

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen." — "Christian is my Name, but Catholic my Surname."—St. Pacian, 4th Century.

VOLUME XIII.

LONDON, ONTARIO, SATURDAY, JUNE 21, 1890.

NO. 609

Catholic Record

London, Sat., June 21st, 1890.

EDITORIAL NOTES.

REV. E. W. SIBBALD, Episcopalian, is a bad mannered clergyman who is chronically affected with a sort of yellow fever induced by his chaplaincy of the True Blues. At the Synod in Toronto recently the Bishop referred to some trouble between the Ontario government and the Anglican clergy in regard to the appointment of chaplain to the Penetanguishene reformatory. He supplemented his remarks by declaring that "in her relations with the Church of Rome the Church of England had received fair treatment and had no grievance." The spiritual adviser of the True Blue young man could not, however, contain himself. His position demanded that he should take aim with his little arrow at Rome, and here is the result:

"Rev. E. W. Sibbald, grand chaplain of the True Blues, made a strong speech deprecating the alleged encroachments of the Church of Rome."

And the reporter mercifully dropped him. Rev. Mr. Sibbald must surely reside in some newly-surveyed township of Alabama, else he would have known that the Romish aggressiveness business had been fully investigated, and that the people of Ontario declared on the 5th instant that it was all a dream.

DR. FULTON, Baptist, is in Montreal. A synopsis of a lecture delivered by him was reported in the Montreal Witness of the 10th, and, strange to say, appeared in the sporting department of the paper, immediately after the game of base ball between the Montreal and Toronto clubs. We cannot reasonably conclude that the paper is on terms of unfriendliness with the Doctor from Boston who left Boston for the Doctor's good, because we are told in the report that "in his opening prayer Dr. Fulton prayed earnestly for the Montreal Witness." We commend the Doctor's notion of the fitness of things, because we believe the Witness is more in need of prayers than any other paper in Montreal. It would, we fancy, be also a kindly act were the celebrated divine to remember, in his petitions, the Toronto Mail and Empire. Just now they are sorely in need of praise and prayer and consolation.

TORONTO is not presently a good place for Doctor Fulton's business. It has been overdone of late. There is a glut in the market. In fact, throughout the west this is, as it were, the close season for Popery lectures, and hence the reason why this foul Boston bird flies east. The contempt of the cleanly-minded is killing this clerical Buffalo Bill of the No-Popery phalanx.

A VERY much esteemed resident of Guelph, Sergt. Dooley, has taken his departure for the old country. As will be seen in another column, the residents of that town have given evidence of the high regard in which he was held. A pleasant voyage and a bright future are, we hope, in store for Sergt. Dooley.

THE Congregational Union meeting which took place at Kingston last week passed unanimously a resolution condemning both political parties for their pretended subservience to the Catholic hierarchy and denouncing Catholic Separate schools. The Union would be better occupied in purging its own pulpits of murder-recommending ministers than in interfering with the liberty of Catholics to give a moral training to their own children.

THE Rev. Father Drummond has been appointed Rector of St. Mary's Jesuit College in Montreal. Father Drummond is a son of the late Judge Drummond, who was one of the most distinguished judges of the Dominion. Father Drummond is forty-two years of age. He has been for some years professor of rhetoric and philosophy at the Jesuit College of St. Boniface. His appointment to the rectorship of St. Mary's College will be very popular in Montreal.

THE people of Brantford are experiencing the consequences of Godless education. The teacher of English in the High school stands accused by two ministers, Rev. Mr. Sinclair, of St. George, and Rev. Mr. Onley, Brantford, of being an infidel, and of teaching infidelity to the pupils by the disrespectful manner in which he speaks of things sacred, including God and Christ. The teacher states that he always spoke of the Deity with reverence, and that he treated the Christian sects with respect also, but the High School Board are engaged in investigating the charges. It is very easy for an unbelieving teacher to put an irreverent

gloss upon Christian matters, and it has frequently been found that Protestant teachers in mixed schools repeat the calumnies which are so often repeated against Catholics and Catholicity. Yet many Protestants are very much scandalized because Catholics wish for positive religious teaching in the schools. There may be redress against infidel teaching in Brantford, because Christian Protestants are a majority of the population, but Catholic children who would complain that their religion had been insulted would get no redress, except such as they have experienced in Boston, that is, the infliction of more intolerable tyranny than ever.

