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London, Saturday, October 21, 1893.

THE A. P. A. AND THE P. P. A.

It is when in the throes of death's agony that the most dangerous serpents become most venomous, and that their bite is most to be feared, and the A. P. A. of the United States seems to be in exactly this position at present, for, of late, notwithstanding they have received many crushing blows which must in the end prove fatal to the organization, they have exhibited of late a ferocity which is unparalleled in the history of similar movements in the Republic.

The old Know-nothing movement exhibited its spirit in the burning of churches and schools, especially those conducted by Catholic Religious ladies, and several convents were totally wrecked when it was at its height, nearly fifty years ago. The A. P. A. movement of the present day has not dared to attempt such outrages; but this is not because it is any less violent than its sister or rather parent movement of Know-nothingism. The real reason for this difference between the two lies in the fact of the vast influence exerted by the Catholic Church owing to her great increase in numbers during half a century, and to the spread of education, which has rendered the American people less impressionable to the calumnies which are being disseminated against her by the worthy successors of Know-nothingism.

That we do not misrepresent or exaggerate the bitterness displayed by Apapists is clear from numerous recent acts of the society. It is found chiefly in Ohio, Michigan, Missouri, Indiana, Illinois, Iowa, Wisconsin, Minnesota, Kansas and Nebraska. It is remarkable that its strength lies almost entirely within the area which has most disgraced civilization by the perpetration of Ku-Klux and Whitecap outrages and by the frequent occurrence of lynchings and other diabolical deeds; or in those states which have been extensively settled by Canadian Orangemen, and though the members endeavor as much as possible to conceal their connection with the association, it is pretty well known that they consist largely of those who belong to have belonged to the lawless societies which are notorious for having perpetrated the outrages to which we here refer.

There are of course many native Americans among the members, attracted to it by innate bigotry, and by the pretence that its main purpose is the protection of Americans; but it is everywhere largely composed of Canadian Orangemen and Scandinavians, men whose worst passions have been stirred up against Catholics in the country of their birth, and who are on that account ready to resort to religious persecution whenever the opportunity is afforded them.

The A. P. A. has a number of newspapers paid to aid in its propagation, the chief among which is called the *American*, and is published in Missouri.

It was this sheet which published first a pretended Encyclical letter in which Pope Leo XIII. was said to absolve Catholics from their allegiance to the United States Government, and to order them to begin the extermination of all Protestants on or about the 5th September, 1893.

One would suppose that the very absurdity of requiring about ten million Catholics to begin coolly the extermination of fifty-five million Protestants, would convince an intelligent people that their A. P. A. informants were playing on their credulity; but the latter seem to have gnawed pretty accurately the amount of intelligence possessed by their party, for the lie was greatly swallowed, and was published extensively by A. P. A. and P. D. A. journals in the United States and Canada, and believed by their readers, who seem to be ready to give credence to any exaggeration which misrepresents Catholics.

The 6th of September is past, and the Catholic Congress at Chicago which was to have given the signal for

the extermination of Protestants and the overthrow of the Government of the Republic, pronounced, instead, a most glowing eulogy on the form of Government of the country, which, if it erred at all did so on the side of over effusiveness of loyalty! Under the circumstances this was perhaps pardonable; for though the vast majority of the people take no stock in A. P. A. ism, the association is so strong in some localities as to amount to a real persecution.

Michigan is, at the present moment, a hotbed of the organization. It controls the School Board of Detroit, and throughout the State the local elections have been carried through on a no-Popery issue, sometimes resulting in defeat for the bigots, but in more instances in the ostracism of Catholics from all public offices.

We are not at all of the opinion that A. P. A. ism will succeed in its objects, for we have too much confidence in the generosity and fairness of the American people to believe this possible; but with all the influences which are at work it will certainly gain its ends in some localities. It will be unsuccessful, however, in general results.

