

**The Catholic Record.**

Published Weekly at 484 and 486 Richmond street, London, Ontario.  
Price of subscription—\$2.00 per annum.

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Publisher and Proprietor, THOMAS COFFEY,  
Messrs. LUKE KING, JOHN NICHOL,  
J. NEVEN and M. C. O'DONNELL are fully  
authorized to receive subscriptions and transact  
all other business for the CATHOLIC RECORD.  
Rates of Advertising—Ten cents per line each  
insertion, space measured.

Approved and recommended by the Arch-  
bishops of Toronto, Kingston, Ottawa, and St.  
Boniface, and the Bishops of London, 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.

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

London, Saturday, January 30, 1892.

**"TOUCH NOT! TASTE NOT!  
HANDLE NOT!"**

The festival season during which the  
Church, zealous for the welfare of her  
children, calls to our minds so many  
mysteries of religion which are calcu-  
lated to increase our fervor in the ser-  
vice of God, is unfortunately very  
often made an occasion of dissipation  
quite alien to the spirit in which the  
new year upon which we have just  
entered should be begun.

A vice by which the holy festival time  
is much profaned, and perverted from  
the purpose for which it is instituted,  
is the pernicious habit of intemper-  
ance. Habitual drunkenness is by all  
regarded with horror, but those who  
are on the very brink of becoming  
habitual drunkards flatter themselves  
that they are perfectly safe from any  
such danger. They look with con-  
tempt upon the degraded sot who  
makes his home an abode of wretched-  
ness by his infatuated devotion to  
drink, who prefers to spend in the  
tavern his hardly acquired earnings  
while justice to his family demands  
that they should be laid out in making  
home comfortable, and in clothing and  
furnishing the necessities of life to his  
neglected wife and children.

There is no self-respecting young  
man who looks upon the bloated and  
pimpled face of the confirmed drunk-  
ard, who does not say to himself, "I cer-  
tainly will never bring myself down  
to such a state of degradation as  
this; and if I imagined for a moment  
that I were in danger of falling so  
low, I would make any sacrifice to  
preserve myself from going into the  
filthy pit."

There is no one who deliberately  
becomes a drunkard. There is no  
young man who says to himself, when  
he takes a glass of liquor with his  
companions: "I now bear a good  
character, and I have a com-  
fortable home, a loving and  
virtuous wife, and bright and intelli-  
gent children who give promise to be  
hereafter ornaments to society, and a  
consolation to their father and mother;  
and I know that by taking the few  
glasses of liquor which I will drink  
with my companions to-night, I shall  
create in myself an appetite which  
hereafter I shall not be able to over-  
come, and so I shall become just like  
those brutalized beings whom I have  
pitied or despised as incurable drunk-  
ards. I know that this will be the  
result of to-night's frolic, still I will  
take the fatal step which will lead to  
ruin, which will destroy my character  
forever, which will reduce my family  
to rags and beggary, and bring my-  
self at last to a drunkard's grave.  
Knowing these consequences, I choose  
deliberately the road to ruin."

Is there a single drunkard who has  
ever reasoned thus? Surely not! Yet  
we are all aware that every drunkard  
has been developed from among those  
who have thought themselves too firm  
to reach such a state of degradation.  
There is an attraction in alcoholic  
drinks which leads moderate drinkers  
by degrees to use them more and more  
frequently, when once they have ac-  
customed themselves to use them at  
all, until, before they are aware of the  
change in their disposition, they be-  
come infatuated, and they have a  
craving for drink which they cannot  
overcome. They feel a want for it, and  
they must have it from time to time,  
even though they are not yet abso-  
lutely drunkards. But the end is  
near. They have reached the stage  
when they cannot resist the tempta-  
tion which leads them on, and they  
will soon be engulfed in the slough  
which is at the foot of the slope which  
they have been descending slowly at  
first, but afterwards with increasing  
rapidity until they cannot escape the  
ruin which awaits them.

