The Catholic Record. Published Weekly at 484 and 486 Richmot street, London, Ontario. Price of subscription—\$5.00 per annum.

EDITORS: REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Intidels.

THOMAS COFFEY.
Publisher and Proprietor, THOMAS COFFEY MESSRS. LUKE KING, JOHN NIGH, P. 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

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.

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

London, Saturday, July 30, 1892.

AN ORANGE DEMONSTRATION IN QUEBEC.

The only Orange celebration in the Province of Quebec on the last anniversary of the battle of the Boyne was held at Huntingdon, P. Q., and resolutions were passed indicating that, notwithstanding the fairness with which Province, the domineering spirit of less than an ascendancy which they cannot attain will satisfy Orangemen

The principal speaker was Mr Robert Sellar, proprietor and editor of the Gleaner. He declared that it had been his intention to speak on Irish 314 Conservatives and 356 Opposition-Home Rule; but as many of the visitors were from Ontario, he made the situation in Quebec his theme. He attributed to the Pope the land which is that the English population is being steadily driven from the Pro- Rule. No one knows better than Mr. Sellar

the support of the Church are collected their campaign was conducted on the only from Catholics. They cannot be basis of want of confidence in the reason why Protestants are not increasing equally with the general population is that many Protestants are removing to better their condition. But if there are other causes at work, and if with all the guarantees which are made expressly for the protection of Protestants, even in the British North America Act, they cannot keep pace with the French Canadians, they that they are beaten in the race by a Catholic community, instead of complaining of ill usage where nothing of the kind exists. This is so well known to be the case that the Quebec Protesparsons of Ontario in the raising of an meet. unjust agitation against the Jesuit order. On the contrary, representative men of all denominations and political parties in Quebec have over and over again declared their satisfaction with the treatment which has by the Catholic majority. Thus, even Home Rule? at the recent Teachers' Convention at Montreal, Chancellor Henniker, bec, declared that they had always received ample justice at the hands of their Roman Catholic fellow-country-

Among the Orange resolutions, one complains that Protestants have no due voice in the government of the country. This statement is absolutely false. The Protestants in the House of Commons and Local Legislature have always been more numerous than their percentage of the population would demand, and at the present moment a majority of the Protestants in both of these Houses are elected for constituencies winch are thoroughly majority; and there has always been a fair representation of the Protestants in the Cabinet, when a Protestant was available for the purpose. But we need not look for truth in the speeches made at the twelfth of July gatherings.

Another resolution approves of the Manitoba Government to abolish the prolonged trial it has had in Quebec.

Other Protestants declare that they school system in Quebec. We presume once for all the bickerings which have that if they agree upon the mode of torn them asunder, and which almost education which will be pleasing to resulted in supreme disaster at the them they may adopt it without critical moment which has just passed

We are pleased to notice that some of the speakers did not agree with the sentiments of the rabid majority. Mr. Julius Scriver, M. P., deprecated any interference with Catholic schools. He said "Roman Catholics have a right to Separate schools, if they wish for them.'

THE VICTORY.

The British elections are at last conluded, with the result that Mr. Gladstone has been sustained by a majority which is nominally placed at forty-two. This majority, however, comprises so many shades of opinion, and is formed by the union of so many parties with different policies, that there must remain some doubt as to the cohesiveness of the present Opposition party, from which his support must be derived. The majority is made up by adding together the Liberals, the Irish Nationalists, the Parnellites and the labor all denominations are treated in that representatives, all of whom are opposed to Lord Salisbury's Government, Orangeism is not satisfied. Nothing but who will not work together as one party unless the principles they have adopted be accepted to some extent by the new Liberal Ministry which will now undoubtedly be formed.

In the new Parliament there will be ists: 70 Nationalists, 9 Parnellites, and 3 Labor representatives. On the popular vote the Gladstonian victory is still more decisive, as the Liberal legislation of the Province, especially vote amounts to 2,417,586, and that of the tithe system, the consequence of the Tories to 2,146,946, showing a majority of 270,640 in favor of Home These will all give to Mr. Gladstone a cordial support, except perhaps, the Parnellites, whose position that the tithes collected in Quebec for is doubtful, in view of the fact that the cause why Protestantism has made Liberal promises. But Mr. Gladstone so little progress in the province. It will have a majority in any case, may fairly be presumed that the chief though it will be very small if the Parnellites persevere in their opposition to him.

