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London, Saturday, Sept. 16, 1893.

Official.

The Conferences for the clergy of the London Diocese will be held at St. Peter's Palace, London, on 26th Sept., at 2 p. m.; for the clergy of the counties of Essex and Kent, at The Deanery, Windsor, on the 28th Sept., commencing at 11 a. m.

AN UNSLAUGHTON RITUALISM.

Archdeacon Farrar has begun an earnest crusade for the avowed purpose of staying the progress of Ritualism in the Church of England, and with this purpose in view he spoke recently at a meeting of the National Protestant Church Union, an organization the chief object of which is to propagate ultra-Protestant views. He declares that the position of Anglicanism is at the present time most critical owing to the spread of Roman Catholic belief among the Anglican clergy; but in his zeal he does not confine his attacks to Anglicans, whom he accuses of romanizing the Church of England, but he further makes a direct attack on the doctrines of the Catholic Church in an article which appeared in the July number of the *Contemporary Review*.

In his speech before the National Protestant Church Union he gave the following statement of the present condition of Church of England affairs:

"The crisis has come. We are in the very midst of the crisis now; and when you consider the very extraordinary rapid development of what we know as Ritualism—I say when we consider what has taken place within the last ten years; if the Evangelical party is timid, if they are supine and spiritless, if they are afraid of either loss of popularity or loss of promotion or preferment, or from love of peace, to take their part openly and strongly in this struggle, they will have none but themselves to thank if ten years hence they find themselves members of a Church which has largely alienated the great heart of the English people, and which is at no intents and purposes Romanist."

"I want, if you will allow me, to illustrate this extraordinary rapidity of Roman development. I take it that there are 7,000 of the clergy who are avowed supporters of the Roman movement; that 4,000 of them are members of the Church Union, who are pledged to support vestments, lights, wafer bread, the eastward position and the mixed chalice."

He then asserts that whereas in 1882 there were 2,581 Ritualistic churches, the number had grown to 5,042 in 1892. In 1882 there were only 336 in which Eucharistic vestments were used, but there are now 1,029. There were then only nine churches in which incense was illegally used; there are now 177. In 1882 581 used altar lights, and now there are 2,048.

In view of these facts he proposes from this time forward to battle against Ritualism. It is barely possible, but not probable that the Archdeacon will stem the torrent which has set in so forcibly. The recent legal decision which sustained the Bishop of Lincoln in his Ritualistic practices has given new courage to the Ritualistic party in the Church. Heretofore the legality of many of the practices so strongly condemned by the Archdeacon was doubtful; but now that they have been declared lawful, they are more confidently used. The Evangelicals are proportionately depressed, and there has been in consequence no little talk of a considerable secession from the Church. It is not likely that any secession of great magnitude will occur, however, as the Evangelicals are just as fond of the robes and fishes as their Ritualistic conferees, and they are not likely to carry their opposition so far as to resign the fat parishes which the Establishment places at their disposal.

We do not anticipate that the accession of Archdeacon Farrar to the ranks of the active Evangelicals will have any serious effect in strengthening that party, or in weakening the Ritualists, who have progressed steadily, notwithstanding the fact that there has been even in the past most vigorous opposition to them.

ORANGEISM IN NEW SOUTH WALES.

New South Wales has had recently an exhibition of the intolerance of Orangeism as it exists in that remote portion of the Empire on which the sun does not set; and it is almost needless to say the respect for law and order entertained by that organization is very similar to the same commodity as it exists among the Toronto Young Britons.

The evil of party processions has been so often demonstrated in the colony that a Party Processions Act prohibiting processions which are calculated to provoke religious animosity passed the Legislature many years ago and is still in force. A procession was held, however, on the 12th of July last, in defiance of the law, by between three and four hundred members of the various lodges of Sydney and the surrounding district.

One Mr. J. C. Neil, whose name is followed by the cabalistic letters, R. W. G. M. and M. L. A., occupied the chair and dared the Government to put the law into force, assuring those who took part that though "they were conscious they were law-breakers and misdemeanants" they "need not deprive themselves of the pleasure of commemorating the anniversary of that important event in the history of civil and religious freedom, the Battle of the Boyne." He added:

"You need have no fear that the antiquated and absurd law will be put in motion against you; and for myself, I dare the Government to put it into force. No matter how much the present Ministry are under Papal influence, they know better than to bring this musty, wretched enactment into operation against us, for this reason, if for no other, that the law applies equally against every Roman Catholic Mass wherever there is displayed any banner, emblems, flag or symbol" which is "calculated to provoke animosity between Her Majesty's subjects of different religious persuasions." If any person can find witnesses who will swear that the sight of one Orange scarf is "calculated to provoke animosity, I think it would not be altogether difficult to discover some who would depose that they experienced similar sensations at sight of a Bishop's mitre (laughter), a cardinal's red hat, (renewed laughter), or the paraphernalia of Papal worship."

