

The Catholic Record.

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

VOLUME 11.

LONDON, ONTARIO, SATURDAY JUNE 1, 1889.

NO. 554

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Catholic Record.

London, Sat., June 1st, 1889.

EDITORIAL NOTES.

The new St. Paul's Church, Toronto, was designed by Mr. Joseph Connolly, R. C. A., under whose superintendence it is being carried out.

His Lordship the Right Rev. Bishop O'Mahoney returned from Los Angeles to Toronto on the 22nd May, much improved in health by the trip. The Toronto people gave him a greeting as hearty as it was deserved. We hope His Lordship will live long to enjoy the esteem and love of the people of Toronto.

VERY REV. FATHER DINAHAN, O. P., late Prior of the Church of the Holy Rosary, Minneapolis, has been chosen Prior of the Convent of St. Dominic, Washington, D. C. Father Dinahan is a native of this city, and he has fulfilled with zeal and success the important positions in which he has been placed. His many friends here will be pleased to know by his promotion that his works have been duly appreciated by his superiors in the illustrious order of St. Dominic.

Mr. GOLDWIN SMITH in a letter to the Times threatens that if Canadian Orangemen are not allowed to have their way in reference to the Jesuit Estates Act, they will raise the flag of rebellion, and will go over to the United States, thus effecting a "union with the main body of the English-speaking race." The Liverpool Catholic Times says that Mr. Smith "lets the cat out of bag," and adds: "Englishmen are beginning to understand that this is what Orange loyalty means: 'We mean to rule; and if we cannot rule, we shall rebel!'"

His Grace Archbishop Dabanel conferred orders on five theological students of Ottawa Theological Seminary on the 25th ult., as follows: The order of priesthood on the Rev. C. Deslauriers. The four minor orders of porter, reader, exorcist and acolyte on the Rev. Jas. Quinn, O. M. I., of Salem, Mass. The initiatory order of tonsure was conferred on the Rev. Father Murphy, O. M. I., British Columbia. Rev. Father Langevin, Director of the Seminary, was assistant. The following clergy took part in the celebration of the solemnity: Rev. Fathers Foley, Dunne and others. At such parts of the services as the rubrics permitted organ preludes were played, accompanied by harps and violins.

SYDNEY SMITH said there were four classes of opponents to the Catholics of Ireland: "The no-Popery fool, the no-Popery rogue, the honest no-Popery people, and the essentially base." He reminded those of the first class that they were made tools of by the rogues, who would leave them "to roar and bellow no-Popery to vacancy and the moon." As to "the honest no-Popery people," he contended himself with expressing his astonishment at their existence. But with the "no-Popery rogues" he employed some of the very finest of his satire. This is how he scoured the "Deadly Livellas" of his day: "Sweet children of turpitude, beware; the old anti-Popery people are fast perishing; prepare a place for retreat; get ready your equivocations and denials. It is safest to be moderately base, to be always ready for virtue, when anything is to be gained by it."—London Universe.

The above may also be classed as an admirable picture of the lay and clerical no-Popery madmen of Canada. The Mail, Wild, Hunter, Hughes, etc., will recognize a life-like picture of their precious selves in the second class.

The policy of the Mail and its Orange following, if it has any following, is being carried out by Prince Bismarck toward the Poles in Prussian territory. Mr. Craig, when introducing into the Ontario Legislature his motion which was intended to prohibit the French Canadian children of Prescott and Russell from receiving instruction in French, made no secret of the fact that he was particularly opposed to their receiving religious instruction in their own tongue. In Prussian Poland all pupils are obliged to learn their religion and everything else in German, and the Kuryer Poznanski says: "The Polish scholars are dislocating their tongues and not getting one quarter of the benefit they would receive from religious instruction in their own language. . . . Polish children, unless the family home takes pity on them, will grow up without knowing their native language or being able to use a Polish prayer-book. Where in all Europe is such a state of things to be found in primary schools, unless, perhaps, in the Great Empire of the Czar of Russia?" German teachers have been imported into these localities; but as they did not know a word of Polish, and the Polish children knew no German, in

many places the schools were worth absolutely nothing. In other places the teachers were obliged to learn Polish so as to be able to give some kind of teaching to the children.