THE Toronto World declares that the Ontario Opposition are not at all like Mark Tapley, the celebrated character of Dickens who was always jolly under adverse circumstances, though his jollity was somewhat damped by the reflection that his surroundings were not miserable enough, so that he would deserve real credit for being jolly under such conditions. The World says that the Opposition are enjoying undiluted jollity because they have done so well. They certainly do deserve credit for their jollity under the consciousness that the public opinion of the province has declared in terms not to be misunderstood that it has no confidence in them.

STRUCK THE WRONG MARK.

THE attempt of the Ontario fanatics to prevent the Catholic religion from being taught to Catholic children in localities which are almost entirely Catholic is being met by the Catholics of the localities concerned by the establishment of a number of Separate schools with which fanaticism cannot interfere. This is one of the results of the onslaught made by Messrs. Craig, French, Meredith and Co. upon the Catholic religion, under pretence that they are only desirous of introducing the English language into schools where French is the prevailing tongue. As a consequence the few Protestant children in those localities are obliged to go to the Catholic schools, or to stay at home. It is not for this object that the Catholics in the localities referred to establish the Separate schools, but to protect themselves from the obnoxious interference of intolerant bigots with their freedom of action in regard to religious education.

It has undoubtedly happened in a few cases that owing to insufficient acquaintance with the law, the Catechism has been taught within school hours, in some of these localities, but there was no injury inflicted on any one thereby, nor was there any attempt to oblige Protestant children to learn the Catholic Catechism. In most cases, however, the law was carefully observed, and Catechism was taught after school hours. Still the Catholic parents in many cases have thought that they would be more free under the Separate school, and have established Separate schools accordingly. Thus it appears that the fanatical agitation has had an effect quite contrary to that which the agitators intended, since it has increased the number of Separate schools, instead of resulting in their abolition.

All concerned may learn from such facts that the Catholics will have Catholic schools, and even if the Separate school system were abolished to-morrow, they would establish private schools, as they do in the United States, so that the cry for the abolition of Separate schools is simply a piratical scheme to tax Catholics doubly for education, and this is what the fanatics call Equal Rights for all.

On our side we have no objection to any plan whereby distributive justice will be observed. This is done under the present school system, whereby all taxpayers pay for the support of the schools to which they send their children.

The school system in England, though differing in detail from that of Ontario, recognizes the sacred rights of parents, which the fanatics of this province wish to set aside; and in order to find a system under which they can inflict injustice to Catholics they look to the United States. But it is to be hoped that the injurious features of the United States' school system will yet be removed. The system would be an excellent one, if only this were done.

In conclusion the Cardinal invoked a blessing upon his present and absent friends.

THE NO-POPERY WAR.

Ottawa, June 12, 1890.
DEAR REFORM—Now that the provincial elections are over, and that the grand principles of civil and religious liberty, and the rights of the minority have been gloriously upheld, I crave space to put before you, numerous readers a few points which strike me as being worthy of consideration.

The first is: Was the opposition to the Mowat administration based on true equal rights, or was it, really, an ultra-Protestant movement? A short extract from the Toronto News, published before the election, will answer this question:

"Better come squarely out and say that the movement is a Protestant one that depends upon Protestantism for its support, and that through Protestantism it means to win. This can be easily done without hiring twenty inches of advertising space in the Tory organ to say it."
The next is the position taken in the contest by the Conservative papers, but especially by the Empire. It may appear a bold statement, but I think a due examination will show that the Empire in 1886 has been the same in kind, if not in degree. It has shown the same bigoted, anti-Catholic spirit, pushed as far as it dared, with the fear of the French members of the Dominion Cabinet before its eyes; and as mean and as insinuating as any paper could well be. That its chief editor or manager, Mr. Creighton, has been so badly beaten in Grey is only just judgment. Before the election he rang the changes on the statement that the "solid vote" of the Catholics was with Mr. Mowat. After the election he discovered, or feigned to discover, that many Catholics followed the old party tie, and voted for the Meredith candidates. If this is true, I wish those Catholics luck of all the honor and glory they will reap from such action. In the light of the paragraph I had quoted from the News, they are to be congratulated and commiserated.

