

It was also announced that Messrs. Clarke Wallace and Dalton McCarthy would address the assemblage. It would have been fire and water combining together; but serious results were avoided by the fact that both these gentlemen were conveniently absent.

If we have not learned in youth to penetrate into the moral meaning of all that lies around us it is but too probable that in later life also we shall value them but as they address the senses.

A DIVINE ATTESTATION TO CATHOLIC DOCTRINE.

A book has just been published by the Right Rev. Dr. Felix Korun, Bishop of Treves, in which an account is given of the miracles which occurred during the public exposition of the Holy Coat of Treves in 1891.

The number of cures actually reported as having been effected on those who with faith touched the Holy Coat, was very large; but it was not possible to subject more than a limited number to critical investigation, and the book is devoted especially to the consideration of thirty eight cases which were carefully investigated by a committee of theologians and physicians, and in each of these cases the committee was either unanimous or nearly so in arriving at the conclusion that the recovery of the patient cannot be explained by natural causes.

In eleven of these cases the cure was complete, and the result is declared to have been undoubtedly miraculous. In the other twenty seven cases there were special evidences of divine pity or interest for the patients, though it is not made certain by the evidence that a total cure was effected by the divine interposition.

In several instances the cure was not instantaneous, but it was nevertheless complete, and in most of the instances related, it occurred at the moment of contact with the sacred relic. Two of the most remarkable cures, which were both immediate and complete, were the following:

Helen Daniel, a girl fourteen years of age, residing at Recht, was blind in one eye, and half blind in the other. She was deaf in one ear, and partially paralyzed on the right side.

What occurred when she touched the Holy Coat is best said in her own words, namely:

"I felt as if a swelling had burst in my ear, and I could then hear as well as ever. My whole right side became chilled and a cold draft seemed to flow suddenly through my right eye."

The evidence given by her physician states that her sight returned to her immediately, and the paralysis in her right side disappeared.

Another case, equally remarkable, was that of Joseph Holzapfel of Kaldenhansen, aged twenty-three years. This person had been a paralytic for many years, on one side; but the moment he touched the Holy Coat he was completely cured.

These wonders remind us strongly of the miraculous cures mentioned in the gospels, when our Blessed Lord, by a word, healed the most inveterate diseases, and even raised the dead to life, so that "His fame went throughout all Syria, and they presented to Him all sick people that were taken with divers diseases and torments, and such as were possessed by devils and lunatics, and those that had the palsy, and He cured them."

St. John the Baptist was in prison when he heard of these works of Christ, but he sent two of his disciples to enquire, "Art thou He that art to come or look we for another?" But the only answer returned by Christ was: "Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them."

By the mere statement of these occurrences, our Blessed Lord declared the divinity of His mission; and it is surely not going too far to say that the well-authenticated miracles of Treves fully justify the respect which has been shown to the sacred relic by the Catholics of Europe, and especially of Germany.

The evidences of authenticity of the Holy Coat, as a garment which was worn by our Blessed Lord, are as complete as such evidences could be. It was procured by St. Helena from Jerusalem, where it had been preserved with the greatest care for nearly three centuries by pious ecclesiastics. Yet we find that many of the anti-Catholic papers on this as well as on the other side of the Atlantic, expressed themselves as horrified at the superstition of Catholics for showing any reverence whatsoever to the relic. But time brings about its revenges! Only a few months elapsed from the time when they denounced the superstitions of Catholics, when the whole Methodist body were in ecstasies, making pilgrimages to the old residence and tomb of John Wesley, and admiring the relics of that clergyman, in the form of razors and combs which he had used, and locks of his hair or that of his wife.

Certainly a relic of our Lord may be regarded with as much respect as one of Wesley or Whitfield, or of

their respective wives, without giving just cause to a charge of superstition.

But the Protestant accusers assert that the case is altogether different: "Catholics worship sacred relics, but Protestants do not."

There is a difference, indeed, between the relics, inasmuch as the persons to whom they belonged are so far asunder that they are not to be named in the same breath. But the nature of the respect with which the relics are regarded is in both instances of very much the same kind, unless the "worshippers" of John Wesley's relics mean to assert that with them the whole thing is but a sham. We presume that the reason for the Protestant respect for relics is that they bring to mind the virtues, real or supposed, of those to whom they are said to have belonged; and thus the devout visitor is encouraged to imitate the virtues of the holy person of whom they remind us.

This is the precise reason for which Catholics regard with respect images and pictures and relics of Christ and His saints, as is clear to all who have read or studied the little catechism which is used as the hand-book of instruction for Catholic children.

