

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.

THE Orangemen attended divine service last Sunday. They usually assemble for exercises of this character once a year on the Sunday within the octave of the 12th of July—their carnival time. A considerable procession was formed. The processions looked gay and happy and gorgeous in yellow, unrelieved by a single tint of green. Two life and drum bands played—having with the quiet of the Sabbath. The bands were respectively named "Forest City" and "Aboygill," the latter term appropriated, we think, from Stanley's work just published. The papers tell us that "seated in a carriage at the rear of the parade were Past Grand Master for Ontario West W. W. Fitzgerald and His Worship Mayor Taylor," and we must commend the Master of Ceremonies for his exquisite taste in placing these two gentlemen side by side. There was a tremendous fitness in the transaction.

THE Memorial Church was the place assigned for worship, and the Rev. G. B. Sage, B. A., was the orator of the occasion. We had not heard of this gentleman before. The sermon was perhaps his maiden effort, but it was, nevertheless, a great success. The occasion suited the sermon and the sermon suited the occasion. The preacher was full of his subject. It was necessary that he should be so. If he were not so filled no business would have there. There were many preconceived passages underlined, wherein a brave and resolute pose had to be adopted and fond and familiar terms flashed over the multitude. There had to be references to "Boyne water," "civil and religious liberty," "open bible," "Papal aggression," etc., all of which brought down the house. But Rev. G. B. Sage, B. A., assumed two roles at one and the same time. Hear him:

"The Orangemen would be men, Christians and patriots, and would hold the gates of Derry with all Christian strategy. After dwelling for a short time on the efficacy of brotherly love as a means of advancing the Kingdom of God, the speaker said Protestants should fight their enemies with the ballot box."

The right eye of Rev. G. B. Sage, B. A., full of meekness, and looking peace, was turned towards heaven, and the right arm pointed in the same direction, and his congregation admonished to cultivate brotherly love. The left eye of Rev. G. B. Sage, B. A., full of fire and war, was turned on his audience, and the left arm thrown out in accord therewith, urging his misguided auditors to deeds of valor with the ballot box.

"O Sage, let truth no slandered, teach Thy battling tongue more kindly speech."

We might here mildly suggest to Rev. G. B. Sage, B. A., that at the last election Protestants fought their enemies with the ballot box and gained a glorious victory too. But the worst is to come. Rev. G. B. Sage, B. A., is an out and out Boycottist:

"They should discard the merchants, physicians and public men who drank at the pool of mammon because of their fear lest some custom would be offended."

Were Rev. G. B. Sage, B. A., in Ireland, Mr. Balfour would give him water to drink, dry bread to eat, and a plank bed to lie on, for six months, for having uttered this sentiment. The finale:

"He believed strongly in the granting of special privileges to none. Were the 500,000 Roman Catholics in Ontario to dominate over 2,000,000 Protestants? He trusted his hearers would be zealous, honest Christians, and go forward to do the work of Christian men."

We might remind Rev. G. B. Sage, B. A., that Catholics do not dominate over Protestants, that they have no desire to do so, and, if they had, Protestants would not tolerate such a course; and that all would be peace and harmony and prosperity in this Canada of ours were there no preachers of the Sage order going about the country sowing the seeds of ill-will amongst the people.

A DEMONSTRATION was also held in Toronto. Some rogue in the Globe sanctum headed the report "Orangemen at Church," which might lead one to suppose that this was not a frequent occurrence. Rev. W. F. Wilson was the preacher, and we are told that he was "frequently applauded." He vouchsafed the startling statement that "God Save the Queen" was a great Protestant prayer, from which we take it the sermon was full of originality, if nothing else. Striking a tragic attitude, Rev. Mr. Wilson said:

"They wanted a... office holders to know, from Sir John Macdonald down to

the humblest, that they held office under Queen Victoria by the grace of God."

We were under the impression that all officers of the crown were appointed in the name of Her Majesty, and, on assuming office, had to take the oath of allegiance. We may be in error, however, and would respectfully draw the attention of Sir John Macdonald to the subject. If this is not the case we hope he will hasten to make such alterations as will quiet the nerves of this energetic sentinel who is parading the watch towers of Israel, by the grace of—John Wesley. The conclusion is given thus:

"The sermon was closed with an appeal to all Orangemen to exercise charity towards all men. They were not an aggressive body, and they should be more and more a society of peace."

