

practicable in the present age; and thus it remains the last vestige of Bismarckian despotism.

It will be remembered that it was Bismarck's boast that he "would never go to Canossa;" by which he meant that he and his Government would never reverse their anti-Catholic policy. He went to Canossa, however, for even during his administration the repeal of his policy was begun, and it will soon be complete.

A few months ago it was formally announced that the Pope was expected to bring pressure to bear upon the Catholic party in the Reichstag to induce them to support the Army Bill, provided he were assured that the Government would adopt a more friendly attitude towards Catholics, especially in reference to the Jesuit question. We stated at the time our conviction that the Holy Father would not interfere on this peculiarly political issue, and the event has justified our prediction. It is now stated that, on behalf of the Government, Prince Bishop Kopp requested Pope Leo to advise the Catholic party to support the Bill, but that the Pope positively declined to use any influence towards inducing them towards any special line of action on a matter which belongs purely to the internal political affairs of the Empire.

#### NO CANADIAN NEED APPLY.

The Methodist Conference of Baltimore district is in no humor to allow Canadian ministers to compete with those born on United States soil, for the possession of the pulpits of their wealthy and fashionable congregations. According to St. Paul "There is no distinction between the Jew and the Greek; for the same is Lord over all, rich unto all that call upon Him." (Rom. x. 12.) And "in one spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free; and in one spirit we have all been made to drink." But the Methodists of Baltimore and the United States generally do not appear to relish this doctrine, hence, even though the negroes are no longer in bondage they have not been admitted even yet to become members of the same Church, but must have a Church organization of their own.

But it was not supposed that Canadians and other foreigners with white skins would be subjected to similar ostracism with those of African blood; and the Mount Vernon Methodist Episcopal Church, the largest and most wealthy and fashionable in Baltimore district, paying to its pastor the largest salary, recently extended a call to the Rev. Dr. John Ellis Lancelotti, of Toronto, to take the spiritual charge of the congregation.

In the past it has been a common occurrence that when this congregation desired a minister from other conferences, no obstacle was thrown in the way; but the conference seems to draw the line at the United States boundary, and there was some plain speaking at the recent meeting regarding the presumption of Canadians who aspire to the charge of desirable congregations in the United States. "They should take the mountain circuits before aspiring to top places," it was remarked by one of the clergymen present.

One speaker said, "We are willing to annex Canada; but not in this small way." Another remarked, "We supply Canada with first class rogues. She had better keep her first class preachers to save her morality."

As there is little doubt there still remains some few first-class rogues on the other side of the line, the conversion of whom to the paths of rectitude would be of benefit to the United States, it can scarcely be said that the argument of the minister who thus spoke is a very conclusive one; nevertheless, it proved to be quite satisfactory to the majority of the conference, which refused, by a majority of 121 to 17, to sanction the choice of the Mount Vernon worshippers. The result of the vote was announced amid great applause; and this calls our attention to the manner in which the business of Protestant Synods, Conferences, Presbyteries, and General Assemblies is nowadays very frequently conducted. The majority of the clergymen who take part in these deliberative meetings seem to have no conception of the sacred and serious character of an assembly the purpose of which is the regulation of matters pertaining to the redemption of mankind and the propagation of the Gospel of salvation. Instead of being conducted on the model of the solemn assemblies of the Apostles as recorded in Acts i, xv, they seem now to have no higher aim than to amuse the

general public by exhibitions of buffoonery which might do honor to Forepaugh's circus or a Variety Show, but are certainly unseemly in gatherings for such a purpose as they profess to have in view.

The Baltimore Conference was not unique in this respect. It was but a sample of what is occurring whenever the Conference or General Assembly season comes around. It is no wonder that the decisions of these bodies are not regarded by their co-religionists with any respect, whereas they themselves have no respect for the sacredness of the purpose for which they profess to be assembled; and it is stated that the Mount Vernon congregation will disregard the Conference decree. The choice of a pastor will now devolve upon the Bishop of the district, but it is understood that the congregation of Mount Vernon will not accept any minister of the Conference, if an attempt be made to impose such upon them. They declare that in such case they will secede from the Baltimore and join another Conference which will agree to allow them the minister of their choice.

