

The Catholic Record.

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

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EDITORIAL NOTES.

CARDINAL GIBBONS, in an address recently delivered at the commencement exercises of an American seminary, advised priests, and all others interested in the advance of the Church, to acquire a knowledge of the questions of the day. Leo XIII. inculcates the same in many of his letters. He has proved that the reason of his pre-eminence amongst all classes, irrespective of creed, is based on his comprehensive grasp of the problems which vex the brains of the century. Faith has lost its grip upon a great many people, who prefer a splay magazine to the tedious discourse of a preacher who grinds out, for half of an hour or more, pious platitudes which have been doing duty as sermons for scores of years. We may complain that the "good old times," when men paid their dues, and to boredom were enslaved, have passed away. But the men make the times. If the world cannot be won by antique methods, preachers should strive to forge their way by superior knowledge. Such was perhaps the meaning of Baltimore's distinguished Cardinal.

Not many months ago a prominent dignitary of the Catholic Church remarked that there "is too much rant and nonsense in many pulpits: too much laying back on priestly dignity and trusting that the sacred brand of Melchisedech will turn people's minds from the contemplation of verbiage and fanaticism." Is it not true? Is not too little time devoted to sermon-preparation? How often have we not listened to preachers whose language sparkled with metaphors, but who never moved an impulse to nobler action, nor sent a thought freighted with hopes of a glorious future coursing through the brain. Such discourses remind us of automatons dressed up in showy livery. They may be serviceable in a cabinet of literary bric a brac, but they are totally out of place in a world where ideas of all kinds are jostling one another in the wild chase after notoriety. What the people of to-day long for is something that they may take home with them—meditate upon—make it their own, to aid them to estimate the prophets of error at their just value. It may be argued, by the staid adherents of the old order of things, that preachers should keep aloof from the questions of the day, lest their dignity might be sullied; that, year after year, pulpits should resound with utterances written long ago, or clipped oftentimes from a sermon book, telling ever the same story, which may please devotees but produces no effect on those who loathe worn-out commonplaces. What we want are live sermons on the vital questions of our century—so far as they have relation to ethics. If we had a good, rattling sermon, such as preached by Archbishop Walsh at Ottawa, empty pews would be a thing unknown to our churches.

PROFESSOR GOLDWIN SMITH, at the Orange demonstration in Toronto, deemed it his duty, or at least thought it expedient, to modify Mr. Dalton McCarthy's bullet utterances of a year ago at St. Mary's. Mr. McCarthy said in substance that if the Jesuits' Estates Bill were not disallowed, and separate schools not abolished by ballot, recourse must be had to bullets. Well, the Parliamentary votes and the electoral ballots have literally buried Mr. McCarthy under their weight; yet Mr. Goldwin Smith comes smilingly to the front and tells the Orangemen, while they stand expecting a blood and thunder oration, "Happily the contest this time will not be with bullets; but Orangemen will again have to prove their cause."

MR. SMITH is certainly more discreet than Mr. McCarthy, and discretion is the better part of valor. But as we had infinitesimal dread of Mr. McCarthy's threats of imminent Orange vengeance, it may well be inferred that Mr. Smith's threats regarding the very distant future, inspire an awe which is infinitesimal to the second degree. Mr. Smith is scholar enough to know what effect threats of this kind will have upon the realities of life.

AN amusing remark was made by Major Bennett at the Toronto Orange demonstration. After a most logabulous lot of speeches, in which the ridiculous failures of Orangemen to cope with Popery during the last year were enumerated, putting a wet blanket over the rejoicing of the day, the Major capped the climax by telling the assembled multitude that "the Protestants of Ontario had not been true to their principles in the past. He had seen the time in Toronto when they would be

proud to have an Orange Mayor and invite him to the platform to speak. Why was he not here to-day?" (Applause.) We congratulate Toronto that the time of Orange domination in the city is past, never to return. Orange domination suited well muddy little York, but it would be altogether out of place in the capital city of a flourishing Province like the Ontario of to-day.

On the same occasion Mr. H. C. Dixon caused some little flutter by stating a very hard and unpleasant fact. He said his complaint was that "Orangemen thought not enough of God and too much of Orangeism."

The Mail of last Saturday contained a very pleasant article concerning the observance of the 12th of July as a day of jubilation by our Orange fellow-citizens. So long as this fairly numerous secret society recognizes the Mail as its official organ, and extends to it a considerable share of patronage, it must be expected that the official organ will deem the existence and growth of that body just the proper sort of thing. It is somewhat singular, however, that a newspaper which has condemned the existence of what it pleased to term "medievalism," should so suddenly favor its growth in the very worst form.