The Montreal Gazette thus disposes of the ridiculous pretensions of the Toronto Citizens' Committee, who desire to force the Governor General to dissolve Parliament and to govern the Dominion in accordance with their petitions, instead of through the Government of the country, sustained by the almost unanimous vote of the House of Commons. If their prayers were accorded to we should have a Government made up of the notorious bakers' dozen, without any other policy than to suppress a lawful association of priests whose work is to educate the young and convert the savages of the Dominion to Christianity. The Gazette says:

"Government by petition would be a novel and startling innovation, calculated in practice to produce remarkable results and some beautiful dissolving views of ministries. If, for instance, His Excellency the Governor-General accepted the new constitutional principle the Citizens' Committee of Toronto has set up, he would be compelled by regard for consistency, to dismiss his advisers, summon a Cabinet of gentlemen outside Parliament, and appeal to the people every time a bundle of petitions to that effect was dumped in his office. It is of no consequence, as Mr. Toole would say, in the opinion of the Citizens' Committee whether the signers of the petition are a majority of the electors, or whether their signatures are genuine, or whether any measure of responsibility attaches to them. The House of Commons under the new rule is to be dominated by any set of some heads who can succeed in stirring up a transitory excitement among the masses; the Governor-General is to be guided not by the advice of ministers responsible to the Commons, whose members, in turn, are responsible to the people, but by petitions signed by no one knows whom and representatives of no one knows what."

AUSTRALIA TO IRELAND.

JOHN DILLON ESCORTED BY AN ARCHBISHOP IN HIS ROBES. Adelaide, South Australia, April 13, 1889.

A wonderful ovation was given to the Irish Home Rule delegates and members of Parliament, John Dillon, Sir Thomas Esmonde and J. Deasy on their appearance in the Town Hall last Friday evening. It was their first address to the Australian people. From an early hour a dense crowd set in towards the Town Hall, and long before the time fixed for the opening of the proceedings standing room was at a premium. Men and women of every nationality, of all grades and religious beliefs, were to be observed making their way to the Town Hall, where indeed a more respectable gathering has never assembled. The band, belonging to the Guild of St. John the Baptist were located on the balcony, and from about 7 o'clock played stirring Irish national airs. All the Irish societies in Adelaide paraded for the meeting, and lined the street as a guard of honor.

About ten minutes after eight o'clock the band containing Mr. J. Dillon, Sir Thomas Esmonde, Mr. J. Deasy and Mr. Glyn arrived from the Botanic Hotel, and they were cheered again and again by the dense crowd assembled in the street. As they entered the hall the vast audience rose to its feet and cheered to the echo. Hats were thrown up, handkerchiefs waved, and the scene was certainly one of the most enthusiastic that has ever been witnessed in Adelaide. A short retirement to an anti-chamber then took place, and on the delegates making their re-appearance the audience again rose and cheered for several minutes, the band playing that stirring national air "The Wearing of the Green."

Mr. Dillon led the way, being conducted to the platform by His Grace Archbishop Reynolds, wearing his archiepiscopal robes, and followed by Mr. Deasy and Sir Thomas Esmonde, Mr. P. McMillan, Mr. H. C. Messrs. B. Nash, M. P., L. Cohen, M. P., F. E. H. W. Kirchbaum, M. P., H. Bartlett, M. P., Archdeacon Russell, V. G. the Rev. J. B. Stephenson, the Rev. J. Bickford, Mr. J. C. Wharton and Mr. M. McDonald.