Elsewhere a similar case to that of Baltimore has also arisen. The Metropolitan Church at Washington, likewise a very fashionable church, and what is called a "desirable pastorate," has extended a call to the Rev. Hugh Johnson of Toronto. It is expected that this call will be treated by the District Conference there similarly to that of Mount Vernon. It remains to be seen what result will follow.

#### THE "EQUAL RIGHTERS."

The tide of stupid bigotry has, we regret to note, risen to considerable dimensions in our midst. Whenever the managers of the different Protestant charitable institutions make application for grants of money to the Board of Aldermen, a chorus of "ayes" is always heard, but when the aged and helpless people and little orphans of the St. Joseph Asylum ask for aid, they are sent away empty-handed.

The following extract from the proceedings of the Board of Aldermen last Monday evening is significant:

Ald. Connor moved in accordance with previous notice, that \$200 be granted to the Mount Hope Orphanage.

Ald. Parnell objected to making the grant till the parties interested applied for it. Ald. Taylor moved in amendment that the matter be referred to No. 1 to report on the amount of taxes paid by Protestant and Catholic ratepayers.

Ald. Connor said the Protestant Home had received a grant of \$500 a year this year already. He thought these charities should be aided equally, as they were certainly doing good work. He asked for the amount as a citizen, and if it were asked for by any other citizen he would support it as an Alderman. In fairness the grant should be made.

The motion was lost.

Yeas—Ald. Connor, J. W. Jones, Moule, Thomas Jones, Carrothers, Scarrow, Garratt and Shaw.

Nays—Ald. Taylor, Heaman, Coe, James Fitzgerald, Dineen, Welford, F. J. Fitzgerald, Parrell, Pritchett and the Mayor.

We feel convinced that a vast number of our respectable and intelligent Protestant fellow-citizens who condemn this exhibition of what we may fairly call ignorant bigotry. Were Catholics five to one of the population of London, and were a Catholic Board of Aldermen to act in like manner as regards Protestant institutions of charity, they would not be acting in accordance with the teachings of the Catholic Church, nor would they be reflecting the sentiments of the Catholic people.

On Monday afternoon a letter appeared in the *Free Press*, signed "More Light," in which it is shown from the public accounts of Ontario that the Catholic institutions received a larger amount of money than the Protestant ones. The object of this letter is, undoubtedly, to deceive innocent people who will not take the trouble to investigate the matter fully. The money apportioned to the different charitable institutions is in accordance with the amount of work done. And while the Catholic house of refuge and the Catholic Orphans' Home receive in round numbers about \$2,000 yearly, and similar Protestant institutions about \$400, it is because the former institutions have about five times as many inmates, and consequently do five times as much work as the latter. It must also be borne in mind that the doors of St. Joseph's Orphan Asylum and House of Refuge are thrown open alike to Protestants and Catholics, and therefore there can be no charge of sectarianism advanced.

In order to show the unfairness of the correspondent we might say that while he puts down St. Joseph's Hospital as a charitable institution—which it is not—receiving a grant of \$1531.57, he does not take into account the grant given to the city hospital. The fact is that both of these institutions are public ones, and both are treated alike as regards Government

grant, the hospitals and charitable institutions being paid so much per head on attendance.

The appearance of this letter a few hours before the meeting of the aldermen leads us to the conclusion that the writer is a member of that society termed the P. P. A., who take an oath "not to subscribe to any charitable institution in which are found Roman Catholic interests." The letter is not alone untruthful and misleading, but it is the work of an arrant coward and a dark-lantern rib-stabber, else why should he be guilty of sneaking this letter into print, with a view of influencing votes, when no time was afforded for explanation? Why, too, does he take the role of hypocrite, and state he is looking for more light while he deliberately suppressed the full information afforded in the public accounts?