It is hard to conceive that an association like this should be countenanced by those who have constantly on their lips professions of love of the full religious liberty and freedom of conscience; yet such is the case. It may indeed be said that a majority of the Protestant clergy countenance it, though there are many noble exceptions to the rule. As far as the press is concerned, we are pleased to be able to record that the association receives no mercy from it, except from those few unimportant journals which are subsidized by it. Yet it has in many localities a power which cannot be ignored. In Columbus, Ohio, all Catholics who ran for office last November were defeated by majorities of from 4,000 to 5,000 votes through its influence, and a Cincinnati Baptist minister boasted publicly not long since that the society numbers 10,000 in that city, 5,000 in Columbus, and 60,000 in Chicago.

These figures may be, and probably are exaggerated, but there is no doubt that members are numerous in all these localities.

The Catholics, meantime, are not dismayed by it. Archbishop Elder of Cincinnati said to an interviewer who some time ago questioned him on this subject:

"I do not apprehend any harm from the so-called American Protective Association. The members may do some injury to the Catholic working men by discriminating against them as other secret societies do, but it is hardly possible that they can hurt the faith. Such oppression as this society may seek to originate will only strengthen the faith and devotion of the oppressed. This movement is the same as the old Know-Nothing movement, and will amount to just about as much. Those who advocated Know-Nothingism attempted to do about the same thing as the A. P. A. may hope to do. They will find how their efforts will end."

But it is encouraging to find that even among Protestants there are many noble-minded Americans who are as hostile to A. P. A. ism as any Catholics can be. An evidence of this occurred recently at the National Encampment of the Sons of Veterans held in Cincinnati. A Colorado member of the encampment, one Harlan Thomas, moved an amendment to the Constitution of the Order to protect it "against Anarchy and Romanism."

A Catholic gentleman, Colonel Averdick of Covington, Kentucky, immediately denounced the anti-American bigotry of the proposer, and was followed in a similar strain by many Protestants present, whose invectives against fanaticism were so enthusiastically cheered that the Colorado man saw that he had made a mistake, and he apologized for having proposed such a resolution.

The Catholics of Cincinnati have shown that they are determined to meet the foe with his own weapons, and the Central Catholic Association of the city has addressed a circular to the Catholics generally requesting them to treat the Apapists as the latter wish to treat them, by voting against every Apapist candidate for any office. The members of the Central Association itself pledge themselves to do the same, without reference to their political preferences. It remains to be seen who will be the winner in the battle thus conducted.

It is of course well known that the P. P. A. of Ontario is but a branch of the United States organization; but the Canadian press have given it no encouragement. The *Globe* nobly denounces it as anti-Canadian and factious, and even the *Montreal Witness*

describes it as "a cabal planning a muffled warfare." We have no more fear for the success of such a society in Ontario than have our co-religionists of the neighboring Republic.

THE BAPTISTS AND TAX EXEMPTIONS.

The Toronto Baptists who attend the Jarvis street church belonging to that denomination have recently indulged in a good deal of self-glorification on account of an act which they claim to have been one of "heroic sacrifice" recently performed by them.

The laws of Ontario exempt churches from taxation; but in spite of this exemption the church in question voluntarily paid into the city treasury the sum of \$1,100, which, according to their estimate, is the amount of tax which would have been levied on them for the year 1893 if there were no exemptions.

We must say we do not appreciate the act as one of the kind that should be classed either as heroic or sublimely virtuous, under whatever aspect it may be regarded.

We are told, indeed, by a writer in one of the papers that have recorded it, that it is a most noble deed because the like of it is "rare and exceptional," and that "a motion passed a year or two ago by the Baptist synod at the Ottawa meeting was an act of 'moral heroism.' It declared against church exemptions. This adherence to principle by one of the smaller religious bodies should put to shame the larger ones."

We think that the writer of this makes a great mistake in his implied contention that every act of self-sacrifice, especially if it be "rare and exceptional," is necessarily highly commendable and "morally heroic." It is very long since a couple of adventurers threw themselves into the rapids of the Niagara river in order to show their courage, but with an eye also towards making money by means of the fame they would acquire by their deed. There was, perhaps, a touch of heroism from the fact that these men had families to support, and hoped that the public would be moved by their fearlessness to contribute so large a sum to them that they would be able to support their families in ease and comfort for the remainder of their lives. But general public opinion puts them into the category of the foolhardy.