We do not exaggerate the danger to  
which young men are exposed who  
once begin to drink in so called moder-  
ation. Fully fifty per cent. of the  
moderate drinkers become inveterate  
tipplers, and most of the others are  
saved from this ending either because

they die before they reach it, or be-  
cause they perceive their danger be-  
fore it is too late, and by a heroic resolu-  
tion of which but few are capable,  
they turn from the path by which they  
find themselves rapidly descending to-  
wards ruin and misery. Why, then,  
should not our young men now resolve  
to avoid the danger by becoming total  
abstainers? We hope that all who  
read this article will at once form the  
resolution to follow our advice and  
adopt this course.

Alcohol is not a food. It gives no  
nourishment to the human system. It  
is not fit to be used as a beverage.  
Some physicians say it may in very  
rare cases be used as a medicine.  
Most physicians assert that there are  
other medicines less dangerous, which  
are always available when alcohol  
might possibly be of some benefit. But  
whatever may be the truth on this point,  
it is certain that as a beverage it is  
always injurious. Medicines are not  
used as beverages, and any one who  
would use them in this way would be  
looked upon as demented. They are  
used in small quantities, as good physi-  
cians prescribe them. Why then  
should alcoholic drinks be used habitu-  
ally? Those who think that they re-  
quire them from time to time are in  
great danger, from which they can  
escape only by heroically resolving to  
abandon their use at once.

What we have said applies to pure  
alcoholic drinks. But it is a fact that  
it is a difficult thing to procure them  
in purity. For the most part vile  
compounds made of deleterious drugs  
are made up to be sold as whiskey,  
brandy, rum, wine, beer, etc.—vile  
drugs which sometimes have a small  
proportion of spirits mixed with them  
to flavor them, but which are as often  
mere imitations which have nothing in  
them which is good, except the water  
which is used for the purpose of hold-  
ing the drugs in solution.

Among the drugs thus used it is  
well known that the following are com-  
monly employed:

Honey, sugar, molasses, liquorice,  
salt, water: these will not hurt, but  
there are others which will ruin the  
healthiest constitution, and bring on  
the most destructive diseases. Such  
are opium, aloe, tobacco, gentian,  
alum, saltpetre, nutgalls, jalap, cop-  
peras, ammonia, potash, soda, morate,  
foxglove, nux vomica, henbane, stron-  
tine, strychnine, prussiate of potash,  
lime, quassia, etc.

Those who frequent the taverns  
must inevitably gulp down these nox-  
ious things, which are so copiously  
used that analysts have frequently  
found in a single bottle poison enough  
to kill two men.

These facts are well authenticated,  
and those who would shun the danger  
must avoid the saloon.

**THE MEXICAN REBELLION.**

Unfortunate Mexico is once more  
plunged into the horrors of civil war.  
The tyrannical rule of President Diaz  
has brought about this sad condition of  
affairs, and though it has been reported  
from time to time that the rebellion  
was suppressed, the latest intelligence  
from the seat of war is to the effect that  
the magnitude of the rising is increas-  
ing gradually but surely.

The events in South America which  
preceded the Mexican revolt have  
given confidence to the insurgents that  
the people when once aroused against  
an oppressive yoke, even though  
sustained by a standing army and  
navy, have good hopes of success, and  
General Garza, who is leading the  
insurgents in the present instance, is  
receiving assurances of substantial aid  
from many provinces; and even many  
Texans who are favorable to his cause  
are crossing the United States frontier  
to enrol themselves under his stan-  
dard.

The Garza party have established  
their headquarters near the United  
States border, and the United States  
press on this account take special inter-  
est in the movement, which is usually  
spoken of in condemnation, because it  
is a "rebellion." But it should not  
be forgotten that the rule of Diaz has  
been intolerably harsh and unjust.  
He has ruled more after the style of a  
King John than after that of the Presi-  
dent of a modern Republic.