Aldermen Connor, J. W. Jones, Moule, Thos. Jones, Carrothers, Scarrow, Garrett and Shaw deserve credit for the manly and honest vote they gave at the council meeting.

#### EDITORIAL NOTES.

AMONG the many lectures and sermons on the Jubilee of Pope Leo XIII. we cannot fail to notice that of Archbishop Ireland. It, earnest and original, is thoroughly characteristic of the man. In diction as forcible as it is elegant, he outlines the mission of Leo XIII.—"To maintain amidst the breaking up of old forms of social existence and of governments, the unchangeable Church, and to convince humanity that the principles of the unchangeable Church are the cardinal points around which in its evolutions humanity itself must turn, under penalty of emerging, in spite of its holiest and best aspirations, into chaos and death." St. Paul's Archbishop is no mere theorist, gazing lovingly upon one ideal and scornfully upon all that does not approach it; but he is a churchman who is in touch with the age, and whose every effort is to second its aspirations. Hence, the wise, comprehensive policy of the Pope could not but call forth his unqualified admiration. He calls him, and truly, "the friend of democracy."

"Our century is the age of democracy, an age in which man's value is his manhood, and the rights of manhood are required for all men. This, indeed, is, above all, the distinctive mark of the age. The people and the great masses—and not the classes—the multitude on which Christ had pity, are to be considered; the human race no longer lives for the few; the few, whoever they may be, live for the race; the people take their destinies into their own hands and reign." Brave words these, and from a brave man! He recognises nothing save right, and he fears not to scourge the wrong. He is not carried away by the rush of circumstances, nor is he in that category of characters who, as Emerson says, never see a principle until it is lodged in a person. He does not, to form a judgment, examine the profit of an action. If the principle is right he defends it with heart and intellect as ardently as ever hero strives for a just cause, and he believes in the ultimate triumph of right. He praises the message of Leo to humanity—the message of charity and justice to employer and employee. "State and Church have for prime duty to guard the rights of the poorest and weakest, and the poorest and weakest have the right to clamor and to work for what is due to them."

"There are no classes, no races, but one human brotherhood; there are no creeds to be outlawed, no colors of skin debarred; Mankind is one in its rights and wrongs—one right, one hope, one guard—The right to be free and the hope to be just, and the guard against selfish greed."

We should wish this sermon to be read by all who imagine that the Church, overburdened by antique traditions, has ceased to take interest in aught that concerns humanity. She, as her Divine Founder, stretches out her hands to all who are poor and despised—to all who are oppressed by selfish greed—and bids them remember that they are entitled to brotherly charity and justice; and, more, she points out the means of obtaining justice. This is the mission of Pope Leo XIII.—to show how Christ's teachings are the source of our best and purest civilization, and to prove how well they may be applied to the solution of every social problem.

In the February number of the *Outlook*, published at Ottawa University, there appeared a translation of a review of the philosophical work of Count Joseph de Maistre, from the pen of the scholarly Very Rev. A. M. Dawson, LL. D. De Maistre was indeed the most

intrepid and vigorous champion that battled against the pernicious spirit of the eighteenth century, and as such he claims and secures the unstinted praise and gratitude of all who love truth. And yet his works abound in sentiments repugnant to common sense. An accomplished theologian of our time thus speaks of de Maistre: "He will be always a sincere and devoted Christian, a noble and useful servant of the Church. We will take care to uplift the dishonor with which jealous and prejudiced writers would fain stain his name, but on account of his exaggerations he must be read with precaution. He exaggerates the principle of authority, and consequently the weakness of individual science, that marches to the conquest of truth." He confounds true and false scientists; he wishes to make authority the sole guardian of all necessary truths, and to forbid all reasoning upon these truths. Is not this exaggeration?