The Congregational Church in this city is divided into two factions, and the result has been a secession movement on the part of one of them. The *Advertiser* reporter interviewed a number of the adherents, all of whom declared it not their intention to enlarge on the circumstances connected with the outbreak, but, strange to say, immediately proceeded to gladden the heart of the newspaper man by making a full confession, Mr. Kilgour declaring that "We had a warm meeting, I can tell you. Some of the members came to blows and there was blood spilt that night." These unseemly occurrences are matters of general regret, and we hope our Congregational friends will ere long be endowed with a more Christian spirit one towards the other. We might add that for some years past the "deacons" permitted the pulpit to resound with politics and Popery. The church was, to some degree, the rendezvous of every non-Popery tramp that passed the way, and the preaching of the Word seemed to be a worn-out topic. We hope they will profit by the present experience, for surely it is quite evident that our common Redeemer will not bless the work of men who make a practice of bearing false witness against their neighbors.

LAST Friday we were honored with a visit from Dr. John A. McCabe, Principal of Ottawa Normal School, and pleased to see him in the enjoyment of good health. His visit to London was in connection with the C. M. B. A., of which society he is an active and energetic trustee. As in educational matters, so in society affairs, whatever Dr. McCabe undertakes to do is done thoroughly.

THE Very Rev. Father Charles Vincent, V. G., of St. Michael's College, Toronto, has retired from the position he has hitherto filled as Provincial of the Basilian Order. The cause of his retirement is the ill-health into which he has fallen owing to thirty-eight years of arduous work in connection with St. Michael's College, and especially to a severe attack of la grippe which he had last fall, and which has left him feeble. He will be succeeded by Rev. Father Marjon as Provincial of the Order for Canada and the United States. Father Vincent's retirement will be regretted by the hundreds, or rather thousands, of old pupils of the college who are dispersed over the continent, all of whom regarded him with the greatest respect and affection. The Basilians some years ago bought Breconhouse palace, near Plymouth, and opened a college with Father Marjon as master of services. His duties were to instruct young men, after having completed their preliminary education, in theology and doctrine, preparatory to entering the priesthood. He will be installed as Provincial of Canada in about a month. The Rev. Father Teofy will continue to hold the principality of the College, a position which he has held since Father Vincent resigned it to attend to his duties as Provincial.

ARCHBISHOP IRELAND last week read an interesting and vigorous paper before the educational convention in session at St. Paul, Minnesota. His subject was "The State School and the Parish School. Is Union Between Them Possible?" He showed clearly that it is not true that the Catholic Church desires to destroy the school system, but he urged the importance of religious teaching to Protestants equally with Catholic children, and maintained that in this respect the

State school system should be amended. He said:

"There is dissatisfaction with the State school as at present organized. The State school, it is said, tends to the elimination of religion from the minds and hearts of the youth of the country. This is my grievance against the State schools of to-day. Believe me, my Protestant fellow-citizens, that I am absolutely sincere when I now declare that I am speaking for the well of Protestantism, as well as for that of Catholicism. I am a Catholic, of course, to the tiniest fibre of my heart, and I am not unfeeling and uncompromising in my faith. But God forbid that I desire to see in America the ground which Protestantism occupies exposed to the chilling and devastating blast of unbelief. Let me be your ally in stemming the swelling of the tide of irreligion, the death knell of Christian civilization, the fatal foe of souls and of country."

How different is this language from that which was spoken in the recent Presbyterian General Assembly, where those speakers were applauded who wished to force Catholic children to learn their Christian doctrine from books prepared in accordance with Presbyterian ideas.

The Boston *Pilot* relates an act of bigotry of which the overseers of the poor of Cambridge, Mass., have been guilty recently. The Superintendent of the city almshouse, Mr. Eldridge, notified the Rev. Father John Flatley, rector of St. Peter's church in the city, that his religious visits to the almshouse must in the future be paid monthly, instead of weekly, as heretofore. The reason given was that "the boys needed the time for play exercise." Father Flatley appealed to the Board of Overseers, but the latter, by a vote of five Protestant against one Catholic member of the Board, instead of granting redress, resolved that all religious exercises be excluded, except those of the authorized (Protestant) chaplain. The overseers give an altogether different reason for their action, namely, that Father Flatley had "incited insubordination by forbidding the children to attend the regular Sunday services of the institution." The assertion that Father Flatley incited to insubordination is false; but he might very properly protest against Catholic children being forced to attend Protestant Sunday services. He denies, however, that he had given any such directions to the Catholic children, as the Board accused him of doing.