These men lost their lives in their rash attempts to gain fame or to acquire wealth, yet no one thinks of calling their courage heroism, still less a moral heroism. Yet such attempts are both rare and exceptional. And why not heroic? Because they lack the quality of being founded upon any principle of sound morality.

A soldier is a hero if he exposes his life to extraordinary danger in order to capture an enemy's stronghold, or to save his company from a peculiarly perilous position, because he is influenced by a strong sense of duty. But we can safely say that payment by Toronto Baptists of taxes which were not imposed on them by law has no element in it arising out of the conception of duty.

If it originated from a sense of duty, it would be either justice or charity, as there is no other virtue of which we can conceive as the mainspring of their action. But neither of these has a place here, though we are told by the writer already alluded to that "this is an act of justice and equal right."

If justice required the payment of the money, it would not suffice for the acquitting of the obligations of the congregation to pay the tax of one year. They should go back for at least a generation and pay, say, thirty years' taxes to be up to their duty in this regard, but since they have not done so, they prove that there is some other reason besides love of justice prompting their action. Justice in a community requires an equality in the distribution of duties and obligations; but as the exemption of church property extends to all denominations, it cannot be said that justice requires one in particular to pay taxes while others do not.

Neither does exemption inflict an injustice upon those who have no religion, because the sole object of religion is the sanctification of mankind. The churches do not enrich the people who support and own them. They are, on the contrary, the result of extra burdens which they impose upon themselves, and they are kept only by the voluntary sacrifices which people make to sustain them. People do not acquire wealth by building churches, and it would be rather an injustice to tax them for so doing; for they already pay their full tax which

their duties to their fellow-men require them to pay towards the maintenance of law and order. The taxation of churches is really the imposition of a third tax upon churchgoers. They are taxed as ordinary citizens, they tax themselves for the erection and support of their church, and they are taxed in the third place for having made such a sacrifice for the public welfare and the service of God.

Hence it has been the practice hitherto in all Christian countries to exempt churches from taxation; and this is right, whether we regard it as an acknowledgment by the State that God rules the universe, or as an admission that the church-goers have already done their duty to the State, and their fellow-citizens by paying all the taxes which in reason they should be called upon to pay.

As to the virtue of charity, no one will pretend that the precept, "De-fraud not the poor of alms, and turn not away thy eyes from the poor," will be best obeyed by making generous gifts to the wealthy corporation of the city of Toronto, to be spent perhaps in champagne suppers given to visiting nabobs who come to the city to be entertained in princely style.

We speak especially for Catholics, and we say that in proportion to their means they are already doing much for the general welfare by means of their hospitals, and homes for the poor, the orphans, and others who are friendless; and the city of Toronto has refused during this year to contribute even a small trifle towards the maintenance of these institutions, while they give willingly and generously towards others which have scarcely done a tithe of the work. We are not aware that the Baptists are especially prominent in works like these, which are works of real charity. We do not see, therefore, why the ostentatious donation of \$1,100 to the city by the latter should put the Catholics to shame, as the writer referred to above puts the matter. Indeed the only motive we can see in the course adopted by the Baptists is to bring some coercion to bear on public opinion to make their views prevail in bringing about the abolition of church exemptions. This mode of procedure accords well enough with the principles of "Equal Rights" as enunciated by the association which within the past few years adopted the "Equal Rights" cry as their party shibboleth, but it is quite foreign to the principles of justice and equality, properly understood.

On one point, however, we agree with the writer of the letter in the *Mail*, who says: "But there is another aspect to the question. This moral heroism is an act of egregious folly. Extremes meet."

We would like to ask the writer how "egregious folly" can be "moral heroism" in any sense of words. He says, further:

"It would be better to pay the amount into a fund to pay expenses to secure such legislation as would obliterate all such tax exemption. If it had been done this and last year, this one congregation would now have a fund of over \$2,000 with which to secure such legislation as would meet the end. This would be wisdom. The present course is folly—throwing good money into the insatiable maw of the city."