It is true the Westminster Confession and the catechism of the Presbyterian Church condemn the use of relics for such a purpose; but religion and reason alike demonstrate that the Presbyterian standards are wrong, and that nature itself compels Protestants to practice what their standards so strongly condemn.

That Catholics show no superstitious reverence to relics is evident from the fact that the catechism warns us to place no confidence in them as objects to which any prayers should be addressed, "for they have neither life, nor sense, nor power to hear or help us."

The miracles wrought at Treves must be regarded as God's testimony that the Catholic respect shown to sacred objects is in accordance with the divine will.

THE GREAT STRIKE.

The great strike which was ordered by President Debs, of the American Railway Union, on the 28th of June, and which within a few days paralyzed trade throughout the United States, is now virtually over, and the traffic of the railways is being gradually resumed on all the great lines, though it has not yet become quite free.

For the time while the strike was progressing, nearly all topics of public interest were so dominated by this one, that scarcely anything else was spoken of in United States papers, and even now, that it is practically over, it will have far-reaching disastrous effects. Many of those who were among the strikers are ill able to bear being thrown out of employment, even for a short time; and when to this is added the fact that the railways which have endured heavy losses, through the destruction of their property, have been seriously crippled for the time being, so that they are even now forced to contract their operations, it will be seen that many of the strikers must be thrown out of work for some time at least, and thus the amount of suffering must be increased at a time of general depression when there are already thousands of workmen without employment of any kind. Besides, as far as possible, the railways have declared their determination not to employ the strikers in the future.

At such a time a strike such as that which has occurred is a matter of surprise. It must seem strange to all thinking people that, when there is a general complaint that there is but little or no work offering to give employment to the many thousands of idle hands which at present are unable to earn their bread, those who have remunerative employment should be so ready to throw their opportunities away. Yet all this is done under orders from an ambitious young man, who happens at the moment to enjoy the title of President of the American Railway Union.

It was not because of any grievance which workmen on the railways generally had to complain of that the present strike was ordered, but because of the grievances under which the employees of the Pullman Company, living in the city of Pullman, Illinois, labored. These grievances are real; but they do not constitute a valid reason why the whole trade of the country, with which the Pullman Company have nothing to do, should be paralyzed, the property of the railroads destroyed, and the travellers by them maltreated.

The city of Pullman is described as a truly handsome city. The utilitarian portion, consisting of the shops and car

factories, are concealed from view by groves of handsome trees. Lawns decorated with beautiful shrubbery and flowers of every description are to be seen everywhere, and a landscape gardener is employed at an expense of \$2,000 per annum to keep all this in order. The streets are macadamized, there are excellent sewers, fine park lots, recreation grounds, a public library, markets, churches, and all the conveniences of a model city.

When the city was built it was supposed that all this was a work of pure philanthropy, and the Pullman Company were lauded without stint for their enterprise and beneficence.

But there is another side to the matter, which, though hitherto kept in the background, has been made to appear in consequence of the great strike which had just taken place. The employees of the company have, indeed, beautiful residences to live in, and they are regaled on summer evenings by bands which give concerts in the parks; but they are taxed with high rents, much beyond what it is possible for them to pay on the wages they receive, while, on the other hand, they have not even a voice or vote in the management of the city's affairs. All this is in the hands of the Pullman Company; and it appears that the advantages of residence in so handsome a city are more than counterbalanced by the poverty and misery in which the employees are forced to live.

So oppressive is the situation that house rents, being deducted from the wages of the employees, there is not enough left to enable them to live, even though they practice the most rigid economy: thus, frequently, at the end of a month, not more than 20 or 25 cents is left due to a workman. In this respect the employees are worse off than they would be in less pretentious towns; and, in truth, for the same expenditure they would have in any other town advantages quite equal to those afforded them as residents of Pullman City.

The Pullman Company profess that they make no money out of the arrangement; but, as the case stands, this is a point which does not come up for consideration. The probability is that they do make money; but whether this be so or not, the fact is that they are the sole managers of all business in the place. If any society wishes to hold a meeting, or if any amusement is to be held, a hall must be hired from the Company. If the people wish to have a lacrosse or cricket or base-ball match, a field must be hired from the same corporation. If there is to be a boat-race, the Pullman grand stand which overlooks the lake must be hired. There is no competition, and it is this situation of things the strikers wish to change. But real as the grievance is against the Pullman Company, the entire population of the country is not to be impeded in its transactions of business, in order that they may be compelled to interfere with the plans of the company in question; and still less are the rights of the whole population to be assailed by force, as has been done by the strikers, who have bound themselves together to force the Pullman Company to come to terms.