When Mr. Gladstone's Government was defeated at the polls in 1886 they at once resigned their portfolios; but Lord Salisbury has announced that he will not follow this precedent. He has resolved to meet the new Parliament as a Government, and to resign only when a vote of non-confidence shall ought manfully to recognize the fact have been passed. He defends this course on the plea that the Conservative party are the strongest single party in the new House, and that it is, therefore, uncertain that a Government can be formed from the rather heterogenetants would not co-operate with the ous opposition which he expects to

That a vote of non-confidence will be passed as soon as Parliament will meet is certain, and that Mr. Gladstone will be called to form a new Ministry is equally sure. We may ask, what is the prospect of Ireland's always been accorded to Protestants gaining the long expected measure of

The Liberal party is so strongly wards Ireland that we cannot believe they will attempt to shirk the question under any circumstances. Home Rule was the most prominent question before the electorate at the election, and though the majority in its favor is not so great as we had good reason to expect, it is sufficient to show the will of the people of the three kingdoms. Slowly have they been learning the esson that the crying injustice under which Ireland has been groaning for centuries is the real obstacle to the brotherly feeling which should exist between the component nationalities of the Empire : but the lesson has been learned at last, and should it happen Catholic, or Catholic by a decisive that there shall be another general election soon, we are convinced that the verdict rendered will be even more decisive in favor of Ireland than the recent one.

We have every reason to believe that Mr. Gladstone will see the neces sity which exists that he should have the Coercion Acts of the last Parliament repealed, and have passed a Separate schools. This resolution Home Rule Act which will satisfy the states that the evils of denominational demands of Ireland. Ireland's victory education are visible to them after in the great struggles she has been carrying on is, therefore, almost certainly assured. But the time has come when Irishmen themselves should are attached to their own Separate show their sincerity by dropping

hinderance. The educational system by. Parnellites and anti-Parnellites of Quebec gives to Protestants the should now lay aside their animosities, control of their own schools. But with and work together for their country's this the Orangemen are not contented. good. But this desirable end can be It is not to be expected that they attained only by submission to the

tion upon the Catholic majority; but all who really desire Ireland's welfare this they will not be permitted to do. will be governed by this principle

THE MANITOBA SCHOOL LAWS.

In an article on "Mr. Greenway's Prospects" the Toronto Mail continues to take the ground that the Public school system as established, or rather as attempted to be established by Mr. Greenway is the only system suitable for that Province. It maintains that as "Manitoba is a Province of scat tered settlements, and it is impossible to support in its rural districts strong plan," the system of Separate schools should be swept away.

It is well known that in Ontario policy. wherever Catholics are not sufficiently numerous to support a Catholic school efficiently, they make a virtue of neces sity and send their children to the Public schools. They then provide otherwise for the religious education of their children to the best of their ability, and it may be expected that under similar circumstances they would act in the same way in Manitoba. This fact takes away most of the force which might be in the Mail's statement of the case. But the practical question regards the case when Catholics are in such numbers that their ordinary taxes, together with such sum as they are willing to contribute for the purpose, will support a Catholic school.

In this case we have a right to ask, is it just that the State should interpose an obstacle to their so doing? It cannot be denied that a positive obstacle is placed in their way by the Greenway law, which, if sustained, will deprive them of their principal means of sup porting the school.

We maintain the absolute right and duty of parents to give their children religious instruction in such manner as will be most effectual, and if the State interfere in education at all, such right and duty should be respected. If parents have any obligation toward their children at all, this is certainly one of them, which it seems scarcely necessary to demonstrate, especially in a country like Canada, where civil and religious liberty is recognized by all to stand as the basis of our govern mental system.