Such language is characteristic of Orangeism. That association cannot endure that others than themselves should exercise liberty of worship, and so they denounce all the things pertaining to Catholic worship which express only homage to God, and the exercise of the liberty of worship is made the excuse for the display of symbols which mean and always have meant the perpetration of the most barbarous excesses upon an unoffending Catholic population.

That Orangeism means the same thing in New South Wales as it did in Ireland, and does still both in Ireland and Canada, was made manifest by the conduct of the mob which disgraced the streets of Sydney while they mustered in full force. A grocer, Mr. Green, was assaulted by a number of Orangemen and ordered to "shout." This meant that he should shout the common Orange war cries such as "to h— with the Pope," or "Croppies lie down" or some such cry. He refused, whereupon he was struck down, beaten on the face and body and badly kicked. It speaks well for the administration of the law in Sydney that two persons who were identified as being the leading assailants were sentenced to six months hard labor.

In another instance a Mr. Alfred Powell was assaulted, and his assailant called out "push, push," which seems to have been a recognized signal among the rowdies, for about fifty of the assailant's companions came to his assistance. Mr. Powell was severely handled and struck with stones and blue metal, but, drawing a revolver, he succeeded in keeping off the crowd. In this case also the police magistrate sentenced the leader of the mob to six months' imprisonment with hard labor. He said:

"Bradley (the ring-leader) had proved the case himself. This kind of thing must be put down; and had there been another magistrate present he would undoubtedly have ordered the assailant to be flogged."

Mr. Neil in his speech on the occasion above referred to also abused the Jesuits, expressing his wish that the provisions of the old obsolete Catholic Relief Act, passed at a time when persecution was the order of the day, should be put in force against Jesuits, to secure "the gradual suppression and final prohibition of that order, and that Jesuits should have, in accordance with that Act, a penalty of £50 imposed upon every member of the society for every month he might remain in the

country until his banishment could be effected."

With great regret he acknowledged that, "the Jesuits are spreading in New South Wales, and their colleges are visited and made the subject of complimentary speeches by governors and premiers sworn to uphold the law." All this proves that the Orange Right Worshipful Grand Master of New South Wales should have lived a century ago. He is altogether too plous, in the Orange sense, for the present civilized age.

Mr. Gladstone was denounced as a "Jesuit" Prime Minister for legislating in favor of Ireland, which shows that Mr. Neil has about as much intelligence as some anti-Catholic orators on this side of the globe, who have the same horror of Jesuit Prime Ministers as he has.

OUR SCHOOLS.

The *Hurtingdon (Que.) Gleaner* had recently an article on the school question, which was reproduced in the *Montreal Witness*, under the title "National Schools Aspiration." Doubtless the article is intended as a feeler for the purpose of ascertaining whether there would be a prospect of success in beginning a new agitation for the abolition of Catholic schools in Canada, especially in Ontario and Quebec; for Mr. Sellars, the proprietor of the *Gleaner*, was, during the anti-Jesuit agitation, one of the most bitter assailants of the Catholics of the Dominion, under pretence that his attacks were directed not against Catholics, but against Jesuits, who were supposed to entertain designs of aggression upon the liberties of Protestants.

We have been in the past so much accustomed to have benign offers made by such friends as Mr. Sellars that we may very well be excused if we look with some suspicion on the present one.

He commences by stating that the attention of the people of Canada should be turned to "the large and important question of national schools," owing to "the interest excited in the Separate school question in Manitoba."

The school question of Manitoba is not as yet finally settled, nor will it be until the gross injustice inflicted upon the Catholics of that Province is remedied. The liberty of Catholics to educate their children in accordance with their conscientious convictions has been infringed upon, and he who desires peace and harmony will lend his voice towards repairing the injury which has been done. He who really wishes that the people of this Dominion shall enjoy liberty of conscience will throw no obstacle in the way of freedom of education. He will be ready to grant to each one full liberty of education, at least so far as that liberty shall not interfere with the liberties of others.

This is not, however, what Mr. Sellars proposes to do. He asks "are these internecine struggles between the religious denominations in Manitoba, Quebec, Ontario, New Brunswick, over the schools, to be perpetual?" We hope not. But if an end is to be put to them the only course to be followed is to give to the denominations the liberty to educate their children as they deem it necessary. If this be done there will be no internecine struggling.