FROM time to time Catholic societies are formed, and we hear much of what they intend performing for themselves and for the community in general. Some of them are doing noble work, and we have but words of praise for their unselfish, untiring endeavors; others, however, are in a state of innocuous desuetude. What is the cause? We do not purpose to enumerate all the reasons that may perhaps explain their degeneracy, but we venture to say that one of the most potent factors of their failure is that they develop into mere debating clubs, and nothing else. A Catholic society should not talk only, but work. While its members are phrasing and indulging in glittering generalities, opportunities that may never come again are seized upon by others. Let us organize but let us work.

DURING the long season of Lent Catholics should endeavor to mortify the tongue by refraining from the taking of the Holy Name in vain. St. Peter tells us that it is a most powerful name, for at its utterance every knee should bow, of those that are in heaven and on earth and in hell. We may judge, then, of the power of the name which excites the reverence not only of angels but of damned spirits. We come to appreciate its power when we consider the glory with which it, even from the first ages of the Church, has been associated, and the punishment and defeat of those who refused to acknowledge it, or who endeavored to blot it from the memory of man. The name of Jesus is, then, sacred and powerful. We ought to pronounce it always with all possible reverence and respect. And do we? Is it not true that many who profess to be Catholics mingle the Holy Name with what is foul and disrespectful? Is it not true, also, that every day in the streets of our city we may hear little children, who, perhaps, do not know what they say, commit the sin of blasphemy? Where do they learn it? From bad company sometimes, but more often from their parents, who, in excesses of passions, take the Holy Name in vain. And if these children grew up enslaved to that sin, and through it incur eternal damnation, the father and mother must indeed receive a terrible sentence at the bar of God's justice. A master of the spiritual life tells us that blasphemers are worse than the damned spirits. And, moreover, what does it profit a man to commit the sin of blasphemy?

THERE is some excuse for a person who, swayed by passion, renders himself guilty of this or that crime. The murderer enjoys the pleasure of beholding his enemy fall lifeless at his feet. The sensualist receives the momentary satisfaction that animal pleasure can procure; but the blasphemer derives no seeming benefit. He puts away praise and blessing, the language of heaven, and takes up the language of hell. From lips that were consecrated to God's worship and praise flow forth the pestilential stream of blasphemy that darkens the soul, and makes him an abomination to angels and a scandal and stumbling block to his brethren.

The Catholic University, under the direction of the learned and eloquent Bishop Keane, is meeting with a large measure of the success to which it is justly entitled. We may not live to see the full splendor of its glory, but all are confident that coming generations will, as the storm-tossed mariner looks to the friendly beacon light, seek its assistance to guide them safely over the pitfalls of error and infidelity. Already have the Marist and Paulist Fathers announced their intention of building houses for their students who are to attend the University, and Washing-

ton may be, as the Paris of medieval times, the home of students from all climes, drinking deep at the well of knowledge pure and undefiled. That, indeed, shall be a strange spectacle in an age of materialism. It aims to fit men to control the thought and spirit of the times. The school of philosophy embraces the thorough study of man's spiritual, rational and ethical nature with the aid imparted by the wisdom of the philosophers and schoolmen of all ages, especially St. Thomas Aquinas. It cherishes the hope of making its students true scholars, not inclined to accept generally received opinions merely because they are surrounded by the halo of a great name, but who will be able to sift the false from the true, and whose utterances on scientific and philosophical questions will sound forth no weak or uncertain tone. The philosophy and science taught, says Cardinal Gibbons, will be philosophy, and science, not Catholic philosophy or Catholic science.

THE Irish Protestants of Toronto celebrated St. Patrick's day by holding a banquet. We were glad to notice that many pleasant and patriotic utterances were delivered by some of the speakers on the occasion. It is to be regretted, however, that some few of the orators have not yet advanced beyond the firebrand stage. A person named O'Hara was particularly offensive in this regard; but it is not worth while dealing with his statements, as they were the outcome of ignorance. Mr. Dalton McCarthy also made a speech—we might say, the same dear old speech he always delivers. He dealt with the Manitoba school and dual language questions—topics not very closely related to the celebration of St. Patrick's day. Mr. McCarthy, though undoubtedly a clever man, is possessed of much narrowness and loves to hear the cheers of those who hate their Catholic neighbors. His political gospel seems to be that Protestants—more particularly Irish Protestants—should always be the ruling power, no matter whether they form a minority or a majority of the population. While he insists upon Home Rule for the majority in Manitoba, he contends at the same time that less than one-half of one of the provinces in Ireland should be permitted to rule the whole country.

