

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. LUKS, KISSO, JOHN NICH, P. J.
NEVIN and W. A. NEVIN, are fully author-
ized to receive subscriptions and transact all
other business for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each
insertion, space measurement.
Approved and recommended by the Arch-
bishops of Toronto, Kingston, Ottawa, and St.
Boniface, and the Bishops of Hamilton and
Peterboro, and the clergy throughout the
Dominion.

Correspondence intended for publication, as
well as that having reference to business, should
be directed to the proprietor, and must reach
London not later than Tuesday morning.
Advertisements must be paid in full before the paper
can be sent.

London, Saturday, Dec. 8, 1894.

POLITICS IN THE UNITED STATES.

We had occasion to quote a couple of weeks ago the expression of opinion of some eminent Republican politicians on the recent United States elections, to the effect that the Republican party generally repudiate all connection with the A. P. A., and attribute their success to causes quite apart from religious bigotry under any form: though it is true that the A. P. A. fastened itself to the Republicans, as did the Old Man of the Sea around the neck of Sinbad the Sailor.

The strong denunciation of the A. P. A. uttered by Mr. Saxton, the Republican standard-bearer for the second place on the Republican ticket, we already quoted, and no stronger condemnation than his, both before and after nomination, could possibly be uttered. Governor Morton and ex-Governor Hill were equally emphatic, condemning the A. P. A. in unmistakable terms, on behalf of both of great national parties. The victory was achieved by the Republicans, not through the aid of the Apapists, but in spite of the load these fanatics heaped upon the Republican wagon, the Hamilton Spectator to the contrary notwithstanding.

It is admitted that in a few localities where Apapism is peculiarly strong, it contributed to the election of the Republican candidates, just as was the case in Ontario in a few instances, last June, as a consequence of the P. P. A. and Conservative alliance; but the A. P. A. in its general effect was as great a damper on the party it supported as was its sister society on its allies in our own latitude.

The well-informed political journals all agree in attributing the route of the Democratic party to several causes altogether apart from Apapism. One of these causes was, as we already mentioned, the business depression in the Republic, which was rightly or wrongly attributed by the people to Democratic rule.

For thirty years the Republican party has been maintained in power, almost continuously, so that there is nothing extraordinary or remarkable about its accession of power again, in spite of the Democratic wave which passed over the country two years ago. The people merely returned to their old love from dissatisfaction with their new one.

It is certain that in New York, New Jersey and many other States the A. P. A. conspiracy tended to weaken the Republicans, notwithstanding that the tidal wave was so strong, but in New York city the anti-Tammany agitation and the exposures of the Lexow Committee, showing the grossest corruption in municipal government, was the cause for which the Reformation ticket received such strong majorities.

These majorities were not only independent of Apapism, but even of Republicanism, and similar causes operated in other cities of the State, all tending to cause a radical change. The ticket of Reform was supported by men of all denominations, nationalities and parties; and New York may be taken as the pulse of the nation, as it is usually considered to be.

The Catholic Church is independent of political party, and does not meddle with politics, but individual Catholics have their political predilections, which may change just as do those of their Protestant neighbors: and, in fact, good Catholics are to be found in both political parties, and they may be influenced, as all men would be when a religious issue is raised in some localities, but the great majority of the States there was no religious issue at the recent elections, and there is no triumph for any special religious or political party in the result. The Church may look with calmness at the elections in the United States, no matter on which banner victory may perch. It is true that some Catholics, even among the clergy, were of opinion that there was a religious issue in the election, but they

spoke as individuals and citizens, and not as representing the views of the Church. The Church took no part with one side or the other, as is evident from the following declaration of Archbishop Ireland, just before the election:

I deny that the Republican party has shown itself as sustaining the movement which has been set afoot by anti-Catholic bigots to abridge the civic and religious liberties of Catholics. But whatever Apapism in itself has done the Republican party has neither assumed nor brought upon itself any responsibility for its existence or its workings. No one act of the party can be quoted to support a different view. That there are among Republicans a certain number of Apapists I have no doubt. But I put the question to the country: Are there not A. P. A.ists among the Democrats? Is either party responsible for the individual opinions or doings of some of its members? It would be an interesting task to balance the accounts of the Republican and Democratic parties on the anti-Catholic bigotry of their members. Certain it is that some of the most ferocious outbreaks of Know-nothing barbarism occurred in Democratic cities and states.