Let us relate a little bit of history. The time was about two years ago and the place Toronto. A preacher was standing on the sidewalk waiting for a street car. A policeman came up and told him to "move on." The preacher protested. The peeler insisted. The preacher still protested. The peeler arrested him, tore his coat and "run him in." He was brought up before the magistrate and fined. The preacher was an Orangeman. The peeler was an Orangeman. The latter, however, afterwards stated that he thought the preacher was a "d—d priest." The preacher was the Rev. Mr. Wilson. We beg to ask him if he thought, at the time mentioned, the Orangemen formed an "aggressive body."

"It is a significant fact that in India the graduates of Government colleges are nearly all hostile to the Christian religion. A purely secular training has impaired the religious sentiment, and Christianity has suffered in the estimation of the people by its exclusion from Government institutions, as though it were not worthy of a place in them."

The above sentiments, taken from the *Canadian Nation*, are quite in accordance with the Catholic view. Abolish religion from the schools, and as a necessary consequence infidelity will spread. But if the *Nation* holds such views, is it not very inconsistent to aim at the abolition of religion in the Catholic schools in which religious teaching is now imparted? The *Nation* professes to be an honest advocate for Equal Rights, but it evidently desires that Protestants shall have the monopoly of rights, leaving only wrongs for Catholics.

THE Montreal Methodist Conference has passed a resolution declining to accept any share of the Jesuits' Estates Fund. The share which would have gone to the Methodist colleges will therefore be divided by the Protestant Council of Education among the other Protestant colleges.

THE *Presbyterian Review* evidently thinks it very witty to violate truth. If its readers are pleased with such witticisms, we presume the *Review* will furnish them to suit the demand. A recent example is found in its issue of 26th June, where it endorses the statement of the Rev. Mr. Dewey, that it is well to have a college like Morrill, "at the seat of a Government whose members are nominated from Rome." Mr. George Hay, of Ottawa, delighted the General Assembly of the Presbyterians with wit of the same order. He stated that "if we were as true to our principles as the Roman Catholics are to theirs, there would be no more messages from the Pope in regard to the appointment of Government officials." And we are gravely informed that such statements as these were received by the General Assembly with "hearty applause." It ceases to surprise us that such nonsense is uttered when we know that it can be approved by such grave and reverend signors as constitute the Assembly.

COUNT TOLSTOI, a Russian author of much celebrity, has written some very strange, not to say anti-social and anti-Christian, sentences on the subject of matrimony. As translated for the *New York Herald*, and reprinted in the *Toronto Globe*, Count Tolstol's opinion of Christian marriage, based on misunderstood texts of the gospel, only proves the insufficiency and danger of private interpretation of God's word. The Russian Count declares that:

"Such a thing as Christian marriage never was and never could be. Christ did not marry, nor did He establish marriage, neither did His disciples marry. A Christian cannot view the marriage relation otherwise than as a deviation from the doctrine of Christ—as a sin. This is clearly laid down in Matthew v. 28, and the ceremony of Christian marriage does not alter its character one jot. A Christian, therefore, will never desire marriage, but always avoid it."

The same doctrine was held by the Manicheans of old, who, blinded by fanaticism, not only practiced celibacy themselves, but strove by fire and sword to force their unnatural and demoralizing

convictions upon the Christian cities and provinces that surrounded them. They ravaged all the country south of the Garonne in France, massacred priests and pillaged towns and razed Catholic churches to the ground. A general council was held to take measures for the suppression of this pestiferous heresy which threatened the peace of Europe. This was the fourth Council of Lateran, in which Manichaeism and its teachings concerning marriage were formally condemned and matrimony solemnly declared of Divine Institution.

COUNT TOLSTOI'S anti-Christian ideas of marriage did not originate with him. They are almost as old as the Church. They were always abhorred by God-fearing men and women. Their tendencies were always to make for a general state of immorality and the disorganization of society. But Count Tolstol is one of those modern writers who parade their independence of thought and make a boast of having cut loose from the moorings of ecclesiastical authority. With no hand to guide, with no Divine teacher to explain, with no helm or compass, what can poor heretics expect but that they be tossed about by every wind on ever widening seas of uncertainty and doubt with rocks dangerous to the very existence of society forever ahead?