MR. ASQUITH'S Bill which is now before the Imperial House of Commons, proposes to make it illegal to appoint any new Bishops in Wales if vacancies occur. This bill, if it becomes law, will remain in force till August, 1894, and if Parliament be then in session, it will continue in force till the close of business. It is acknowledged that this is preliminary to an Act to be passed hereafter disestablishing the Church in Wales, but time is required for the consideration of a disestablishment measure, and the present Bill will in the meantime afford partial relief to the people of Wales. The Archbishop of Canterbury is bitterly opposed to the passage of the Bill, and is exciting his clergy and suffragan Bishops to do all in their power to prevent its passage, as he regards it as a first step towards the disestablishment of the Church of England. In this he is not mistaken, but there is no doubt the Bill will pass in the present House of Parliament.

THE Ulster Orangemen are in a laughable predicament. To their influence, and to that of their leaders, the lords and landlords, is due the enactment of the law which prohibits the importation of firearms into Ireland without the permission of the Government. This measure was of course intended to handicap the people whom they have styled "rebels," but now that they have become rebels themselves, loyalty, so far as they are concerned, being both unlovable and unprofitable, they are loudly cursing this regulation which prevents them from obtaining arms to shoot the "Papists."

A BILL to amend the Pharmacy Act is about to be introduced into the Ontario Legislature, which, if it becomes law, will prevent storekeepers who are not licensed druggists from selling medicines of any kind, which, of course, includes proprietary preparations. It is advisable that the law should protect the public in the matter of unlicensed persons dispensing medicines, but it would be well, we think, to make liberal exceptions in so far as standard articles are concerned: for instance, it would be just as safe for a person to buy a bottle of Fellow's Syrup of Hypophosphites from any ordinary country storekeeper as from the cleverest chemist in Ontario; and

the same may be said of a thousand and one other preparations.

A DESPATCH from Rome states that in the conference held by Pope Leo XIII. with the French Bishops, who were in attendance at the celebration of his Episcopal Jubilee, the Holy Father announced that immediately before the next French Parliamentary elections he will address a letter to the French Episcopacy in which he will urge the formation of a Catholic Republican party in the Chamber. There is good reason to believe that the report is correct, and there is little room to doubt that the result will be the strengthening of the cause of the Republic as against the hopes of any of the Monarchical parties which menace the peace of the Republic, while there is no prospect that they will benefit any of the worn-out monarchical claimants to a throne in France. Another result will be a Catholic Government, which in the near future will replace the successive Infidel Governments which have hitherto ruled the country since the fall of the Empire.

NEW YORK is now to be made the centre of a Moslem propaganda. Mr. Alex. Russell, who was recently consul to the Philippine Islands, became a convert to Mahomet's doctrines, and he is said to be backed up by wealthy Turks in an attempt to propagate that belief in the New World. As all novelties are sure to have followers in America, where Mormonism, Spiritualism, Theosophy and other fads gain adherents, it is very probable that Mahometanism will gain some followers also. It will commend itself to many from the fact that it allows both polygamy and divorce on the easiest imaginable terms.

THE Orange Lodges are busy passing resolutions to the effect that a Catholic ought not to occupy the Premiership of the Dominion. Resolutions to this effect have been passed in Ontario, New Brunswick and Manitoba. If Catholics, who constitute 42 per cent. of the population, must never be appointed to this high office, for much greater reason Anglicans, Presbyterians, Methodists, Baptists, etc., must be excluded, each of which denominations forms but a small fraction of the people; and where will a Premier be found? Next, we suppose the Lodges will turn their attention toward Queen Victoria, to condemn her for having telegraphed to the Pope her congratulations on his having reached the fiftieth year of his Episcopate, and "wishing him health and happiness." The impudence of the Lodges seems to have no bounds.