The meanness and bigotry of those who are responsible for distributing copies of Archbishop Cleary's pastoral letter, in this good city of Ottawa, even among Catholic houses, have been strongly condemned by respectable Protestants. But what shall we say of the cause and the party which lend themselves to such disreputable tactics? I would say here that this new born zeal on the part of some Protestants and Protestant papers, to teach us Catholics how much we are under the "iron heel" of the hierarchy, and to save us from this alleged tyranny, is a piece of impertinence. When we Catholics feel the "iron heel" too heavy, certainly, will not ask these Protestants to help us, nor, certainly, is it a matter with which Protestants have no concern. They will find quite enough to do to mind their own business, and the government of their own churches.

The next point is the fact that the late election was run almost exclusively on the School Question. The cry was: "Separate schools must be abolished." Then it is perfectly legitimate to ask, what are Catholics to receive in place of their Separate schools? The Public schools. It is very important to see, clearly, the light in which the Public schools have been presented to us in the late campaign. There is one thing more than another which Protestants claim for the Public schools, it is that they are absolutely non-sectarian; that, with perfect safety, Catholic children may attend these schools. You have already referred to the remarkable statement of a Toronto Public School trustee, that the Toronto Public School Board represents the Protestant sentiment of the city. A wonderful Board to which to commit the interests of Catholic children! Again, when, on the lasting shame and disgrace of the most rabid of the "Equal Rights" here, the firebrand Chiniquy was brought to Ottawa to stir up an anti-Catholic feeling on the eve of the election, as if the ill-feeling were not strong enough before he came, what did he say? "They (the Catholics) know that, once their youth commence to attend your Protestant schools, that moment will begin the downfall of Roman Catholicism." Wonderful candor! I think the "Equal Rights" will hardly thank Chiniquy for his frankness. Well may they say "ave us from our friends." "No wonder," as a respectable pew-holder in Knox church (where Chiniquy lectured) said—"no wonder that the church was struck by lightning," as it was, in a very remarkable manner, on election day.

But perhaps the worst feature of the "Equal Rights" movement in this city, since the inception of that movement, is the stand taken by certain Public school teachers here. I shall not mention names; but three of them have earned for themselves a rather unenviable notoriety by the offensive obtrusion of themselves and their opinions on the public. These are the teachers of "non-denominational" schools! These are the soft teachers for Catholic children. All I will say is, God help the Catholic children whose parents are foolish enough and tender mercies of these teachers and their fellows in bigotry!

However, amusement and pity and scorn, rather than indignation, are the sentiments now held by the community for these people. It is to be hoped that the lesson lately taught them, unpalatable as it must be, will be taken to heart, and that from this day forward they will hide their diminished heads, and leave to honorable Protestants and their Catholic fellow-men—even those Catholics who would not vote for Mr. Mowat because,

forthwith, they never gave a Grit vote in their life—the restoration of a harmony which bigots and firebrands can never again disturb.
Yours,
A CANADIAN.

WHAT GLADSTONE SAID.