Parental obligations arise out of the natural order instituted by God, and they cannot be taken away by any State laws. The obligations of the State are founded upon the nature of the family, and not those of the family upon the nature of the State. Hence parental obligations are paramount to those of the State, so that while we are ready to admit the right of the State to oblige parents to fulfil their duties toward their children, it cannot supplant the parents. This principle lies in the very foundation of society, and of human liberty. It is therefore beyond dispute that the Manitoba school law is an unjust interference with parental rights and duties. By it the Protestant majority would de- naturally in such folds. prive the Catholic minority of a ommitted to the policy of justice to- liberty which is at the same time both civil and religious, and to which they are entitled by natural and divine law.

The people of Ulster are spoken of by the anti Catholic press as if they are in need of constitutional guarantees lest they should be oppressed by the Catholic majority in Ireland in case a Home Rule measure be passed. But it cannot be said that the Irish Catholic majority have ever shown such a dis position to oppress the minority as was shown by the Manitoba majority which even violated the law in order to oppress the Catholic minority in that Province : for the passage of the school law must be held as a violation of law. inasmuch as it has been so pronounced by the Supreme Court of Canada. The facts show that the Manitoba minority are far more in need of constitutional guarantees than the minority in Ulster. All who love civil and religious liberty should be glad to see these guarantees given in the constitution of the Prov ince, and the Greenway Government deserves reprobation, if for no other cause than that it desires to have them wept away.

The difference of spirit shown by the Catholics of Ireland in regard to the Ulster Protestant minority, from that shown by the Greenway Government, is well worthy of notice. An Irish Catholic audience applauded the Honorable E. Blake when he declared that the Ulster minority ought to be treated generously, and that all the necessary guarantees for their equality before the law should be given to them. But it is the declared intention of the Greenway Government to take away such guarantees from the Catholics of will be contented unless they are voice of their country. It is neces in all this where the true friends of religious Profestants, to speak of Chris-

allowed to force their views on educa- sary that the majority should rule, and civil and religious liberty are to be tian dogmas as if they are of altofound.

> The Catholics of Manitoba want Catholic schools, and will support them, even if they are compelled by an unjust law to pay doubly for them. But at one time that modern science has while being subjected to persecution dispelled the traditional illusions of for conscience' sake, they will know the value of the hollow professions of the pretended Liberals who are endeavoring to force upon them an obnoxious school system. We have, however, every reason to believe that the efforts of Mr. Greenway's followers will meet with the ill success they deserve. They call themselves and healthy schools under the double Liberals, but they are really the dupes of Mr. Dalton McCarthy's bigotry, at whose beck they took up their present

PROTESTANTISM IN NEW YORK.

A recent article which appeared in he New York Sun on the decay of those Protestant sects which are usually called "Evangelical," has caused considerable alarm among the denominations to which the article specially refers.

Statistics were presented by the Rev. Leighton Williams at a recent meeting of the Baptist clergy of the city, from which it appears that not only have the Baptists not held their own, but that they have actually declined in It says: parts of the city, so that where twenty vears ago there were large and powerful Baptist churches, there are now only weak and uninfluential congregations.

Mr. Williams admits that he is quite unable to assign any satisfactory reason for this state of affairs : but th Sun boldly gives a solution which appears to be the correct one. The cause is said to be the loss of religious vitality, arising chiefly out of two sources. One of these is that "with wealth comes luxury, and with luxury come social ambition and discontent with the plain and humble surroundings of those churches in the days of their glory. The old people may remain, but the young people want finer associations; and hence the resource from which a religious communion is always chiefly recruited tends to dry up in the glare of worldly prosperity."

At first sight we might suppose that the writer means to assert here that the Churches referred to do not keep pace with the ideas of the rising gen eration by the growing luxurious with them; but the contrary is evidently the meaning, as he states that

"The Baptists and the Methodists are less prosperous spiritually than when they were poorer materially The grander their houses of worship have become, the less vital seems to b their religious spirit. The Baptists and Methodists no longer have the sympathetic relations with the of the people which they mass had fifty years ago. There are too many carriages drawn up before their Their pews are too sumptuchurches. ously cushioned In their member ship are included too many million and millionaires are not lly in such folds. It is true that Mr. John D. Rockefeller, one of the very richest men in the world, is faithful Baptist; with his descendants fifty years hence In the day of their low estate socially both these denominations were vastly more aggressive than they are now The more they were despised the more they flourished, and the greater their worldly consequence the more they fell back. They need the spark of genuine religious faith and zeal to kindle them into activity, not the favor of men.