We are told that if this liberty be granted there will be so many denominational schools that a general standard of proficiency cannot be set up. The school system of Ontario proves that such is not the case. The Ontario Protestants are contented to have schools in which there is little or no religious instruction. We are content that they should have the liberty to establish such schools and use them if they deem it proper; but the Catholics contend for the right to establish and maintain schools in which there shall be religious teaching. They do not, and will not, seek to establish them where they cannot maintain them at their own expense. It would be an intolerable tyranny to throw obstacles in their way, as they do not in any way infringe upon the liberties of Protestants; and, on the other hand, they are able to give, and actually do give, their children all the secular instruction which the authority of the State has any reason to require from them. It is a fact, testified to in the reports of the education department, that Catholic schools are in a most satisfactory condition. Yet the proposal of Mr. Sellars is that his own ideas shall be forced upon them. This is the very way to re-introduce the internecine troubles to which he pretends to be so anxious to put an end.

In Quebec also the difficulty has been solved by giving Protestants the entire control of their own schools, and with this arrangement they appear, as a body, to be quite satisfied. The only exception to the rule is that a few busybodies like Mr. Sellars himself, desiring to earn a little cheap notoriety, aim at imposing their will upon the majority of the people.

He asks: "Are the minority in Quebec to be shut out from all discussion of the bearings of this all-important subject upon the prosperity of their Province, forced to pursue their separate course, leaving the majority to continue in an independent and diverse line of development?"

The impudence of the question, which implies that the Quebec minority should be allowed to impose their views of education on the Catholic majority, is simply astounding. Of course it is out of the question that this should be allowed. Mr. Sellars, however, claims here that minorities have rights. We deny to them the right of imposing their notions on the majority; but we acknowledge that they have the right of control over the education their own children shall receive; and it is for this reason we maintain that the Catholics of Ontario and Manitoba have the right to support their own schools, without being burdened with the additional expense of supporting the schools of their Protestant neighbors, whose ideas of education differ from theirs. It is a piece of presumption for the editor of the *Gleaner* to propose that in the whole Dominion "Denominational religious instruction must, therefore, be excluded from the regular curriculum. Religious exercises must be confined to such simple forms as can be agreed upon between the representatives of the Roman Catholic Church and the ministers of the great Protestant denominations, or else religious exercises must be held at definite hours to be attended by Roman Catholic children or Protestant children alone."

To support this view he says: "The Pope's pronouncement permitting attendance of American national schools shows that such a plan is not incompatible with Roman Catholic doctrine."

No one more vigorously than Mr. Sellars denounced any reference to the Pope, even when the question of settling a money claim of the Jesuits upon the Government of Quebec was under consideration; though a satisfactory decision could not be reached unless the Pope acceded to it. Why, then, should he now make reference to decisions of the Pope for another country, which have no reference to Canada? However, as it has been the custom of anti-Catholic agitators to make a statement similar to this we may here mention that the Pope did not express any disapprobation of Catholic schools. It is true he has expressly permitted the use of Public schools where Catholic schools are not available, and where ample provision has been otherwise made for the Catholic children attending them; but he desires Catholic schools to be established wherever they are possible. It needs no argument to show that the Catholics of Canada are not precluded by this decision of the Pope from maintaining their right to educate their children in the best way possible, which is in schools where they will be properly instructed in their religion; and this right we intend to maintain.

Indeed Mr. Sellars has himself shown the absurdity of his own proposition by the manner in which he proposes to deal with historical and philosophical teaching. He says:

"The teaching of history and philosophy should be either excluded (being reserved for higher denominational institutions, after the mind has become mature and comparatively free from race prejudice, or being reserved for home study) or should be of the simplest character, from text-books prepared in such form as to be entirely unobjectionable to inhabitants of either French or English origin."

As we have seen above, religious teaching and the teaching of morality are also to be of the "simplest character." Will they not be queer institutions for the training of the entire child, where all these important subjects are practically excluded?

It has been wisely said by skillful educators that such schools as Mr. Sellars proposes to establish will produce a generation of Infidels as soon as the religious influences which now exist have sufficient time to wear out. This is true, and the same generation, deprived of that solid morality which must be based upon dogmatic truth, will become brutalized like the Pagans of old. There may be secular knowledge, but mere secular knowledge does not make a moral people, nor teach men to fulfill their duties to God and their fellow-men. We therefore place Mr. Sellars' theory among the things impracticable.

ARCHBISHOP SATOLLI AND THE CATHOLIC CONGRESS.