SIGNOR CRISPI does not always find it smooth sailing with the extremists of the Italian Parliament. On the 1st inst., several members accused him of stirring debate, among whom were Signor Imbrani and Signor Garibaldi. The latter resigned his seat, as he would not submit to Signor Crispi's despotism, and great excitement ensued. The protesting members complained that the Government distributed a list of names of those whom it wished to be elected to a Committee on Roman Municipal affairs. "Such an act," said Deputy Imbrani, "is contrary to parliamentary etiquette." The President, refusing to listen to Signor Imbrani's protest, left the chair, and the sitting was suspended. Half an hour later the President re-occupied the chair, but as Signor Imbrani continued his protest and insisted on reading the list of the Committee, as it had been proposed by the Government and distributed by Signor Sproveri, the Chamber adjourned amid great uproar.

At Ezeroum, recently, fifty persons were killed in a riot between Turkish soldiers and Armenians. The whole Moslem population joined with the Turkish soldiers and attacked the British and French Consulates, breaking the windows and wrecking the buildings. The Armenians of the Turkish Empire number about 3,000,000, of whom about 120,000 are Catholics and 24,000 Protestants. Protestantism was established among them about sixty-five years ago. The majority are reckoned as of the Greek or rather Oriental Church, but they are independent in matters ecclesiastical, though the patriarch of Constantinople is their civil head.

It would appear that the practice which has grown to such great dimensions in the United States, that of cheering in the Protestant churches, is also becoming common in Canada. Public opinion in the United States has been directed towards the matter, and the most influential journals have said of it, what is the fact, that such a practice breeds contempt towards the churches and makes them more like the theatre than the house of God. A case in point occurred on the Sunday before last in Toronto, when five hundred Orangemen attended Concord Congregational Church, and were preached to by Rev. Mr. Madill. We can well imagine that he indulged in any quantity of abuse of Catholics, as he would not otherwise have gained the applause of such a congregation, and the cheers were given frequently. His subject was the defence of Derry.

THE American Protestant Association of the United States recently held a session of three days in Chicago. The Association is said to number 25,000 members. Their deliberations were secret, but it has been announced that the chief topics which were discussed were the Public school question, and non-restricted education. There would be no end of abuse heaped upon Catholics if they were to hold a secret meeting, but Catholic conventions when they are held are not held in private. Every thing is open and above board, because they have no conspiring to transact, but it is clear that a conspiracy is on foot against some one when the Protestant Association holds secret meetings, and it is easy to divine that the conspiracy is directed against Catholics in the present case. It is cowardly in a country like the United States, where Protestants out-

number the Catholics by five or six to one, to conspire secretly against the minority.

A bill has been introduced into Congress by Representative Oates, of Alabama, to prevent aliens from owning land in the United States. The bill has already passed the Judiciary Committee, and it will most probably become law. It is stated in the report which accompanies it that the Committee have discovered with reasonable certainty that certain European noblemen, chiefly Englishmen, have acquired the ownership of twenty-one million acres of land within the United States, thus establishing a system of absentee landlordism which is incompatible with the best interests of the country. The foreign landowners who have not been naturalized are to be made incapable of acquiring a title to land, except by leasehold for a period of five years. Those who have already acquired property in the country will be obliged to dispose of it within ten years unless during that period of time they become citizens of the United States. It is the system of absentee landlordism which has wrought so much injury to Ireland, and the Congress is disposed not to permit it to become an institution of the Republic.

TITHES IN QUEBEC.

In a letter written by Mr. Thomas Conant to the *Toronto Globe* of Friday, July 4th, it is asserted that:

"There are about 5,000 persons in rural numbers in the town of Oshawa. Within its boundaries are ten worshiping bodies. That is, there are that many different congregations, who, at stated times, meet separately for worship. I get it from one of the deacons of these churches that last year one of the churches raised \$4,400 for religious purposes. But, of course, that would not be a fair assumption for the rest, although some two or three others would come pretty near that amount."

"Upon closest inquiry I find that it can safely be taken on an average that every one of these ten worshiping bodies raised \$1,500 each yearly for religious purposes. This is putting it at a very low estimate, and is safely within the mark. Then, ten churches at \$1,500 each per year gives the grand total of \$15,000 raised yearly by 5,000 people for religious purposes alone. Or, taking the whole sum, and apportioning it pro rata, it will yield about \$3 per head for every man, woman and child per annum voluntarily given for these purposes, which is indeed more than any Government dare levy as a tax."

"Of course I know that persons outside of the town and some of the town churches and contribute, but I think this is fully offset by the extremely low estimate of \$1,500 per church or body, for I am quite certain, if the real truth were known, it would be far more than that amount. Some of the churches will not in any way divulge the facts, and of course only the amount of such contributions can be got at approximately."