#### OBITUARY.

MRS. MICHAEL O'SHEA, ST. THOMAS. Mrs. Michael O'Shea, well known and highly respected in St. Thomas and vicinity, departed this life on Sunday night, the 19th inst. The deceased lady was born in the county Tipperary, Ireland, where she resided until she came to Canada about forty years ago and settled with her family in the township of Biddeford. In 1871 she was united in marriage to Michael O'Shea, a well known and successful business man, who was also a member of the St. Thomas branch of the Order of St. Michael. She was a devoted wife and good mother. A third daughter is the respondent wife of Mr. Thomas Duffy, Engineer M.C.R. Mrs. O'Shea was in the fifty-sixth year of her age. At the Requiem High Mass on Wednesday following, Rev. Dr. Flanagan paid a well deserved tribute of praise to the virtues of the deceased. The large attendance in the church, and the long procession which followed the remains to the Catholic cemetery, testified to the respect in which Mrs. O'Shea was held in the parish and city of St. Thomas. May her soul rest in everlasting peace!

BERNARD GALLAGHY, PORT LAMTON. It is our sad duty to chronicle the death of another old pioneer, in the person of Mr. Bernard Gallagher, who died at his residence on the morning of the 17th. His death was unlooked for that day, as a grand banquet had been given in his honor, and he was late residence on the evening of the 16th. Nearly two hundred persons were present enjoying the life of Mr. Gallagher, who was a well known and successful business man, and a member of the St. Thomas branch of the Order of St. Michael. He was a devoted wife and good mother. A third daughter is the respondent wife of Mr. Thomas Duffy, Engineer M.C.R. Mrs. O'Shea was in the fifty-sixth year of her age. At the Requiem High Mass on Wednesday following, Rev. Dr. Flanagan paid a well deserved tribute of praise to the virtues of the deceased. The large attendance in the church, and the long procession which followed the remains to the Catholic cemetery, testified to the respect in which Mrs. O'Shea was held in the parish and city of St. Thomas. May her soul rest in everlasting peace!

At the age of twenty four Mr. Gallagher left home for America, and settled in Port Lamon, where he carried on his trade as tailor for twenty five years, when, with his family, he moved west, and for the past twenty six years has been resident in Sombra township. His funeral took place on Sunday afternoon, and was followed by a host of friends, many of whom were non-Catholics; for it was a well known trait in his character that he was very ready to assist his fellow man at all times. At the church the rev. pastor dwelt at length on the death of the just, and referred in feeling terms to the exemplary life of the deceased. In particular the great respect he always had for the priest; his devotion to the Sacred Heart, having completed but a short time ago, the Communion of nine Fridays. On the last Friday of this month he was seen as usual approaching Holy Communion, and few thought that it was to be his last time to kneel at the altar.

He leaves a wife and family in very comfortable circumstances, who mourn the loss of a good husband and kind father. To them we offer our heartfelt sympathy in their bereavement. May his soul rest in peace!

A CANADIAN'S SUCCESS.—We are pleased to notice the successful career of a Canadian young man—Dr. J. O'Reilly—now residing in Saginaw, Mich. The *Saginaw Globe* published a very clever speech delivered by him on the occasion of the eleventh annual festival of the St. Vincent's Home. Dr. O'Reilly was born in the township of Percy, near the village of Hastings, in the county of Northumberland. He was Principal of the Catholic Separate school in Belleville in 1881 and 1882, and for some time held a like position in Wallaceburg, in the county of Kent. He graduated in the Detroit College of Medicine in 1890, going to Saginaw in the same year, where he has since been practicing his profession. Our Canadian young men, we are pleased to note, invariably climb to high places in the American Republic. We extend our congratulations to Dr. O'Reilly, and hope he will be spared many years to reflect credit upon his faith and upon his native land.