I have no mission to give Catholics political counsel. I can only bid them to vote with intelligence, sincerity, honesty and fearlessness—*voting the Democratic ticket if they deem it better for the country or the Republican ticket if this seems the better.* But I can counsel them, as I do, to allow no cry of religious bigotry to sway them, to be moved by no sectional hatred, to give credence to no vain rumors and accusations. If there are men who drag religion into politics let it not be the Catholics, who, even under penalty of some sacrifice, must give to the country the highest example of exalted citizenship and of politics utterly free from religious bias. The peace and prosperity of the country demands this of all her citizens. I repeat there is no religious question in American politics to-day, and a mention of one should not be heeded nor tolerated.

There was no Catholic party in the field, in any sense of the words. There was, indeed, one journal which at one time advised the Catholics to form such a party in order to meet the bigotry of the A. P. A.; but the entire Catholic press repudiated the proposal with such unanimity that the single journal which proposed it in the first instance never said a word more in favor of its own proposition. The Catholics as a body have sufficient confidence in the American people to believe that there is not the least danger that a professedly anti-Catholic party could ever succeed in gaining supremacy through the length and breadth of the land.

PATRIOTISM AND CHIVALRY REWARDED.

"I solemnly swear by the body of Christ that I will never vote for a Roman Catholic. I will never employ a Roman Catholic when I can procure the services of a Protestant, and I will do what I can against them on any and all occasions." (Extract from the A. P. A. and P. P. A. oath.)

We before now pointed out how the above blasphemous, intolerant and villainous oath has proved to be a boomerang in many instances, inasmuch as Catholics in many localities, finding themselves thus boycotted, have boycotted the Apapists in their business, in turn, with the result that numbers of the latter class have actually been bankrupted through their own fanaticism, and no one will deny that they were properly served.

The Apapists in business seem to have forgotten the fact that customers are sometimes Catholics, and that it is very easy for such customers to resent the bigotry of those who have sworn to injure them, by declining to deal with such people.

A new instance of the same kind as we have mentioned has recently come to light. A Catholic lady—Miss Louise Imogen Guiney—the well-known Catholic authoress, was not long ago appointed by the United States Government as postmistress of Auburn-dale, Massachusetts.

That patriot of patriots, General George Washington, had thanked publicly the Catholics for the assistance rendered by them in council and in the field, in establishing the United States as a nation, and Abraham Lincoln had denounced Know-Nothingism, of which Apapism is a resurrection, as an anti-American institution aimed against a body which had shown unswerving loyalty to their country during the crisis of the civil war; but the A. P. A., boasting so loudly of their patriotism, took a different view of the matter, and resolved to persecute Miss Guiney, the daughter of one of the bravest soldiers who fought for the Union—General Patrick Guiney of the celebrated Irish regiment, the Ninth Massachusetts, at the head of which he fought in the civil war. He was wounded in the battle of the Wilderness, and died a few years afterward from the effects of

the wound. He was colonel at the time of the battle, but was breveted Brigadier-General for his bravery.

A great part of Miss Guiney's salary is derived from the sale of postage stamps, so the A. P. A. resolved not to purchase any of these from her, and since her appointment the sale of stamps in her office was very greatly reduced.

In thus waging war upon a woman the Apapists show a spirit of chivalry very unlike that of "ye knights of olden time;" but the tables have been completely turned on these modern knights, for no sooner were the facts made known than orders came into Auburn-dale post office from all parts of the country for supplies of stamps, and Miss Guiney's salary will thus be greatly augmented hereafter, as a consequence of the persecution to which she has been subjected.

The cream of the joke lies in the fact that these orders come from Catholics and Protestants alike, and chiefly from localities where the postmasters are A. P. A. men. The boycott has worked in an unexpected way, and the Auburn-dale patriots are gnashing their teeth in important rage.