It must be recognized that religion is not meant merely for the rich. The poor were the chief care and treasure of the Church from the beginning, and when the disciples of St. John the Baptist came to our Lord to make the enquiry

"Art thou He that art to come, o look we for another?

It was declared by our Lord Himself to be one of the signs by which the truth of His mission would be known and recognized, that "the poor have the gospel preached to them.

That the Catholic Church has this characteristic quality of teaching all classes, including the poor, is attested by the Sun; and to this it attributes in a great measure the wonderful vitality of the Church in America, and especially in New York. It says:

"The far greater proportionate in crease in the population of New York which is naturally Roman Catholic, than of that which is subject to Protestant influences, also serves to explain the falling off spoken of by the Baptist pastor. In this community at time the Church of the poor is the Roman Catholic.

Another cause to which the decay of many of the sects is to be attributed is the decline of faith in the fundamental dogmas of Christianity. It has be-Manitoba, if possible. It is easy to see come the fashion of late, even among

gether minor importance, and as if they are not worth preserving. They are to be sacrificed for the most paltry human considerations. We are told doctrine. Strong faith in Christianity is ridiculed as mediævalism. It is to this growing sentiment among Protestants that we must attribute much of the recent talk which has been going on concerning the union of different bodies of Christians into one, for the purpose of propagating a nondescript Christianity which shall ignore differences of doctrine. The same sentiment is at the bottom of the opposition which is offered to specific religious education in the schools, on the plea that the State can support only purely

ecular education. The inevitable result of all this is the hitherto unprecedented number of new doctrines which are now being preached in so many pulpits of all the Protestant denominations, the natural consequence of which is a great increase of unbelief, or, at the very least, of doctrines which will lead to total unbelief in the near future.

This tendency is also seen by the New York Sun, which tells us that it is being already felt in New York Presbyterianism to an alarming degree.

"The Presbyterians are a decaying body in New York. Briggism and Parkhurstism are destroying their vitality. We expect to see a steady and a rapid decline among them from this time forth. When a Christian Church questions the very foundations of the Christian faith, and tolerates the most wanton violation of the essential principles of Christian ethics, its day of doom is near at hand. Meanwhile too, Episcopal prosperity receives severe setback from the fantastic social philosophy of Dr. Rainsford, a Chris tian clergyman who seems to be in capable of perceiving and understand ing the very genius of Christianity.

In conclusion the Sun warns these Churches that it is not by transform ing themselves into societies for the prevention of evil, vice and crime as auxiliaries of the police and of the human law, that they will retain their power as divine and heavenly agencies. Their first need is that they shall really and sincerely believe in the system of doctrine and the way of salvation they preach."

It is scarcely necessary to add that Protestantism can never expect to become founded on the firm basis which the Sun has discovered to be necessary for its success. Its primary principle of individual judgment as the court of final appeal in all matters of belief is inconsistent with the propagation of an unwavering faith in any doctrinal system. It is built upon an unstable foundation, which no process of time will convert into the solid rock on which Christ has built His Church.

From the statistical statements which have been made it appears that the Episcopalians have not suffered to the same extent as the so-called "Evangelical " sects. The reason for this is said to be that the means they have adopted esemble very much the Catholic missionary methods, and that they have retained a liturgy somewhat like that of the Catholic Church.

There is, probably, considerable truth in this mode of stating the case, for it is well known by all close observers of humanity that the bare modes of worship which most of the sects use are not in consonance with the aspirations and needs of human nature. The recent adoption of Catholic methods by Protestants, after repudiating them for three centuries, as superstitious and unscriptural, is conclusive evidence of the wisdom of the Catholic Church, which has been firm in retaining them.