In an interview which General  
Garza recently accorded to a corres-  
pondent of the New York Times, the  
General said:

"There has been a growing dis-  
content at the misrule of Mexico.  
President Diaz is Mexico. He is the  
Government sole and entire. The  
slightest opposition to his will on the  
part of any Minister or other official is  
followed by instant dismissal and dis-  
grace. He does not seem to care for  
the good of the people or the country  
so long as he may gratify his own

interests and vanity. During the  
time he has occupied the chair of Presi-  
dent he has grown immensely  
wealthy. He owns thousands of acres  
of land, has millions of dollars laid up  
not only in Mexico but in the vaults  
of Europe, and there is hardly a big  
corporation or monopoly in Mexico that  
he does not own stock in. In fact, the  
price of a monopoly in Mexico is a block  
in the enterprise made out in either  
Diaz's name or that of his lieutenant.  
There is a system of religious persecu-  
tion in Mexico which has gained him  
the cordial hatred of every good  
churchman and priest. The revolution  
which is now in progress is of greater  
moment than it is given credit for."

General Garza's picture of Diaz's  
proceedings is not at all overdrawn.  
The country is ruled, not for its good,  
but for the profit of the clique which  
has deprived the people of their dearest  
rights, and has persecuted the Church.  
It is no wonder that the in-  
dignation is so great as to have found  
expression in insurrection.

It has been stated that the Mexican  
clergy have taken side with Garza, and  
one telegram says that three hundred  
priests have been incarcerated for  
speaking against the government of  
Diaz. From other sources we know  
that troops were sent to Puebla to the  
monasteries of Carmen, St. Dominic  
and St. Augustine, to drag the priests  
from the altars to prison, twenty-six  
being thus violently captured while  
Mass was actually being celebrated.  
To the credit of the people it must be  
said that while this act of despotism  
was being perpetrated, the whole popu-  
lation turned out and made an attempt  
to rescue them; but the soldiers fired  
upon them, killing many men, women  
and children, and the attempt at a  
rescue was unsuccessful.

We do not give credit to the state-  
ment, which was evidently made for  
the purpose of cloaking these acts of  
tyranny, to the effect that the clergy,  
and especially the Bishop of Monterey,  
the Right Rev. Monseigneur Montes  
de Oca, is furnishing Garza with the  
money to enable him to carry on his  
insurrection, yet the tyranny of Diaz  
toward the Church would justify the  
clergy in endeavoring to aid a move-  
ment to deliver the country from its  
atheistic rulers. Diaz himself rules  
by virtue of a successful rebellion.  
Why should not those over whom he  
exercises the authority of a despot  
overthrow him by similar means?

War is always a fearful misfortune;  
and of the different kinds of warfare  
which may be waged, civil war, which  
sets brother against brother and  
father against son, is the most to be  
dreaded. Yet there are occasions when  
it becomes justifiable, and even a duty,  
to take up arms against a tyrant. It  
is the doctrine of Cardinal Bellarmine  
that "society should be a perfect com-  
monwealth (Respublica) and should  
have the power of self-preservation,  
and consequently of chastising dis-  
turbances of the peace." The power of  
political rulers comes indeed from God,  
from whom all authority is derived,  
but according to nearly all theologians  
it comes to individual rulers through  
the people, and it must be exercised  
for the good of the people. Rebellion  
against the constituted authorities is  
not generally lawful, for every soul  
"must be subject to the higher powers;  
for there is no power but from God,  
and those that are ordained of God.  
Therefore he that resisteth the power  
resisteth the ordinance of God. And  
they that resist purchase to themselves  
damnation." (Rom. xiii, 1, 2.)

But the civil authorities should rule  
according to the principles of reason  
and justice. It was the saying of  
Louis XIV. of France "I am the State."  
But this is not the doctrine of Catholic  
theologians. St. Thomas says: "The  
kingdom is not made for the king, but  
the king for the kingdom. God has  
appointed kings to rule and govern  
and to secure to every one the possession  
of his rights. If kings, turning things  
to their own profit, should act otherwise,  
they are no longer kings, but tyrants."

We hold, therefore, that the tyranny  
of Diaz deserves to be overthrown. It  
has been carried on to a degree which  
is insupportable. If the barons who  
wrested Magna Charta from King  
John were justified, surely the Mexican  
insurgents who are struggling for  
personal liberty have justice equally on  
their side.

THERE was a renewal of the trouble  
between the mob and Salvation Army  
at Eastbourne, England, on the 25th.  
The police were powerless to protect  
the members of the Army from the on-  
slaught of the mob, and a number of  
"Salvation lasses" were thrown down  
and trampled upon by their assail-  
ants. Many were severely injured.  
It is not a little astonishing that the  
members of this organization have  
experienced the most violent opposi-

tion in Protestant countries which  
make a boast of their liberality in the  
matter of religious freedom.