HIS EXACT WORDS IN REFERENCE TO BRITISH PERSECUTION IN IRELAND.
Subjoined we give the exact words used by Gladstone in his rebuke to the British parliaments who are protesting against Russian cruelties in Siberia while forgetful of their own doings in Ireland. The report already published was but a brief cable dispatch. The speech from which the words are taken was delivered on Saturday, May 17, in Lowestoft, Suffolk County, England, on the platform of the railway station, where the illustrious statesman was welcomed by an enormous multitude of people. In the course of his address Mr. Gladstone, referring to an appeal that had been made to him to join in a request to the British government to remonstrate with Russia, said: "I should be very glad if it were in the power of Her Majesty's government to make any friendly overtures to the Russian Government to the extent of pointing out the painful results that are produced in the minds of observers not unfriendly and not prejudiced against Russia, of whom there may be some among us. I speak of those who probably take a friendly and impartial view of her affairs, and who feel that she is only dishonouring herself and weakening her influence by tolerating cruelty. I should be very glad, as I say, if the Government did feel themselves in a position to expostulate with the Russian Government. But shall I tell you one of the considerations that restrain me and send to dispose me to urge Her Majesty's Government onwards in that course? I will tell you what it is. The Russian Government has agents of its own, clever enough and pretty well acquainted with circumstances that take place in this country, and if the present Government were to come before the Czar and his authorities with a representation of this kind, I am a little afraid to have all the recollection of a legal and peaceable public meeting, were ruthlessly shot down by the Irish constabulary. Some of us may be apt to forget those things. They are not forgotten in Ireland. At the spot where each of those men was shot down there is a stone placed to mark the spot. I am a little afraid of the Irish people, and the Irish people placed that stone and cherish that recollection and foster the affectionate memory of those men as martyrs to the cause of their country. I want to know what would be the position of the British Government if they went before the Czar to complain of these transactions in Siberia and received the following rebuke: 'You, I think, some time within the last month or two years of the time of these transactions in Siberia, you in Ireland have been shooting down your own people, not convicts, but innocent men, citizens engaged in a lawful occupation, and you, forsooth, undertake to preach to us, to set before us the part of the Pariares, and to settle this Irish question; I ask you to settle this Irish question; I ask you to remove a stain from your country; I ask you to remove an obstacle out of the progress of public business; I ask you to put an end to the drain which is drawn upon the public purse, for do not forget that the whole government of Ireland relatively to population is carried on at exactly double the expense that it is in England and Scotland; I ask you to substitute for dissatisfaction, discontent and disunion a thorough cordial harmony between the minds of the people of the whole of the three kingdoms, Ireland is ready for it. Ireland waits for the consummation of her wishes. She relies upon you. Her hope is not in peers and grandees; it is in the generous heart and sympathy of the people of England, and in that liberty which esteems liberty for others as much as for herself. To this consummation, please God, we will attain.'"

The Catholics of Holland now number 1,500,000, being an increase of 33 per cent since 1853, the year when the hierarchy was restored by the Pope. In that year there were 88 religious communities of men with 711 members, and 169 convents of women with 1,943 members. There are now 150 communities of men, and 452 of women, with 2,600, and 8,250 members respectively.

The Very Rev. Father Bernard D'Andermat, Minister General of the Minor Capuchins of Rome, has been forced by the Italian Government to vacate his official residence and seek other quarters. The building, which has been seized by the Government, was the gift of Cardinal Barberini to the order in 1634.

Six hundred pilgrims from Vermont, most French-Canadian, visited the shrine of St. Anne de Beaupre on 3rd inst. This Vermont pilgrimage takes place every year.

CATHOLIC PRESS.

The events in Tipperary in the early part of the week but accentuate the inappreciable quarrel between bad Irish landlords and the Government which backs them and the Irish people. The breach between Toryism and justice is widened and deepened, and those who have sworn to contend this matter to the bitter end—not to flinch or waver until they have battered down the barriers of ascendancy—will be confirmed in their resolution. The Ministry—for Balfour is but their agent—see much in the position of Napoleon the Third at the close of his reign. They know the ground is slipping from under their feet, and they adopt the policy of provocation. They evidently desire to foment disturbances in order that they may boast that they put them down, and pose as the defenders of order. That is a state device and easily been through, brought the Man of the Tulleries to the bloody mire of Sedan. The general election will be the Sedan of the Tories.