The great Catholic Congress of the United States is now in session in Chicago, and from its composition it promises to be one of the most important assemblages of the kind which have been yet held. It is made up of lay delegates from every diocese of the Union, and is presided over by Judge O'Brien of the Supreme Court of New York.

On Sunday, the 8th of September, the Congress was attended by Mgr. Satolli, the Pope's Ablegate, and he was, of course, the central figure of the enlightened assembly. It is an evidence of the growing respect entertained in all countries for the Catholic Church and its august Head that the Greek Archbishop of Zante, and two Buddhist priests from India attended the session, being seated at the side of the Pope's representative.

Monsieur Satolli made an address in Italian, which was translated into English by Archbishop Ireland, and the sentiments he expressed in most eloquent language struck a responsive chord in the breasts of all present, and were received with enthusiastic applause.

He proclaimed without reserve the broad principles of universal justice and charity towards all, and said that "This must not be a world of slavery where the multitude must live for the benefit of the few. Let us teach men to be ever prompt to make sacrifices of self for the common good. This is the foundation of all healthy social movements: this is the foundation of your own Congress."

He continued, pointing out that these are the principles which the Supreme Pontiff, Leo XIII. enunciated in his celebrated encyclical on the social question, and he recommended that this encyclical should be carefully studied that all may know the reciprocal rights and duties of mankind. He said that they should be studied especially in America "for here in America we have more than elsewhere the key to the future. Here in America you have a country blessed specially by Providence in the fertility of its fields and the liberty of its constitution. Here you have a country which will repay all effort, not merely tenfold, but a hundredfold; and this no one understands better than the immortal Leo, and he charges me, his delegate, to speak to America words of hope and blessing, words of joy."

He was here interrupted by loud and prolonged applause. The Ablegate continued: "Go forward; bearing in one hand the book of Christian truth, the Bible, and in the other the constitution of the United States. Christian truth and American liberty will make you free, happy and prosperous."

These words, expressed with all the elegance of diction and earnestness of oratory for which the Italians are noted, have created a great impression throughout the United States. They cannot wound the most sensitive of sectarians, because they proclaim the natural equality of humanity, without infringing upon individual rights, and at the same time they show how completely the Catholic Church is in accord with the principles upon which American institutions are founded. They will serve to open the eyes of the American people to the folly and wickedness of those fanatics who, under the pretence that the Catholic Church is opposed to American liberty and the institutions of the country, are endeavoring to raise a persecution against its members by misrepresentation and false accusations.

WISE LEGISLATION.

The German Government has appointed a commission to enquire into the best means to restore the teaching of the Polish language in the schools of Prussian Poland, and the commissioners have already begun their labor. This step has been taken in order to reward the Catholic Poles for their support of the Emperor William's Army Bill, which would not have been passed without the vote of the Poles, who supported it in a body. They insisted, however, on the restoration of their language in the schools before they would consent to support the Bill.

A good deal of blame has been cast upon these Poles for having separated on this question from the Catholic Party as such; but it does not appear that there is just cause for the severe censure which has been cast upon them. The Army Bill was purely a political question, and we have no doubt the Polish members of the Reichstag, who are mostly Army officers, are honestly of opinion that greater armaments are required for the protection of the country. It is not to be

supposed that all the honesty and patriotism of Germany were on either one side or the other in the discussion on the Army Bill, and there is no reason apparent to us why the Poles should not have taken honestly the stand they did, even though they differed therein from their comrades of the Catholic Party.

There is one feature in connection with their course which strikes us as particularly worthy of notice; that is, that the Poles show by their vote that they have at last become reconciled to German government, under which they had been till recently restless. Their present loyalty is the result of the broad and liberal policy which has been pursued towards them by the three Emperors of Germany, beginning with William I.

Our Canadian parties, and particularly those who have made so many efforts to raise race and creed issues in Canada, would do well to reflect upon these results of a wise and liberal policy.

It is very easy to assert that a population should be loyal to the Government under all circumstances, and even when they are oppressed by harsh laws; but there is no country in the world which would be loyal under oppression, nor is it obligatory in conscience to be so if it be the correct doctrine, which no one will deny at the present day, that the purpose of Government is to secure the greatest happiness and prosperity of the people governed. It was the doctrine of Louis XIV. that himself only was the State, as expressed in his maxim, "L'état, c'est moi." But no one nowadays believes that the sole purpose of government is to give an easy living to a few royal families. We say, therefore, that the Dominion of Canada has reason to congratulate itself that the policy of oppression of minorities inaugurated in Ontario a few years ago by a party of fanatics, and still adhered to by Mr. D'Alton McCarthy and his followers, has failed to secure any considerable number of adherents.