THAT ORANGE RESOLUTION. In another column will be seen some

remarks upon the resolutions passed by the Orangemen of Huntingdon, P. Q. The resolutions are full of the bitterness against Catholics which always appears in Orange resolutions, particularly such as are passed at Twelfth of July gatherings. It is a relief to find that there are Orangemen to whom such manifestations as those which took place at Huntingdon are nauseous, and we give place in our columns, with pleasure, to the letter of Mr. Norman Murray which appeared n the Montreal Star of the 18th inst. Mr. Murray is one of those Protestants who have a sense of justice, and who cannot endure the belching forth of such venom as was so palatable to the Huntingdon processionists. He acknowledges, the justice with which

course we do not agree with Mr. Murray's designation of Catholics as "Romanists," nor with his enumera-

tion of them among "false religionists." But even as Sterne says that the recording angel when noting down Uncle Toby's oath, " shed a tear and bletted it out for ever," because of Uncle Toby's charity, in the act of exercising which the oath was uttered, so we hope that Mr. Murray's errors may be condoned because of his exercise of that charity which "covereth a multitude of sins.'

Mr. Murray is evidently not of the material of which Orangemen are usually made. His letter is as follows : To the Editor of the Star:

To the Editor of the Star:

Sirk.—As an Orangeman I would like to enter
my protest against that resolution passed at
Huntingdon, expressing sympathy with the
people of Manitoba for abolishing Separate
schools. If I had been at Huntingdon, there
would have been at least one who would be
against it. I am prepared to discuss with any
Orangeman that likes to take it up that that
resolution is contrary to the principles of a true
to rangeman. The Orange Society take the
Bible as their rule of faith, and in the Bible
to, be found the golden rule uttered by on orangeman that likes to take it up that that resolution is contrary to the principles of a true orangeman. The Orange Society of the that the Bible as their rule of faith, and it is that the Bible as their rule of faith, and it is that the Bible as their rule of faith, and it is that the Bible as their rule of faith, and the state of the protestants of Montreal like to pay all that others should do unto you." How would that others should do unto you." How would the Protestants of Montreal like to pay all the school taxes into the treasway of the Roman Catholic school of the treasway of the Roman Catholic school of the treasway. The school taxes into the treasway of the Roman to build schools for themselves afterwards or build schools for themselves afterwards to build schools for themselves afterwards or build schools for themselves afterwards or the same their children to the Catholic schools. When we have the same false principle of reciprocity that has been the curse of the world for the law the same false principle of reciprocity that has been the curse of the world for the law the same false principle of reciprocity that has been the curse of the world for the law the same false principle of reciprocity that has been the curse of the world for the law the same false principle of reciprocity that has been the curse of the world for the law the same false principle of reciprocity that has been the curse of the world for the law the same false principle of reciprocity that has been the curse of the world for the law the same false principle of reciprocity that has been the curse of the world for the law the same false principle of section. The only way to the false religion, will not seen so the world for the law the same false principle of sections. The only way to the false religion will not seen so the world of the house to be sides, the best Protestants are those who have been educated in Roman Catholic schools. Education without religion is no education at all Do you think I would call that a school is seen educated in noman cannot care atton without religion is no education at Do you think I would call that a school which the Bible and the history of the Reformation would not be taught? And does any common sense expect the aftor would not be taught? And the with an ounce of common sense expect the Catholic priest would allow the children those who believe in his doctrines to send to the kind of school that would suit me? Ynight as well try to dry up the St. Lawre with a bucket. The people of this country contends the people of Sectland anything education or anything else. Yet in Scotla with a bucket. The leaf of Scotland anything not teach the people of Scotland anything else. Yet in Scotland, the most genuine Protestant country in the world, the Roman Catholics have their Separaty schools. I have no patience with people will talk about equal rights talking such nonsense Norman MURRAY.

THE MARTYRS OF TYBURN A remarkable pilgrimage recently

took place to York Cathedral, England, in honor of St. William, Archbishop of that city, who died in June, 1154. The pilgrims numbered 600, coming from all parts of York and Lancashire, in which counties Catholics are numerous. Mass was celebrated in St. Wilfrid's Church, after which the great Archbishop's grave in the Minster, or Cathedral, was visited. A small slab marks the spot in the Cathedral under which the remains of the saintly Archbishop repose. The Cathedral was taken from the Catholic Church at the same time when all the Church property was appropriated for the use of the modern Anglican Church; and it is a curious fact that upon this wholesale robbery modern Anglicans base their wondrous theory that their Church to-day is the continuation of the ancient Church of England, and one and the same therewith.