Ave Maria.
In a recent number of the London Tablet there appears an admirably written resume of the progress of the Church in England during the last fifty years. The following allusion to Cardinal Newman's conversion is interesting: "Forty five years have gone since Newman abjured the State religion—'not,' as he wrote to a friend, 'not from disappointment or impatience, but because I think the Church of Rome the Catholic Church, and ours not a part of the Catholic Church, because not in communion with Rome; and because I feel that I could not honestly be a teacher in it any longer.' Father Dominic did the deed, of which the effect can not even now be measured. The ripples made in that baptismal font have eternal motion, to be merged at last in the 'pure river of the water of life, clear as crystal, proceeding from the throne.'"

In the same article these suggestive words about other converts occur: "The ignorant and the idle. These are the words, and the idle did the deed, of which the effect can not even now be measured. We have given instead names which stand for learning and labor. And for each letter of them we could give new names to slay over and over again the already slain. Mr. Froude sits down in the same club with Mr. Aubrey de Vere, and does he know what great literary traditions and what great performances too, are the inheritance and the hard earnings of him whose praises have been sung by poets from Lucretius to Swinburne? Mr. Froude reads Punch, and has heard perhaps that Mr. Bernard's many activities include the control of a paper from whose staff, forty years ago, Dickory Doyle retired rather than bravely. Truth be told, Mr. Froude's name is a post greater than his time. Dr. St. George Myer's name needs no bush among scientists; nor Lady Butler's among painters, nor Pugin's among architects, nor Mrs. Bancroft's on the stage."

Joe Cook has got ahead of the census enumerators. He says there are 1,000,000 inhabitants in New York and only 75,000 Protestant Christians. We are inclined to believe that he has exaggerated the number of Protestant Christians. A large number of Protestants go to church because it is the correct thing. But neither in belief nor practice are they Christians. Protestantism does not increase Christian. It diminishes it. Carried to its logical conclusion the creed formulated by Luther and his crowd would begot infidelity, atheism, agnosticism. And these are its fruits in New York to-day, thanks to Joe Cook and his tribe.

Pittsburg Catholic.
Some strong language has lately been put forth editorially by several of our common patent insiders. The Catholic editor says that Catholic subscribers are willing to pay \$2.00 or \$2.50 per year for a good Catholic paper, and with some examples before its mind's eye our contemporary adds that people feel cheated in paying \$1.00 a year for a pagan patent inside with Catholic veneering.

To one Dr. Patton old-fashioned Presbyterian seem to be indebted for having—temporarily, at least—stemmed the tide in favor of a revision of portions of their creed. The Doctor, at the last, turned towards the Assembly and made this appeal: "My mind shall be unbalanced before I shall ever vote to confess that for two hundred and fifty years the English speaking Presbyterians have uttered a colossal slander in saying that the Pope is anti-Christ." The Doctor is heroic, and hugs to his bosom the statement which is often made, and which is felt to be the best element of the Presbyterian Assembly. Rev. Van Dyke, brought over to the same view arose, and said, "Yesterday I trembled in the belief that the Presbyterian Church was on the verge of a great catastrophe, but my trembling has vastly decreased since Dr. Patton's speech. If we mistake not, the feeling in favor of the proposed thorough revision will only receive a new impetus, after this decision to adhere still longer to conclusions that were wrongly taken, and without warrant or basis from the beginning."

Buffalo Union.
It is evident that those of our exchanges that have mentioned the proposed visit of "Father Ignatius" to this country regard him as a Catholic priest. They are mistaken. He is one of those Anglican Benedictines who play the role of "monk" just as they do the Mass and confession business: who by a ridiculous assumption claim St. Benedict as their spiritual Father.

The Primate of the American Hierarchy, His Eminence Cardinal Gibbons, is a prelate who in his every action justifies the infinite wisdom of the authorities who selected him to be the standard-bearer of the Church in the United

States. Broad and liberal in ideas, gentle and winning in his personal manners, sound and statesman-like in his public measures, open and sincere in his character, he is the beau ideal of a great captain in the armies of Christ. No movement for the elevation of mankind, for the purification of society or the amelioration of the condition of the poor ever lacks the hearty endorsement and active assistance of this tireless doer of good works. Well may the American Church be proud of the beloved prelate who is at once her representative, her pride and her glory!