The measures which were proposed for the violent repression of the French language in the French townships of Ontario and in Manitoba and the North-West might have had most disastrous results on the Dominion, perhaps even to the extent of breaking it up entirely.

We have no doubt that the policy of Mr. Gladstone towards Ireland would also be as happy in its results as that of the German Emperors towards the Poles. Ireland has been misgoverned for centuries, and it is a noble act of generosity that Mr. Gladstone has admitted the fact in unequivocal terms, and honorably endeavored to undo the evils which have been accumulating on the country in consequence.

In the Queen's speech, read at the opening of the present Parliament, the hope was expressed that the concession of self-government to Ireland will remedy the grievances under which the country is laboring, and will strengthen the Empire by engendering a fraternal feeling between the nationalities of which it is composed. There can be little doubt that the granting of Home Rule will have this effect, and the animosities of the past will be succeeded by a feeling that the three kingdoms have at last become one brotherhood in reality. The opponents of Home Rule pretend, indeed, to believe that its result will be finally the dismemberment of the Empire, but this opinion arises from their incapacity of taking any but a narrow view of the situation. Among the evidences that they are in the wrong there is none more striking than the telegram sent to Mr. Gladstone by the National Federation of America immediately upon the announcement of the final passage of the Home Rule Bill though the House of Commons.

It is well understood, and it cannot be concealed, that the Irishmen of the United States, driven as they have been, for the most part, from the land of their birth by harsh and unjust laws, have retained but little love for their oppressors. But it tells well for their readiness to forgive, that as soon as a disposition has been shown by the English people to repair the injustices of the past, they are ready to extend the olive branch, congratulating Mr. Gladstone and the Liberal party on "the constitutional victory they have achieved;" and this they do in the face of the fact that the Home Rule Bill is expected to be rejected by the Lords by a majority of 10 to 1. They do not hold the people responsible for the obstinacy of the Lords.

The concluding words of the telegram are an indication of the changed feeling of Irish-Americans towards the British people, showing as it does generosity characteristic of a great heart. They say: "We gratefully acknowledge loyalty and fidelity with which you have kept your promises people under difficulties able to any but the highest statesmanship. We can that God, who has bestowed such wonderful mental powers, will prolong your enable you to complete your of ending internecine strife peace and strength to the peace and prosperity to Ireland. It is suggestive too the name signed to this document of Dr. Thomas Addis grandson of one who was of the exiles from Ireland grand-nephew of one who the scaffold for love of whose last words still send patriotism through the veins men the world over, who called to mind."

British people, showing as generosity characteristic of a great heart. They say:

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A COWARDLY CONTRIST.

"A noble aim Faithfully kept is as a"

Permit us to say, Rev. that you have not kept. The prefix "Rev." gives impression that you belong of men to whom truth should be dearer than li reading the article in *Monthly* on the "Pope Christ," we are inclined that "Rev." stands for for surely such an effort make a man redoubtable have Christian courtesy."

Mr. Wallace is a type men who do their thinking Beret of originality, nothing from out of their own. Preconceived opinions intellect to the glorious truth, and the intolerance bigotry makes them look eye upon all who differ religious belief.

It is repugnant, Mr. strike a cause a traitor mark of scholarship to credulity and ignorance, by the use of garb and it is no complimen hood to foment a spirit hatred towards others this, but you mean it your article with the g tion that the priests Church had forgotten Christ, and then you p troversial curiosities bygone generation, clude in the most app Church of Rome is all I

We commend to you words of St. Paul, "Wh away lying, speak ye man with his neighbor."

Mr. Wallace refers mythical personage. minister would dare to utterly discredited is He gives a "tariff of s many iniquities were Rome;" thus, for a father or mother, wi 6d.; for a priest that k 10s. 6d.; to eat flesh in £1 4s. 6d.—because this a rule of the Church, law of God? Is this what excessive desire blind a man?

We admit that we d Canada had a minister ably to teach others example, who would cious and malicious challenge him to pro for "the tariff of sin it. He knows that I ment as false as he cause for which he w It has been proved with any regard for with any respect fo credence.

For an honorable every consideration, controversialist, who trick of sophistry have unmitigated the Knights of the one who had through shown himself unwor him not with their s contact should sully scoured him from t their dog-whips.

When next you bear in mind that y not to bear false wi neighbor, and tha will not be enhance of vile and off-r This is advice kno tants are not as g and ministers may bounds of propriety justly merited con