The proprietors of the London edition of the *New York Herald* have settled the libel suit brought against them by the Bishop of Cloyne, by paying 100 guineas and costs, besides apologizing. The suit arose out of the following words used by the Bishop in his Lenten pastoral in 1889, referring to the Nationalist agitation:

"In the efforts we make to advance the cause of our country the means we employ are apt to have more regard for their efficacy than their lawfulness or morality."

Commenting on this, the *Herald*, which is anti-Irish and anti-Catholic, said:

"These words sound a good deal more like the doctrine of a brigand than of a Bishop. It would justify almost everything that had happened in Ireland for the past twenty years, and might even be made to excuse the Phoenix Park murders."

It is to be hoped that the lesson will be profitable to other anti-Catholic falsehood mongers as well as to the *Herald*; and there are in Canada some who would do well to profit by it.

IT has been the habit of the *Mail* to maintain that Ontario can afford to bulldoze Quebec with impunity, because the latter Province has no resource but to submit. It has several times acknowledged that if Quebec were to set up for herself the Confederation would go to pieces; but this, it maintains, Quebec could not do, unless by appealing for admission as one of the United States, but as a State she would be worse off than as a colony of Ontario. It will be instructive to the *Mail* and people of its stripe to ponder on the following words from a recent issue of the *Chicago Tribune*:

"Quebec has special privileges under the old treaty between France and Great Britain. But it would forfeit none of them if it acknowledged the supremacy of the American Constitution. It would retain its civil laws and its language. Its religion would not be interfered with. It could teach Catholicism in its schools. It could send Roman Catholic representatives to Washington as it now sends them to Ottawa. Whatever power the priests have before annexation they would have after it. In many respects the State of Quebec would have more freedom than the Province has, for the Dominion form of government is more centralized than the American one. The dignity of a State, its power to regulate matters within its own limits, is far greater than that of a Province."

However, Quebec is perfectly able to hold its own in the Confederation with-

out asking for admission to the Republic. The *Mail's* desire to further the cause of annexation is not likely, therefore, to be accomplished by its Franco-phobic utterances.

THE Knox Presbyterian and the Congregational churches at Ottawa have temporarily affiliated for the purpose of letting their respective pastor have a three weeks' holiday without trouble or expense. They will meet on Sunday mornings in the Presbyterian, and in the evenings in the Congregational church. What is the sense of having these different denominations, anyhow? Why should they not have amalgamated long ago, since the Congregationalists have had all along a kind of open faith, wherein each congregation holds its independent doctrines, while, on the other hand, it is well known that Presbyterians are no longer bound to adhere strictly to the Church standards?

It is stated that Senator Ingalls, of Kansas, declared recently that the Decalogue and the eight Beatitudes have nothing to do with politics. Much indignation against this sentiment is being expressed by clergymen and the religious press, inasmuch as it frees politicians from being subject to the laws of God, yet these same parties expressed equal indignation against the Pope for declaring in his last Encyclical letter that the laws of States and the conduct of rulers should be in accordance with those laws: for this is just what is meant when the Holy Father says that when the civil laws conflict with the laws of the Church, the Church is to be obeyed. The Church makes laws only concerning faith and morals and her own internal government.

The latest military news cabled mentions Sir Garnet Wolseley as having resigned the position of Adjutant-General of Her Majesty's forces, and Sir Redvers Buller as having succeeded him in that honorable and difficult post of honor. It appears Sir Garnet is dissatisfied with the recent manoeuvres, equipment and discipline introduced into the ranks of the army. It is said, also, that he objects to the old Duke of Cumberland holding the rank of General-in-Chief. Sir Garnet won his honors at Ashantee, in Zululand, and at Tel el Keber, and excelled the envy and jealousy of his brother officers by his rapid advancement to the highest position of trust in the army. His like may not easily be found again. Although, like Wellington, of Irish birth and parentage, he did not favor the idea of parliamentary independence for his native country, nor shall his absence from power be regretted by the Nationalists who are struggling for Home Rule and Ireland's autonomy as a nation.