The New York Independent, a Protestant religious paper, thus comments on the course of the A. P. A. in this transaction:

"We could hardly believe that the A. P. A. were such Apaches as to fight a woman who is such an honor to the country and the town, but inquiry leads us to believe that such is the fact. At any rate she has received notice that owing to the very great falling off of stamp sales the salary would be lessened at the rate of \$125 per annum. Meanwhile the actual business has continued, and still continues very large, as it is a community of seminaries, schools, Chateaus, Christian Endeavorers, missionary homes, etc., whose correspondence is naturally enormous. The office keeps three persons busy all the time, and when the two clerks are paid, the postmistress finds very little left for herself. The matter came to the public knowledge through the boast of the A. P. A. that they would 'freeze out' the postmistress."

Another distinguished gentleman, Dr. Ario Bates, Professor of English Literature at the Institute of Technology, Boston, says:

"There has never before come to my personal knowledge any instance of persecution so intolerant, so outrageous, so utterly without shadow of justification, as the boycott of Miss Guiney by the A. P. A., a lady of highest character, of rich and unusual gifts, of perfect official rectitude, the daughter of a brave and patriotic officer in the Union Army. This lady is being hounded out of her means of livelihood by a company of narrow-minded and violent fanatics simply on account of her religious faith. This thing would be incredible, were it not actual."

THE OUTRAGES IN ARMENIA.

The "Sick Man," by which name the Sultan of Turkey has long been designated, has brought upon himself no small amount of attention by the atrocities in Armenia, an account of which was given in our last week's issue, from which it appears that orders were sent from the Sultan himself for the extermination of the Armenians who defended themselves from the brigands and cattle-thieves of Kurdistan. If the Sultan imagined that Christian nations would look upon the infamous transaction with indifference he is likely to be awakened from his lethargy, for the deed is regarded with horror by all Europe and America; and in spite of the jealousies of the Christian nations among themselves, the result is very likely to be that all civilized nations will unite in demanding that just punishment shall be meted to the perpetrators, and that the Sultan himself shall be regarded as the chief culprit, to be punished by the dismemberment of his empire.

Meetings have already been held to denounce the Sublime Porte, and its officers, for the occurrence; and though as yet it appears that the exiles from Armenia are the chief promoters of the meetings which have so far taken place, there is every likelihood that the general public will make themselves heard in such a manner that the Sultan will be made to tremble on his cushioned throne.

The Armenians in New York assembled a few days ago, to the number of five hundred, to protest against the atrocity of Turkish rule in their country, and to appeal to the Christian world for protection. One of the principal speakers was Dr. Arshagouni, who stated that during the four centuries of Turkish rule the Government has been incurably vicious and cruel and that it is questionable to-day whether during the present century Christian powers have yet learned that it is immoral and cruel to permit such a rule to continue. Daily murders and

other outrages have been committed, of which no notice has been taken, as all information concerning them has been suppressed; and it is only when a crime so great as the recent massacre is perpetrated that any knowledge thereof is communicated to the outside world. It is only when six or ten thousand are killed in a single day that the world takes any notice of the fact.

Resolutions were passed to the effect that to the past policy of England in sustaining Turkey against Russia, the present state of things is attributable in great measure. The hope is expressed, however, that in England there may yet be found true statesmen and active friends of their enslaved nation who will concern themselves for the interests of oppressed humanity above material interests.

In conclusion, the European powers were called upon to intervene, as well as their beloved adopted country, America, to put an end to the rule of Anarchy and lawlessness which now prevails there.

Petitions were sent by cable to the Czar Nicholas, Queen Victoria and the Emperor William of Germany, requesting these monarchs to take immediate steps to prevent the Sultan from allowing in the future a repetition of such slaughter.

Asimilar meeting was held in Chicago for the same purpose as the one in New York, and it was stated that in all probability many of those present had kinsmen in Armenia among the persons who had been slaughtered by the Pasha's soldiers and the Kurds. Earnest resolutions were passed at this meeting calling upon all Christian people to take cognizance of the recent persecution and to impress upon their respective Governments the necessity of intervention, to save Christendom from the reproach of looking with indifference upon the perpetration of such outrages. We are informed that at this meeting men cried like children when they heard repeated the stories of the atrocities of the Turks. Whatever doubt there may have been in the beginning concerning the truth of the matter has been dispelled by subsequent information coming from other sources; and though the Sultan has promised a thorough investigation into the affair, and the punishment of those who are guilty, no reliance will be placed upon such promises, for it is felt that the most guilty one in the matter is the Sultan himself, who is said to have ordered the deed to be done.