If the Baptists are sincere in wishing to surpass their neighbors in the works of charity, we would suggest in preference that they would start a fund with their superfluous cash, to feed the hungry, clothe the naked, and furnish homes for the destitute and deserving poor. Then they might begin to talk of shaming the larger denominations which neglect to do these things.

REV. DR. PARKHURST.

The Rev. Dr. Charles H. Parkhurst, of New York, has once more brought up before his people the question of the methods he thought proper to adopt for the suppression of vice.

It will be remembered that he visited the disreputable houses of the city in the guise of a frequenter of such places, inducing the unfortunate women who keep these dens to sing their songs and dance lasciviously, while he joined with them in the dancing and the drinking. He then denounced them to the police and procured their arrest, and appointed agents to continue on the same lines the work he had begun.

His methods, however, proved a failure because his agents were found practicing blackmail; still he was endorsed by some who considered that this mode of putting down vice was a very laudable one, and he was widely advertised on account of his experiment. From it he took occasion to

charge the police of the city with inefficiency, and to denounce them from his pulpit, so that there was a general belief that his purpose was rather political than a zeal for the morals of the community; and he was generally condemned even by those of his own denomination.

It was announced that on the 24th of September he would preach on the duties of clergymen in regard to the suppression of vice; and as it was understood that it was his intention to recommend the general adoption of his methods, there was a large attendance in his church, but the ministers, for whose special benefit the sermon seems to have been intended, were not present. The sermon was, however, a defence of the course he had himself pursued, and he maintained that it is the duty of ministers to see for themselves the vices which are practiced, so that they may be able to combat them. "Second hand impressions," he said, "are limp. There is no pull in them. Even the Son of God could do nothing for us except by becoming frankly and honestly one of us."

There is an instinct which usually makes Christians shrink from comparing themselves with their divine Master, or insinuating even remotely that their conduct in a particular instance bears a resemblance to His, and we are certainly not justified in making such a comparison unless the circumstances are strikingly like each other. But we do not see what action of our divine Master would give authority to ministers to participate in vice, induce those whose trade it is to commit it to give specimens of their wares, and then to hand them over to the officers of the law. To hint that the Son of God has done this is little short of blasphemy, and the New York *World* very properly puts an extinguisher on Dr. Parkhurst's defence of himself by saying:

"It is nowhere recorded that the great Teacher thus cited as an exemplar ever went spying after nastiness, or that He ever sought to reform the unfortunate fallen classes by hiring some of them to commit criminal indecencies in His presence in order that He might get them sent to jail and make Himself talked about."

We know that Christ in His mercy rescued from those who were about to punish her a woman who was undoubtedly guilty of grievous sin, inasmuch as she was taken in the act; and as He allowed her to depart He told her to go and sin no more. But surely He never enticed any to the commission of sin in order to find an excuse for delivering the sinner to the civil authorities for punishment. This is contrary to the Christian law which forbids that we do evil that good may come from it.

WOMAN'S WORK IN ART.

One of the most suggestive papers read at the Catholic Congress of Chicago was Eliza Allen Starr's on Woman's Work in Art. It, as we read it, appears to us without fault, so beautiful is the language and thought. She proves conclusively that Christianity has produced the highest form of art, for art is the expression of the beautiful, and nowhere may the artist gain a clearer view of beauty than in the doctrines of Jesus of Nazareth. With a loving hand she traces the careers of women who have left honored names, and she describes the influence of the Virgin Mother on the creation of the imperishable works of Cimabue, Giotto, Raphael, etc. Here, indeed, we obtain a glimpse into the soul of true Catholic women. Strong and tender is her love for the Blessed Virgin, for she remembers that to Mary is woman indebted for the sacred dignity with which she is honored. Degraded once, but now revered, a puppet once in the hands of man, but now one of the most powerful factors of all that conduces to the welfare of humanity. With brow illumined by the holy light of purity she goes forth to her mission, not to sink to the level of a clamor for rights, but in the home or convent to uplift and ennoble and to sanctify those around her. And that is done every day by the gentle, Catholic women, of kind words and voice, whose best reward is the consciousness of duty performed. They strive to imitate the grandest woman that ever lived: and from the striving come all the qualities that give strength and beauty to the wife and mother.