If the strikers had not gone so far as to attack the rights of others, and thus inflict real hardships on the whole public, there would have been universal sympathy with them, but their right to such sympathy was forfeited by the course they pursued.

There is always danger that such evils as have arisen out of the present complication will crop up when any class of men assume that they only have rights which ought to be respected, and when so much power is put into the hands of one man, as has been placed by the labor unions in the hands of President Debs. The evil, however, would have been much greater were it not that many labor unions throughout the country refused to submit to the orders sent them from Chicago.

It is much to be regretted that State troops, which were called out to protect railway property, were attacked by riotous strikers. The troops were very patient, and did not retaliate, even when fired upon, until it was absolutely necessary that they should protect themselves by using fire-arms. They then fired upon the mob, and twenty were killed and forty-one wounded by the volley. Not until this unfortunate occurrence did the strikers show any signs of desisting from violence, but when it was seen that the State and Federal Governments are both resolved to put down mob law,

the riotous bodies dispersed. It is possible that there may be loss of life in other places before the end of the trouble, as the strike is a general one. President Cleveland, however, has given orders that the rights of interstate traffic, and the mails of the United States, be protected by the Federal soldiery, and it is probable that this determination to put down violence will bring about an immediate return to law and order, without further bloodshed.

There are signs already that the strike will come to a speedy end; as many of the Labor Unions which joined in acts of violence have retired from the conflict, and many others in various States have refused to obey the mandates of President Debs, and Grand Master Sovereign of the Knights of Labor, who united in ordering a general strike with the object of bringing the Pullman Co. to better terms.

President Debs and a number of the leaders of the strike have been arrested by the Federal authorities on the ground of conspiracy, and unlawfully inciting riot. There is also a decided improvement in the moving of passenger trains, and the raising of the freight blockade.

It is an evidence of the wisdom, and the fidelity of Canadian workmen and especially of the railway employees, to their obligations, that there was no sign of commotion among them, though emissaries of the American Unions made strenuous efforts to excite a sympathetic strike in this country.

As a fitting ending of the labor troubles, and in view of the cessation of acts of violence, President Cleveland has announced that he will appoint an arbitration commission to investigate the causes of the trouble, and to reach satisfactory conclusion thereon, as soon as peace and order shall be restored.

VERSATILITY IN RELIGION.

"Why should not conscience have vacation
 As well as other courtes of the nation?
 Have equal power to adjourn.
 Against appearance and return?"

—HUBBRAS.

The example of Moses leading forth the people of God from amidst the darkness and abominations of Egyptian superstition has in all ages been regarded as an example of devotedness to the true God worthy of the imitation of all future generations, and the royal prophet of Juda has celebrated it in sacred song which is at this day, nearly thirty-four centuries after the event, still sung in all the churches of Christendom, as well as the synagogues of the Israelites:

"When Israel went out of Egypt, the house of Jacob from a barbarous people, Judea was made his sanctuary, Israel his dominion. . . . For thy mercy, and for thy truth's sake. . . . The house of Israel hath hoped in the Lord: He is their helper and protector. . . . The Lord hath been mindful of us, and hath blessed us. . . . He hath blessed all that fear the Lord, both little and great." (Ps. cxlii.)

St. Paul also commends the parents of Moses because "they feared not the king's edict," the force of which they could have avoided only by apostasy from their faith. He praises Moses because,

"By faith when he was grown up he denied himself to be the son of Pharaoh's daughter, rather choosing to be afflicted with the people of God, than to have the pleasure of sin for a time; esteeming the reproach of Christ greater riches than the treasure of the Egyptians: for he looked unto the reward." (Rom. xi: 23-26.)

Very different from this strong faith is that of the Lutheran princes and princesses of Germany in the nineteenth century.

When Protestantism was preached by Martin Luther in Germany, and by John Knox in Scotland, in the sixteenth century, loud were their denunciations of the idolatry of Popery; but the doctrines of the Greek Church of Russia are to all practical intents and purposes, identical with those so loudly condemned by the coryphoi of Protestantism. What, then, are we to think of the spiritual head of German Protestantism to-day approving of the apostasy of a Hohenzollern Princess from Lutheranism to Russian orthodoxy, for the sake of getting a husband of high rank and station?

Surely this is the theology of Hubdras which gives the court of conscience a vacation equally with other humanly constituted things. It is itself a humanly instituted thing, to be put off or on according to the whims or political exigencies of the time.

It was announced some time ago that the Princess Alix of Hesse was betrothed to the Czarovitch; but it does not suit his mightiness the Czar that the future Empress of Holy Russia, the wife of the future head of the Or-