**CHRISTIAN EDUCATION IN  
GERMANY.**

The same battle which has been  
going on in the United States and  
Canada between the advocates of god-  
less education and those who maintain  
the necessity of religious teaching in  
the schools has been waged for years  
in Germany with varying success.  
The Catholics, of course, were consis-  
tently in favor of religious teaching  
there, just as they have always been  
in our own hemisphere, but the non-  
Catholic population held very discordant  
views.

Protestantism in Germany is, as else-  
where, very much split up between  
various sects, but there are two generic  
names by which Protestants are  
known, according as their tendency is  
towards Rationalism or Orthodoxy, and  
they are called Latitudinarian or  
Orthodox according to the character of  
their religious belief.

The Latitudinarians are as a rule in  
favor of purely secular education, as  
the tendency of such a system is cal-  
culated to diminish faith in the dis-  
tinctive mysteries of religion, while  
the Orthodox Protestants recognize the  
necessity of a distinct religious teach-  
ing, as the basis of education, and as  
the only means whereby good Christian  
morals can be successfully taught.

For the most part, the members of  
the German State Church, which is  
Luthero-Calvinistic, or a compromise  
between the two great divisions of  
European Protestantism which follow  
most closely the opinions respectively  
of Luther and Calvin, are favorable  
to the teaching of religion. They  
form the nucleus of the Orthodox  
party, and even when they emigrate  
to America these retain their pre-  
ference for distinctively religious  
schools. It is, in fact, true that there  
are 160,000 German Lutheran children  
attending distinctively Lutheran  
schools in the United States, which,  
if we regard the difference of popula-  
tion, is almost a proportionately large  
percentage as that of the Catholic  
children who attend Catholic parochial  
schools.

It will be remembered that at the  
last elections for the Wisconsin Legis-  
lature the school question was the  
main issue. The Bennett Law, which  
had been passed by the Republicans,  
was intended by its promoters to  
destroy the system of parochial  
schools. It was aimed especially  
against Catholics, but the Lutherans  
of the State, who are a very powerful  
body, were equally attacked by it,  
and the result of the elections was that  
a legislature was returned to power  
pledged to abolish the obnoxious law.  
This result was achieved by the  
Lutherans abandoning the Republican  
party in a body, on account of their  
hostile attitude on the school question.

In Germany the Latitudinarians  
have hitherto been able to make their  
views prevail to some extent in the  
school system; but between the increas-  
ing influence exercised by Catholics,  
and the more religious tone which has  
been given to German Protestantism  
by the Emperor William since Bis-  
marck was deposed from the Chan-  
cellorship of the Empire, the orthodox  
views have become more prevalent  
and exercise a more powerful influence;  
and at this moment the Landtag has  
before it a bill introduced by Minister  
Seidlitz which recognizes to the fullest  
extent the principle of religious in-  
struction in the schools. This measure  
is represented by the irreligious party  
as establishing excessive clerical con-  
trol; but it will be supported by the  
Centre or Catholic party, and by the  
Lutherans, and there is said to be a  
strong probability that it will pass with  
a good majority. The "Orthodox"  
or "Evangelical" Protestants will  
support it with enthusiasm, as well as  
the Catholics, and the *Kruse Zeitung*  
says that Protestants and Catholics  
welcome it as the best bill they could  
wish for.

It is stated by the press which op-  
poses this Bill of Herr Seidlitz that it  
is a concession to the Catholic clerical  
party, in return for the support which  
it affords to the present Government,  
and no doubt the loyalty of German  
Catholics to the throne has been an  
important factor in influencing the  
Emperor and the Conservatives who  
support the Government, to be more  
favorably inclined to Catholics than  
they have been in former years, so  
that at the present time there is a  
complete change in the policy of the  
Government towards Catholics. With  
the exception of the single law which  
excludes Jesuits from Germany, all the  
penal laws introduced by Bismarck

have been repealed, and Catholics now  
enjoy complete religious liberty. It is  
acknowledged by the Emperor William  
that the Catholic Church is his most  
powerful auxiliary in the task of pre-  
venting the spread of Socialistic or  
Communist ideas, and the cordial  
relations existing between him and  
Pope Leo XIII. have arisen out of this  
knowledge. It is a natural conse-  
quence of this improved state of affairs  
that the penal laws, which sprung  
from a misconception of the tendency  
of Catholic doctrines, should be re-  
pealed, and we have little doubt that  
soon the last vestige of those laws  
which disgrace the statute books of the  
Empire will be blotted out.