Miss Starr says that there was not one artist during the middle ages, whether monk or nun or courtier, who did not invoke the patronage of Mary; nor is there a school or academy that furnishes ideals like those which Mary gives to the hearts of her faithful sons. She cannot do less for her faithful daughters.

In conclusion she advised women to put not their trust in academics or schools of technique but in the Mother of God.

Earnest words, and truthful, for such confidence has never been misplaced. She has quickened the imagination of artist and sculptor and opened out before them vistas of wondrous beauty and gave them power to portray them on canvas or marble. More than all she inspires her children to depict the painting which mankind admires, that of a pure, unselfish life. The others adorn the walls of *salon* or chapel, but this is placed in the celestial mansions.

At this time the situation of Manitoba Protestants were not half, and it was union would predominate. Province would be settled. Under these newly formed Provinces passed school laws, and Protestants establish schools, so that liberty to educate in accordance with their convictions. These laws the conviction that self would not be a owing to the protection afforded by the British Act.

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It is scarcely necessary to show by detailed argument that a right like this is illusory. It is not requisite to have special legislation to authorize any class of persons to spend the fruit of their own labor as they see fit, within the bounds of reason, and as long as they do not interfere with the rights of others in so doing.

But in the Manitoba Act establishing that portion of the North-West as a province, it was especially provided, as it was also in regard to the Provinces in the original Confederation of Canada, that the rights held by any minority in regard to education should continue after Confederation. There was this difference made, however, that while in the original Confederation Act it was expressly stated that the rights preserved by Confederation were to be those established by law, in the case of Manitoba it was enacted that rights established either by law or practice were to be continued intact.

The reason for the addition of the words "in practice" is manifest. The original Confederation Act guaranteed the Separate school systems of Ontario and Quebec which were established by law; but there existed by practice Separate schools in Nova Scotia and New Brunswick, which received Government aid in proportion, more or less exact, to the work done by them.

After Confederation these Protestant Provinces legislated to deprive Catholic schools of the Government aid hitherto granted to them, in practice, and their right to do so was questioned by the Catholic minorities; but when the case was tested by appeal to the highest courts, and to the Government and Parliament of the Dominion, the legislation of the Provinces was held to be within their powers, though by vote of Parliament New Brunswick, at least, was urged to grant the just demands of Catholics.

This request was partially acceded to, and notwithstanding some friction, the schools are, on the whole, conducted with fairness.

But it was certainly the intention of Parliament to assure fair treatment to whatever denominations might be in the course of time in a minority in Manitoba, and for this reason practice was made equal to law in the recognition of minority rights in that Province; and if this had not been conceded, it is almost certain that the people of Manitoba would never have consented to become part of the Dominion, even though they were legislated into it by the Imperial Parliament.

It is beyond doubt that the purpose of the Manitoba Act passed by the Dominion Parliament was not merely to assure to the people of Manitoba their right to send their children to

such religious schools proper, but especially immunity from taxation of other people as they attended their own. This simple justice.

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THE HOME

The New York properly the value defeat of the Home Lords in the following of the situation:

"It is an anomaly, develop Radicalism, class beats the drum dress parade. For the fact remains that decade of the most tories, and in an e like England there is gross in the exer power by hereditary mons represent the United Kingdom, v merely the sons of t

The *Bien Public* opinion of the conti the triumph of the Commons, where ea 50,000 citizenr portance then the d as each peer repres opinion. In the mo journals are direct in England to that pass which the Nat eration manifesto in don *Daily New* the House of I tocratic Antiquarian caprices it would to obey. The Lord merrily as they vo will find it no laugh conduct has bro struggle for very blamed the Govern considered sufficient the Bill, yet they w finish in four days tation of it, wherea t, under their ear eighty-two days. In opinion that each of twenty times as wi they may soon f country does not est tive ability as high selves.

This Chicago D that of 7,292 Presby the United States Assembly's control, per cent., are vacan great falling off of a large section of 9 per cent. of the m superannuated are out any ministerial