After the visit to St. William's tomb. the procession of pilgrims, together with the Catholic school children, and many of the priests and laity of York, proceeded to Tyburn, the spot where hundreds of martyrs suffered during the years while the penal code of England was in force.

Tyburn is situate the hill just beyond the gate of the city leading towards Knavesmire.

The pilgrims were addressed by Canon Goldie, of St. Wilfrid's Church, who stated that the place at which they were assembled is one of the most sacred spots in England. There had stood there for centuries a gallows. on which hundreds of martyrs had suffered for no other crime than the profession of the Catholic faith. On one day, 11th May, 1587, fifty martyrs were hung there together.

After the sermon the pilgrims sang the hymn "Martyrs of England" and recited the litanies of the saints and other prayers.

THE MANITOBA ELECTIONS. The Manitoba elections took place on Saturday, with the result, which most people expected, that the Greenway Government was sustained again. The majority is variously estimated. as there is some doubt which way some of the new members will vote on a motion of want of confidence ; but the majority will probably be 10 or 12. In the last House the Government had 27 out of 38 seats, thus gaining a majority of 32. Two new constituencies were formed since, so that the majority will now be 10

or 12 in a House of 40 members.

The chief issue at stake in this contest was the Education Act, which has for its object the suppression of denominational schools. The Government is pledged to do all in its power to sustain this Act; and in the event Protestants are treated in Quebec, and that the Privy Council in England believes that similar justice should be should affirm the judgment of the extended to Catholics in Manitoba. Of Supreme Court of the Dominion, that

the Act is unconstitution takes to evade the law by nominational schools unv to aim at procuring a amendment which will majority to impose an or especially on the Catho This is the policy which electorate have approve present state of affairs n than ever evident that guarantee of liberty should be maintained by Parliament; and if t Government put their execution, it will be the Dominion Parliam remedial legislation denominational schools unjustly. Catholic scho will be chiefly affected way policy, but it is which Protestants are a as there are Protestant schools in the Province a EDITORIAL N

Ir is announced that

Babcock Hazard, of St. J

Newport, R. I., inten beautiful new church as a memorial of his co Catholic faith. Mr. Haza a large fortune by ju ments in real estate, an vet a Protestant he bee of the great good effect parochial schools throug States. As a result of he presented to the pari a beautiful school-hou been named "the Ha school." The cost of reached \$60,000, and Catholic children are in it under care of th Joseph. It was dedica year ago, and recent its first commenceme It is the only school in supplies books free to Hazard has become a C made this gift, and t which he intends to e giving offering for t version which has bee

ARCHBISHOP PLUNK though a thorough imbued with extremely victions on doctrinal sympathy with the ments to which the Ulster recently gave u anti-Home Rule conv address which he before a Presbyteria

"I hope that while be proud of our imperproud of our connection British Empire, on which, as Irishmen, w lustre in the past, and nection with which v much advantage in are proud, I say, nationality, let us no of our Irish nationals descended from diff Danes, Celts, Saxon a form a combined stra and nothing else.

These patriotic u with his sentiments former occasions w denounced the oppres Irish people have bee declared that Protes reason to dread that sult to it from Irisl believes that Home remedy for the g which Ireland has so

IT HAS been discov

John Edwards, who h

tic chaplain at Hatfie dence of Lord Salis ally guilty of gross it were at last settled 1 the guilty clergyman and his appointment don, a living three i House, to which Lore presentation of an Mr. Edwards in his as irregular in his ha the matter culminat he should be arres signed. Lord Salis against the erring others did, and he camp a few days ag abouts is now unkne stood that it was Lo pose to prevent the coming public ; but which places in the lords the appointm the holders of the practically the rule Fabulous stories are of the irregularities the sixteenth centu the confiscation o when the Reformat