But the new educational law is by no  
means intended as a special boon to  
Catholics. Catholics are pleased with  
it because it recognizes a principle for  
which they have always consistently  
contended. But the measure is equally  
demanded by the religious Protestant  
sentiment of the Empire. The case in  
Germany is very similar to the situa-  
tion existing in our own Dominion.  
We had the spectacle in Manitoba of  
an almost unanimous support given by  
the Protestants of that Province to a  
godless, or, if the term be preferred, to a  
purely secular school system; but the  
Church of England has now come for-  
ward to acknowledge that it was in  
error, and that very Church which a  
short time ago was battling to impose  
upon Catholics the false principle that  
the name of God should be abolished  
from the school room, is now engaged  
in the law Courts in maintaining  
parental rights against the arbitrary  
action of the Winnipeg City Council  
and the Greenway administration.

It is a misrepresentation to say that  
the cause of religious education is  
merely the cause of the Catholic Church,  
whether in Manitoba, or Ontario, or  
Germany. It is the cause of Christian-  
ity as against Infidelity. The right of  
parents to decide whether their chil-  
dren shall be educated in religion and  
morality is the issue presented, and it  
is but common justice that the matter  
should be decided in favor of parental  
rights, whether the issue be debated in  
America or Europe. The sad effects  
of education without religion are so  
evident in France and Italy that he  
who runs may read. We have no  
doubt that the lesson taught by these  
facts has been learned by Germans,  
and this is one of the causes of the re-  
action which has taken place there,  
the immediate result of which is the  
introduction of Herr Seidlitz Educa-  
tion Bill.

**EDITORIAL NOTES.**

BISHOP O'MAHONY, of Toronto, has  
been for some time very ill. We hope  
and pray the life of this good and noble  
Bishop may be spared yet many years  
to work in his holy calling.

GENERAL satisfaction is expressed at  
the selection of Mr. J. C. Patterson, of  
Windsor, as Secretary of State. This  
gentleman has always been recognized  
as a statesman possessing qualities of  
the very highest order. He brings to  
the Cabinet a rectitude of character  
which will tend to strengthen that  
body in the confidence of the people.

THE *Irish American Weekly* is the  
name of a new publication issued in  
Lincoln, Nebraska, of which Mr. John  
P. Sutton is the editor. It is a very  
creditable publication indeed, both as  
regards style and matter. The pres-  
ence of Mr. Sutton in the editorial chair  
will be a guarantee that the cause of  
Ireland will have a powerful champion  
in the *Irish American Weekly*.

THE bound numbers of the *Messenger  
of the Sacred Heart* for 1891 make a  
charming little volume. The matter  
has been prepared with the utmost  
care. We feel assured the good  
Fathers of the Society of Jesus will, as  
they deserve, be amply rewarded in  
the publication of this most valuable  
work—not, indeed, from a monetary  
point of view alone, but also in the reflec-  
tion that its extensive circulation will be  
productive of incalculable good amongst  
the Catholic people. Orders may be  
sent to Rev. J. J. Connolly, S. J., St.  
Mary's College, Montreal.

AN extraordinary letter appeared in  
the *Free Press*, of this city, on the 21st  
inst.—extraordinary in that it is the  
production of a Methodist minister's  
son—extraordinary also because it is  
seldom that we are treated to such  
hard facts and candid reasoning from  
that particular quarter of the world of  
the sects. The writer's object is to  
castigate those busybodies constituting  
the ministerial association, for their  
untiring interference in matters be-  
longing solely to other people. At  
the last meeting of that irresponsible

and irrepressible parliament it was  
decided to petition the city council to  
have hotels closed at 10 o'clock, and it  
is also the intention to fix the times  
and places of meetings of the different  
societies so that they will not conflict  
with the church meetings.