Here a speaker reiterated almost the same thing which had been said in New York, that not until ten thousand had been killed in a day is the world aroused to appreciate the horrors of Turkish domination. This speaker continued:

"We have not the chance of a mouse under an elephant's foot to fight the Turks alone. We must have the help of other nations. Russia has listened to the voice of the outside world. The Sultan, who is the greatest coward on earth, will do much more." Others spoke energetically and resolutely of the necessity of taking up arms in order to aid their brethren in Armenia. They were ready, they said, to risk their lives, and to die, if necessary, in the cause of liberty and vengeance.

An effort is to be made to arouse American sympathy for the suffering Armenians, and a similar effort is being made to arouse the sympathy of the people of Great Britain to bring pressure to bear on the British Government to induce it to intervene. For this purpose a public preliminary meeting has already been held in London, at which it was decided that a mass meeting of citizens should be called for some day early in December to pronounce an opinion on the matter. There appears to be little doubt that public sympathy will be excited, and it is to be hoped that the influence of Great Britain will be used in connection with that of other powers, to put an end to the power of the "unspeakable Turk" over Christian populations in Europe and Asia. The Armenians of the Caucasus are reported to be already in arms to carry on a war for liberty and revenge, and with aid they may have a fair prospect of success.

HYPOCRITICAL RELIGIOUS WORSHIP.

Honest people regard with indignation and contempt those politicians who believe in one set of principles yet support contrary measures thereto in their capacity as legislators; however it appears that in religious matters, hypocrisy and duplicity are sometimes deemed very praiseworthy

acts when done for a political object, or rather, we should say, when temporal reward or high station is to be gained by their means. Thus it would be very amusing to onlookers, were it not a piece of horrible profanity, to witness the new Czarina, late the Princess Alix of Hess, while still pretending to adhere to her former religion of Lutheranism, assisting piously at Mass, and kissing devoutly the statue of a saint, while praying for the repose of the late Czar's soul, all of which acts are declared by Lutheranism to be superstitious and idolatrous.

It was also arranged that on the occasion of her marriage, which took place on the 26th ult., she should receive Communion from the hand of the Chief Patriarch, though the modern Lutherans refuse to believe in Transubstantiation, or even in Consubstantiation, which is the form under which the doctrine of the Real Presence was maintained by Luther to the day of his death. This arrangement was carried out as agreed upon.

It is not creditable to the Churches concerned, nor to the Emperors of the two great nations who gave consent to this farce, in their capacity as the heads of two professedly Christian Churches, nor is it a credit to the Russian Chief Patriarch himself, who is also a sharer and a consenting party in the transaction. What are these non-Catholic forms of Christianity drifting to?

"EVANGELIST" MOODY ON FREEMASONRY.

"Evangelist" Moody, in a sermon delivered a few days ago in Massey Music Hall, Toronto, gave some strong reasons why Christians should keep aloof from secret societies, and especially from Freemasonry. The chief reason advanced by him is that the association is of evil tendency, even in this country, because the great bulk of Freemasons are unbelievers in religion. He is probably aware that such is the case; but it is not so much on this account as because the oath of secrecy taken by the Freemasons is essentially evil that this society is strictly forbidden to Catholics; yet it is actually the case that Freemasonry in Europe is essentially Deistic or Atheistic.

The Freemasons of Europe make no secret of the fact that the aim of the order is to overturn religion and monarchy. They support in practice those monarchies which they expect to aid them in their war upon religion, because they know that religion is the strongest obstacle to the dissemination of their theories, and they are willing to use monarchy as an ally as long as it aids in promoting their designs, and this accounts for the present alliance between them and the Italian Government in their war upon the Church. If, however, they could succeed in destroying religion they would soon turn their attention to the destruction of the Italian monarchy.

In England and America Freemasonry has not developed itself as hating religion to any such extent as it has done in Europe; and we readily believe, what we have strong grounds for stating, that, for the most part, Freemasonry in this country is little more than a social club at whose gatherings the members merely indulge in frolic and amusement. But there is an affiliation existing between its branches everywhere, which makes English and American Freemasonry responsible for the evils of the European societies. The mere repudiation of the unlawful designs of the latter does not exonerate the former from complicity therein. Besides, there are various grades of Freemasonry, even in these countries, and it is indubitable that while the lower degrees are ignorant of the purposes of the higher, the latter are closely connected, and have the same general designs and purposes with the European branches of the order. Toward these purposes the lower grades contribute, first by their fees in money, and, secondly, by being a school preparatory for the higher grades, and their field for recruits. The evil of the society is there though it be not so prominent a feature as it is in Europe; and the fact which Mr. Moody discloses, that 75 per cent. of the membership are unbelievers, makes it possible for them to make tools of the other 25 per cent. for whatever purpose they may wish.