"If so much as \$3 for every man, woman and child is raised for religious purposes in Oshawa, where the parsons, as a rule, receive from \$1,000 to \$1,500 each as salary, how great must the demand be that is made on the citizens of Toronto and other cities, where Protestant ministers obtain from three thousand to five thousand annually, besides perquisites accruing from marriages, funerals, etc. Notwithstanding these facts and figures, there is a constant cry among the Equal Rights and Protestant fanatics generally, that the French-Canadians have to pay enormous tithes to the Catholic priests, and that one of the principal reasons why the French population goes in such large numbers to Lynn, Falls River and other manufacturing towns in New England is that they are fleeced of all their earnings by the Catholic priests. The *Toronto Mail* repeated this false assumption on more than one occasion, and Rev. Dr. Caven issued a pamphlet on the subject written by one Robert Sellar, editor of the *Huntingdon Gleamer* in Quebec. In reply Hon. Mr. Mercier states in his pamphlet "that a more worthless document never was written," and he proves his assertion by facts and figures as follows: "And what are the revenues and resources of the Catholic clergy, which Mr. Sellar represents as so rich? The tithes alone and a very small amount of perquisites, say about \$100. What does the tithe represent? It is quite easy to calculate it by taking the data furnished by the census of 1881, which can be seen by everybody. At the rate of the twenty-sixth bushel it forms about the following quantities: 58,889 bushels of wheat, 58,865 barley, 601,310 of oats, 142,203 of peas, 55,494 buckwheat, 12,571 of rye. Estimating them at current rates, they would represent about \$500,000 in money. But our priests are not exacting, notwithstanding what Mr. Sellar may say, and I can assert, without fear of contradiction, that, on an average, they remit or neglect to collect at least 20 per cent. of their tithes, which would leave a real revenue of not more than \$400,000 to be divided among nine hun-

dred priests doing parish work, or an average of \$450 each. Adding another hundred dollars for perquisites, which is certainly the highest amount ever received under that head, we have a total of \$550. Would you pretend that this is too much, Mr. Caven; that Protestant ministers do not receive as much, even more?"

Little does Hon. Mr. Mercier know of the enormous sums collected annually in Ontario for the purposes of Protestant worship. Not only do Protestant ministers receive large salaries, from \$1,000 to \$5,000 yearly, but they also, as a rule, obtain from six weeks to three months leave of absence during the summer season. They are allowed to betake themselves, with their wives and families, to the sea-side or to Europe, and very often their passage is paid and contingent expenses provided for. If the same ratio of money is raised in other parts of Ontario as in Oshawa, viz., \$3 for every man, woman and child, the amount collected would reach away into the millions.

Hon. Mr. Mercier continues:

HELIGOLAND.

The cessation of this important island to Germany by the British Government is exciting just now a great deal of dissatisfaction among the English people at home and abroad. John Bull had always in history the character which the name indicates, that of a tenuous, iron-jawed hold-fast upon anything and everything upon which his rapacious fangs had once fastened themselves. Neither all the power of French arms, the threats of Russia, nor the arms of the ferocious Sikhs or Afghans could loosen England's hold upon rich and profitable India. No appeal to justice, to reason or to common humanity can loosen the firm grasp she holds on the liberties and the life-springs of the Irish nation. But Germany is a formidable rival of England's power, and now there is danger of a conflict between German and British interests in Eastern and Central Africa. Zanzibar was lately occupied by Germans and English as friendly traders and explorers. Emin Pasha, representing the Prussian Government, and Henry Stanley, the far-famed English explorer, were received in Zanzibar and hospitably treated by the natives after their perilous adventures among the dusky natives of hitherto unknown regions in the deepest recesses of the Dark Continent. From the glowing accounts given by Henry Stanley of the wealth and fertility of the soil and of the immense resources of the country within easy reach of Zanzibar, the English Government has set its whole soul and mind upon appropriating the rich country of the interior and lording it over Zanzibar and the neighboring islands of Pembo and Mafia. In order to placate the German Emperor Heligoland is given to him, and well may the British nation applaud itself on the bargain, and no doubt it would if John Bull were not the greedy, grabbing fellow he is.