The letter of Methodist "Minister's  
Son" is very severe. He says the  
members of that church are governed  
by a reign of terror which crushes out  
their true manhood and womanhood.  
This is a fierce arraignment, but true  
as it is, for almost every day we  
witness exhibitions of a Pinkerton-  
ism on the part of some of the preach-  
ers which is fast bringing their order  
into disrepute. They are endeavoring,  
by a system of espionage, and by the  
aid of magistrate's warrants and  
policeman's batons, to bring about a  
condition of social conduct which they  
consider perfection. As expounders of  
the gospel they realize their weakness,  
and are lustily calling for the patrol  
wagon to come to their assistance.

The Toronto Mail was organized, we  
were told years ago, by gentlemen,  
and published by gentlemen for  
gentlemen. How it has fallen from  
its lofty pedestal! Last week it con-  
tained an article dated as coming from  
London, England, but evidently writ-  
ten in the Mail sanctum, speaking of  
the late Cardinal Manning in a manner  
that must have made the average  
Protestant blush for shame. As the  
drunkard, we are told, invariably  
loses self-respect, so, too, the bigot,  
when speaking of those who differ  
from him in matters theological, be-  
comes dead to a sense of manly feeling  
and candor. The Hamilton Spectator  
editor, we regret to say, copied the  
discreditable production from the  
Mail.

ANOTHER Hamilton paper, the Times,  
lately said of Sir John Thompson:

"When the Liberals of Canada want  
a certificate of loyalty they will not  
apply for it to a man who, like Sir  
John Thompson, changed his politics  
from Liberal to Conservative, and  
changed his religion from Methodist to  
Roman Catholic, for a consideration,  
because one cannot help suspecting  
that the same man would quickly cease  
to be a Monarchist and become a Re-  
publican if the consideration were  
large enough."

No, no, friend Times! Sir John  
Thompson's motives in becoming a  
Catholic were not of the dollar  
and cent order. True, indeed, it is  
that the change took place for a "con-  
sideration," but it was the same "con-  
sideration" as that which led Cardinals  
Manning and Newman into the true  
fold.

In another column we publish a  
very able letter from the pen of Mr.  
Francis Cleary, of Windsor, one of the  
leading Catholic laymen of Ontario.  
It treats of an attempt which has been  
made in that town to impose injustice  
and hardship on the Catholic commu-  
nity, and the religious establishments  
connected with the Church, by the im-  
position of a municipal tax from which  
they have been heretofore exempt  
and from which the law of the land  
expressly states they should be free.

THE movement has a parallel in the  
transactions of a clique of bigots in  
this city who attempted a like exploit  
a few years ago, carried on in a man-  
ner which betokened the possession of  
the anti-Catholic rabbies in an alarm-  
ing stage. The Mayor, a man who  
added no grandeur or dignity to  
the chair, and one with whom nature  
had been exceedingly parsimonious in  
dealing out lovable qualities, adopted  
every contrivance that narrowness and  
bigotry could prompt, to tax and in  
many other ways inflict disabilities  
and annoyances on the religious com-  
munities of London. But this misfit  
has been sent to obscurity, and an era  
of peace and good will has, we hope,  
now firmly set in.

WE are pleased to note that the press  
of Windsor, unlike the press of Lon-  
don, which at the time of the anti-  
Catholic movement was too faint-  
hearted to utter a word of reproach,  
has come boldly to the rescue of those  
upon whom injustice was attempted to  
be inflicted. The Windsor Review of  
the 8th of January said:

"Who can tell where this intoler-  
ance may end? We believe the car-  
dinal features of the society's obli-  
gations are, the exclusion of Catholics  
from public office, the refusal to trade  
with or hire a Catholic to work or to  
assist them in any way. In a com-  
munity situated as is Windsor, aside  
from its uncharitableness, this is a  
very dangerous propaganda."

It seems that the movement was ini-  
tiated by a society styling itself  
the "Sons of America," or, as