SIR REDVERS BULLER, a bluff old disciplinarian of English birth, has recommended himself to the respect and confidence of the English and Irish by his manly, straightforward and noble conduct. Three years ago the Tory Government gave him charge over the entire British forces in Ireland, with a special mission to put down agrarianism, to arrest the progress of boycotting and the Plan of Campaign, but, more especially, to assist landlords in evicting tenants from their households. Sir Redvers Buller arrived at the scene of action and witnessed a few evictions in the County Cork. He was so thoroughly disgusted with the barbarous treatment meted out to the impoverished tenants that he sent to his Government an indignant protest against the outrages perpetrated by unjust landlords, brutal policemen and conscienceless bailiffs and emergency men. He declared that the Government should send aid to the unfortunate tenants and withdraw all sympathy and encouragement from their cruel oppressors. Sir Redvers, after this pronouncement, was not allowed to remain long in Ireland. Balfour and Lord Salisbury were highly indignant, but the chivalrous soldier and general was sustained and applauded by all England. We have no doubt Sir Redvers will prove an able general in the field should his services be ever required. The 87th Foot, the 88th Connaught Rangers, the 18th Royal Irish and 4th Dragoon Guards and other historic Irish regiments will never forget the debt of gratitude and loyalty their country owes to so generous, brave and gallant a chieftain.

WE ARE delighted to note that Henry A. Gray, Esq., of the Department of Public Works, who met with a severe accident, owing to a defective sidewalk, in Ottawa, in May last, has so far recovered as to be able to move to his home in Toronto. It will be some time yet, however, we regret to say, before the injured limb will allow him to move about as usual. For this unfortunate occurrence the city of Ottawa should, we think, without recourse to law, give Mr. Gray a substantial sum

of money. Of his treatment in Ottawa Mr. Gray writes: "I must say that till now I never knew the great benefit of a Catholic hospital; and the kindness shown me by the good nuns during my long and painful experience will ever be remembered by me with deepest gratitude."

THE present Catholic Government of Belgium has by its school and labor legislation so firmly rooted itself in the affections of the people that it has been gaining in power ever since it assumed the reins of government in 1884. Before that date, through the unaccountable apathy displayed by the bulk of the people, who are truly Catholic at heart, a so-called Liberal Government held sway for six years, during which time they abolished, as far as they could, religion from the schools, and, as is usual with that party, persecuted the religious orders. Six years were, however, sufficient to disgust the people with their rule. The godless schools which they established through the little kingdom were in many cases empty, while those of the Christian Brothers, side by side with them, were filled with pupils well taught. In 1884 there were in the House of Representatives 79 Liberals and 59 Catholics. Half of the Representatives vacate their seats every two years, so that each member occupies his position four years, and in the year mentioned 40 Catholics and 29 Liberals went back to their constituents. In the return of the Liberal rule that the elections resulted in the return of 66 Catholics and 3 Liberals, thus placing a Catholic Government in power, with 55 supporters against 53 Liberals. The next elections brought additional support to the Catholic government, until the House stood for the last two years, Catholics 96, Liberals 42. The elections were held in June, and a determined fight was made on both sides. The Catholics held in Ghent seven seats and the Liberals one. Every effort was made by the Liberals to recapture Ghent, but instead of so doing they lost their only seat in that famous city. Elsewhere, however, the Catholics lost three seats, so that the numbers now stand, Catholics 94, Liberals 44. The Catholic party certainly have what we would call in Canada a good working majority.

It is proposed by a philanthropic Irishman of Philadelphia to start factories in Ireland for the employment of evicted tenants. Mayor Grant of New York, ex-Mayor O'Brien of Boston, Mr. John Boyle O'Reilly and other Irish-Americans will furnish the necessary capital. Clothing of all kinds, including boots and shoes, will be the principal articles manufactured. The counties of Cork, Kerry, Mayo and Galway will be the chief places selected for the operations of the company. The move is a good one, and will help much to raise Ireland from her distressed condition.

It is now stated that England will endeavor to induce France to give up her claims in Newfoundland for some consideration to be hereafter decided on. In the present temper of France, however, there seems to be no inclination to grant any concession. The Paris papers state that England is prepared to agree to compensate France on the basis of cession of territory still undefined. If this be the case, undoubtedly the Newfoundland difficulty will be settled at the same time.

AT THE commencement exercises of St. Michael's College, Toronto, Sir Daniel Wilson, President of Toronto University, declared his belief in the necessity of religious education in the following terms: "Whatever points of doctrinal difference may exist between us, I am glad to think we agree on one point, the necessity of religious training in schools. These are days of infidelity, and we must use every means to guard against it. The best feature about Catholic colleges is their excellent instruction in religious principles, and their practical application of them." The principle is sound, but others such as Rev. Dr. Sutherland have admitted the same while being opposed to religious education for Catholics. Catholics will gladly welcome the assistance of fair-minded Protestants in maintaining religious education, but they must fight their own battle too, and keep the principle in practical operation while vindicating the theory.