Heligoland is a little island in the North Sea at the mouth of the Elbe, which was taken by British arms from the Danes in 1807. It received its name of Holy Land (Heligoland) from its first missionary, St. Wilford, who, in 807 A. D., preached Christianity to its pagan inhabitants. It has been used as a coaling station and arsenal by the British Government, and was considered almost as valuable to Great Britain in time of European wars as Malta or Gibraltar, but in time of peace was absolutely worthless, or rather a bill of expense. Still it commanded a strategic point in the north seas and was a constant menace to Germany in time of peace or war. Lord Salisbury announced in the House of Lords on last Saturday

that the agreement with Germany was signed on Tuesday, 1st July, by which this important station, with its inhabitants and fortifications, were all handed over to the German Emperor. He said the agreement made the inhabitants of Heligoland subject to German laws, a special exception being made in the case of those now living who would not be subject to conscription. The Bill passed the first reading on Friday last, and the second was fixed for Thursday next. If the Bill be carried in the House of Lords it must then go to the House of Commons, where there is every reason to apprehend defeat for the Tory Government. The people will sustain no Government that shows cowardice or a willingness to retire from a post of vantage so long held as that of Heligoland. The Liberal party is already raising the cry that Malta must be given up to Italy, Jersey and Guernsey to the French; and what is to prevent Gibraltar from being ceded to Spain? Thus, between the Tory Jugglers, the Gladstonian Liberals and the Home Rulers—ever on the alert for seizing an opportune moment to give Balfourism its coup de grace—the Salisbury Government ship is in presence of one of the most dangerous rocks and shoals it has so far encountered.

NEARING THE END.

THE ENGLISH GOVERNMENT FALLING TO PIECES.

London, July 5.—Since the tremendous blow in the body, delivered to it by the Barrow electors on Wednesday, the poor Torycum Unionist Government has been in such a pitiful condition that for mere mercy's sake its enemies are giving it time to recover breath. The shock of this blow cannot be described to those who study English politics from a distance. Compared with all other disasters which the Ministry have encountered since 1886 were trivial. The humiliated and blighted Caine, having quarrelled with the Unionists and resigned his seat, thought he could impose himself upon the local Liberals on his own terms. He made so much noise and seemed such a terrible fellow in the small area of the House of Commons that the Gladstonian leaders here were all in favor of killing an unlimited number of fattened calves for him, but the local Liberals said no. Their fight with Caine had been too long and bitter to be thus set aside. They insisted on running their own man, whereupon every politician in the United Kingdom made sure that a Tory would win. On the strength of this universal expectation the Ministry began to pick up their spirits and to talk boldly. When the result was announced, and to the general bewilderment, the Liberal was discovered to lead in the poll, the effect was instantaneous. The Government curled like Bret Harte's philosopher under the application of the red sandstone to his abdomen. Caine flopped on his knees and humbly prayed the Liberals to allow him to return to the fold on their terms instead of his. As for the Liberals and the Irish, they are mustering all their forces to lift the roof of the Parliament house on Monday with wild cheers of triumph when the victorious Liberal takes his seat for Barrow. This coming week will be one long and cruel punishment to the disabled and tottering Government. All the legislation which the Ministers announced at the beginning of the session must now be abandoned, and to day there is a report that poor Mr. Smith, being unable to stand the strain of toasting these remaining babies to the wolves, has already taken to the Chiltern Hundreds, and will on Monday be announced as elevated to the peerage. A whole cloud of other Ministerial rumors darken the air, but it is difficult to select any as worthier of credence than the rest. Lord Randolph Churchill made a characteristic impudent bid for Mr. Smith's shoes by inviting himself down to Barrow and delivering a long and orthodox Tory harangue, but, unfortunately for him, it was followed by such a prodigious sneering that his name has not been mentioned since. More probably if Mr. Smith does vanish, Mr. Goschen will undertake the task of conducting the panic-stricken retreat of the Government forces. Under him it is likely to become a veritable rout. The Ministers themselves are all at sea as to what to do next. If they try to save anything out of the wreck and make a rally on any part of their scattered programme it will be the new standing order enabling measures to be passed to a certain stage one session and resumed at that point the following session. At first there was a disposition on the Liberal side to accept this plan, but now Mr. Gladstone has decided to oppose it root and branch, and has the whole compact party at his back in his determination obstinately to dispute every inch of its progress. This would make so prolonged a debate that the routine business of the House would keep the session into the autumn, and so there is an expectation to-day that this also will be abandoned. In all this there is a curious political moral. The present Ministry has still a big majority at its command, but this majority is practically useless, because it is now clearly shown that the country is hostile to it. The exhibition is a welcome one because it shows that parliamentary government, so far from degenerating into irresponsible rule by politicians becomes, in spite of itself, more and more a reflection of the popular will.