Catholic Review.
The editor of America, a journal of truth and similar objects, is a Toronto Orangeman. We were not aware of this interesting fact until recently, but now that we know it, much that was formerly obscure has become plain. It recalls to us the famous legend in which the devil figured as a pious monk, who by his sermons and his sanctity built up the fortunes of a failing monastery. The things which he hated he was compelled to praise with most persuasive eloquence, and while he could have annihilated the monks he was forced to bless them. This is the precise position of the Toronto Orange editor. He detests but one nation and one country more than the devil and the Irish, and that is—America. No word so gall as that, none so stirs the bile which fills his blood as that. And in order to cure the Irish this Toronto Orangeman must go into weekly raptures over America and the Puritans, explain, praise, defend the principles which madden him, and yet see the race he would destroy flourish more and more. The business enterprise of his publishers must be admitted. The paper they print could only be well edited by an Orangeman from Toronto.

THE thanks of every fair-minded American are due to Mr. Hugh Brown, formerly of Boston, and now business manager of the London edition of the New York Herald. Of late the leading editorial writer on this sheet has been that Anglicized American, Mr. Louis Jennings, formerly of the New York Times but now a member of Parliament for Stockport. Mr. Jennings is a Tory of the most unreasoning kind, and as a consequence, the London Herald has been the most bitter opponent of Ireland's cause published in England. A little while ago nearly every American employed on the paper was discharged as an English Tory put in his place. The result can be imagined. The Tories swear by the London Herald, and hold it up to their constituents as representing the true attitude of America towards home rule. This, of course, is a falsehood, but it has had some effect. Last Monday, however, the business manager, finding himself ignored, appealed to his somewhat erratic chief, Mr. Bennett was equal to the occasion, and believing that he was able to run his journal himself, ordered Mr. Brown to use his authority. The result was that every Englishman, from the great Jennings down, found a polite note on his desk, informing him that his services would not be needed after one month from date. Whereupon the Anglo-American editor was not exceeding wrath, recalled his half-sister leader from the night, a hands and called forth into the night. A new crew has been ordered from America to take charge of the journal, and England may now be treated to an exhibition of American enterprise coupled with fair play.

MR. BALFOUR SCORED.

London, June 16.—In the House of Commons to-night Mr. Balfour, replying to Mr. Dillon, denied that the police charged upon and clubbed the people of New Tipperary for lighting bonfires to celebrate the marriage of Wm. O'Brien. The police, he said, put out the bonfires because they formed an obstruction in the streets.

Messrs. Gill and Clancy, Nationalists, questioned Mr. Balfour regarding the Government's system of "shadowing" persons in Ireland. They wanted to know how shadowing could prevent boycotting.

Mr. Balfour replied that no one was shadowed unless he was known to be engaged in intimidation. The Government would promise to reduce the system only on the condition that the Parnellites promised to induce the persons shadowed to abstain from intimidation. (Cheers from the Government members.)

Mr. Dillon—If, after this brutal, abominable outrage there is bloodshed, it will be upon your heads.

Mr. Parnell asked Mr. Balfour to adopt the English presumption that every person accused is innocent until proven to be guilty. (Cheers.)
Mr. Balfour—Will Mr. Parnell undertake that these people shall not repeat their crime?

This question brought out loud Parnellite cries of "What crime?" amid a tremendous uproar on the Parnellite side of the House. Mr. Dillon began an excited speech. He denounced Mr. Balfour and demanded an apology for the use of the word "crime." A stormy scene ensued, in which Mr. Gill accused Mr. Balfour of lying, and Mr. Gladstone challenged him to prove his assertion that the Liberals resorted to the practice of shadowing.

Mr. Balfour substituted the words "intimidation and boycotting" for "crime." Finally the Speaker appealed to the House and the matter was dropped.

Information has been received by the Russian authorities that there is a new conspiracy against the life of the Czar. The guards have been doubled, and many suspects have been arrested.