THE French are decidedly hostile to the agreement between England and Germany regarding the cession of Heligoland, and the acquisition by England of the protectorate over Zanzibar. There is an old French claim to such a protectorate which is to be revived, and the French claims in Newfoundland are to be pressed as far as they are worth, so as to constitute a lever in order to bring about an end to the British occupation of Egypt. Altogether

there is a great strain at the present time in the relations existing between England and France. It is stated also that a large proportion of the people of Heligoland are averse to becoming German subjects. They would prefer to leave Heligoland altogether. The Canadian Minister of Agriculture, in consequence of these reports, has cabled to Sir Charles Tupper suggesting that, in case they prove true, steps should be taken to secure, if possible, that the desirability of Canada as the place of their settlement be brought to their notice.

MR. BALFOUR'S APPEAL TO AMERICANS.

Notwithstanding the defiant attitude which has been assumed all along by the Salisbury Government, in regard to public opinion in foreign countries, on the question of its brutal treatment of Ireland, an article by Mr. Balfour appears in the *North American Review* for July under the title "Mr. Parnell Answered." This makes evident the desire of the Government to stand well in the estimation of Americans, and it is no wonder that this should be the case, for England has many occasions for negotiation with the United States, and her interests naturally suffer if the people of the great Republic regard her as a rapacious despot, seeking only her own interest, and utterly regardless of the amount of suffering inflicted upon others.

That this is the view in which the American people regard England is evident from the utter failure of Mr. Joseph Chamberlain's mission to this continent, also from the miscarriage of the extradition treaty which had been almost agreed upon between the two powers, as far as the executive authorities were concerned, until it was repudiated by Congress.

The sympathy of the people of the United States will not be so easily obtained for Mr. Balfour's misgovernment of Ireland as that gentleman seems to imagine. There is scarcely a State which has not through its Legislature and through its prominent men declared that its sympathy for Ireland in her struggle for Home Rule and good government is unalterable.

Mr. Balfour's arguments, as set before the people of America, are quite different from and irreconcilable with his statements in the British House of Commons. He must rely greatly on the gullibility of Americans if he hopes to gain their sympathy by these self-contradictions. For example, he can scarcely expect to persuade the public that whereas Ireland was prosperous twenty years after the great famine, now, when the number of her people has dwindled down by emigration to nearly one half, the population is too great for the resources of the country. By such statements as these he endeavors to hoodwink the readers of the *Review*. He also represents the Irish Land Purchase Bill as a great boon to Ireland, yet even simultaneously with the publication of his article, the Government was forced to withdraw it, because its aim was to increase the burdens of the Irish people for the benefit of oppressive landlords.

Mr. Balfour further states that Great Britain is not likely to offer again terms to Ireland so advantageous as those offered in the Land Purchase Bill. He appears to be blissfully ignorant of the fact that the Government of the near future, that is to say, Mr. Gladstone and the Liberal party, is pledged to give Ireland better terms than ever Mr. Balfour dreamed of offering. But all the statements of England will not have disappeared when Mr. Balfour, and his chief, Lord Salisbury, shall have been driven from the Treasury benches—which will soon be the case.

HOTEL DIEU, WINNIPEG.

ART, INDUSTRIAL AND AGRICULTURAL EXHIBITION IN AID OF THE INSTITUTION.

The readers of the *Catholic Record* have already read the circulars published in its columns having reference to the above named enterprise. The art department of the exhibition promises even now to be a great success. Already over fifty oil paintings, many of them rare works of art, have been collected in Europe, and no doubt the number of them will be increased to at least one hundred. Among those already received by Rev. Dean Wagner is an "Eve Homo," 4 ft. 2 in. by 2 ft. 9 in., which was the property of Pius IX., and was bought at the sale of the personal effects of the late venerated Pontiff, after his death, by a canon of the Cathedral of Prague, in Bohemia, who also is the donor. This exquisite work of art will be raffled on the last day of the exhibition, 31st October next, the chances being 50 cts. each. Another magnificent oil painting, 2 ft. 4 in. by 3 ft. 3 in., representing St. Paul preaching in the Acropolis at Athens, will also be raffled at 50 cts. a chance. Tickets may be had by applying to Rev. Dean Wagner, Winipeg, Ont. The winning numbers, with name and address of the lucky ticket holders, will be published in the *Catholic Record*. Persons applying for tickets will be pleased to write their name and address carefully.