Another evil feature connected with Freemasonry is that oaths essentially evil are administered in the association. One of these oaths is that of implicit obedience to the laws of the society and to the mandates of its officers or councils.

It would be enough that such man-

dates may be unlawful to bring the association under the ban of God's law; but there is not only the possibility, but likewise the actuality, that the Masonic decrees have been frequently horribly unlawful on this continent as well as in Europe, so that the issuance of unlawful decrees is not a merely hypothetical matter.

Besides the obligation of obedience, the Masons are sworn to secrecy of all their designs and proceedings. This is another wrong. If it were merely an oath to preserve family matters in secrecy, it would still be rash and unnecessary, but as we know from the past that its use is often to cloak evil, it is unjust as well; and for all these reasons it is a breach of the commandment of God: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh His name in vain."

In addition to all this it is perfectly authenticated that the initiated to certain degrees in Freemasonry bind themselves under the unlawful penalty of a horrible death to observe these obligations. They can have no right either to submit to such a penalty or to inflict it. This is in all respects a most unlawful oath, and the Catholic Church was perfectly wise and right in forbidding an association carried on under such conditions, independently of the supposed fact that the society is less evil in this country than in Europe.

There are other reasons for the condemnation of Freemasonry besides these, but we need not enumerate them further here. We shall merely append the view of the matter taken by "Evangelist" Moody. He explained first the importance of good association, from which he inferred the necessity of the consideration of the Christian virtues in the choice of a partner to whom a Christian is to be united for life by marriage. Then he spoke thus of Freemasonry:

"Now, I am going to give the men something they don't like. I don't believe a Christian man has any right to go into an organization made up of a lot of unbelievers, and yoke himself up with these unbelievers. Suppose I go into a club in which there are 75 per cent. of ugly men, and they vote to go off on an excursion on the Sabbath, and they outvote me. What am I doing there? 'Oh, but you say, 'I go into it to do good.' You will do a good deal more good by keeping outside and protest against such things. That's the way to do good. Keep outside of Sodom if you want to testify against it, and you want to keep outside those organizations that are doing all they can to break down the Sabbath and the word of God. How long ago is it that in France they cast out of the Masonic Lodge the New Testament, and the Prince of Wales as a protest had refused to father such an action? Now I am hitting you. Just how to the line, let the chips fall where they may."

ZOLA IN ROME.

Emile Zola, during his visit to Rome, made every possible effort to have an audience from the Holy Father, but Pope Leo XIII. absolutely refused to allow this. It is not the wish of the Pope to advertise Zola's immoral and mendacious style of novel writing. Before the visit to the Eternal City Zola proclaimed to the world that it was his intention to obtain, if possible, an audience, the intention being, of course, to make it the subject of some sneering chapters in the new romance which he proposes to publish under the title "Rome," but if he wishes to describe an audience with the Holy Father, he will be obliged to draw entirely on his imagination for the details of such an event.

Mons. Zola in his book on Lourdes has failed egregiously in describing that sacred shrine and its history. He has falsified the character of the real Bernadette who is the heroine of Lourdes, the one whose vision of Mary the Immaculate gave fame to that celebrated spot where so many miraculous events have occurred, and especially so many cures of every species of ailment, through the power of Almighty God, a power which He exerts even in these days, for His arm is not and never will be shortened. Zola's falsehoods have been exposed by two recent writers—the Abbe Garnier, and Monsignore Ricard the Vicar General of Aix. These have shown the sincerity and truth of Bernadette, which has been attested also by such eminent thinkers and scholars as Mgr. Dupanloup, Cardinal Landriot, and even Pope Pius IX. and Pope Leo XIII.

The character of the Catholic priesthood, too, has been misrepresented in Zola's last book, and not satisfied with having drawn a false picture of the priest's life and his studies, from the novelist's imaginative point of view, he has actually misrepresented priests.