The cheering having at last subsided, Mr. Glyn, M. P., who occupied the chair, rose to address the meeting, his rising causing an outburst of renewed enthusiasm. He said: "Your Grace, ladies, and gentlemen—The object of this meeting tonight is to hear the case of Ireland stated by one of the best known and most respected of her patriotic sons (cheers). Mr. Dillon has come to Australia in the interest of peace. He has come to gain your hearts for the cause at his heart, not by a plain statement of the Irish question. He has come, if I may speak for him, to plead what he believes to be the cause of not alone the Nationalists of Ireland, but of the people of Great Britain also (hear, hear), and of every British subject who would put an end to the troubled relations of the two islands and the everlasting strife of centuries by the full and generous application of the methods of conciliation (cheers). The verdict of Australia upon the Irish question cannot fall to have an influence upon opinions at home. Mr. Dillon and his colleagues have come to ask for your verdict by a plain statement of the case of the Irish Nationalists. The success of his appeal to the honest

heart of the English democracy must have taught him that the ignorance of the real merits of their case has hitherto been the main force with which the leaders of Irish opinion have had to contend. He will find here, as he found in Great Britain, that when an Englishman sees clearly he can act justly" (cheers).

JOHN DILLON'S SPEECH.

When John Dillon was introduced he received an ovation that lasted five minutes of cheering and applause. He made a great speech, going right to the point in sentiment and argument. I can only give a few of the most telling passages. He said: "At the very threshold of the attempt which I shall make to lay before you the facts of the situation in Ireland, I must endeavor to meet the objection which I have always found to exist in the minds of people who have for the first time turned their attention to this question. The objection is this: 'Popery say, "Have you not in Ireland the same government, the same law, and the same privileges as the people of England? If you have, why cannot you be law-abiding and contented?" Well, now, I don't want you to take the answer to that objection on my authority alone. My answer is that we have almost none of the privileges so dearly valued by the English people; that we have none of the rights on which the fabric of English greatness, power, wealth and glory has been built—those privileges for which Englishmen rebelled against the law, and even rebelled against their sovereign the 17th century, and which they won for their children and their children's children at the cost of much bloodshed and two rebellions, and for which if tomorrow any man attempted to rob or deprive them of such rights he would be met with other rebellions (cheers)—I say these privileges are denied to us to-day in Ireland exactly as they were denied to the people in England when the Stuarts were the sovereigns of that country (cheers). We have not in Ireland liberty of public meeting; we have not in Ireland in its true sense trial by jury; we have not in Ireland, above all things valuable to a liberty-loving people, the administrators of the law responsible to the representatives of the people (cheers). We have a centralized government, under which the people are deprived of every local liberty. All the local business of the country which here in Australia, in America, or in any other free democratic country is done by the localities for themselves, is done in Ireland by the Castle of Dublin (hisses, and cries of "shame")—and with out the smallest reference to the wishes of the people themselves. The police of Ireland are a military body, controlled by the Castle and organized under military officers, who act without consulting even with the local representatives of the country (shouts). You have in Ireland the local taxation of the country decreed, levied and expended by bodies called grand juries, who are appointed by the nominees of the Castle. The public works of the country are controlled by a body in Dublin called the Board of Works, nominated by the Castle, and managed chiefly by half-pay English and Scotch officers, who are sent over simply to get a good berth, and generally knowing nothing about the affairs of Ireland (laughter). The consequence is that there is no country to-day in the civilized world where so much of the public money has been wasted on useless and disgraceful works, and the people of the country are neither consulted nor allowed any voice whatever in the expenditure of their money on the public works of the country. I won't ask you to take me as the sole authority for this description of the government under which we live—a government unparalleled (I assert it fearlessly) for its viciousness of principle in the world-civilized world. You must recollect that at the head of this centralized government you have generally, I might say always, a stranger to Ireland, a man who comes to our shores in a condition of absolute ignorance of the history as well as of the present condition of her people (cheers). He is placed at the head of this great machinery of the government of Ireland in the Castle of Dublin, cut off from all communication with the people of the country, absolutely powerful over every detail of Irish business from the highest to the lowest, and he is as absolute practically as if he were the Sultan of Turkey."

Mr. Dillon quoted from many English authorities, showing the dreadful nature of the Government of Ireland. He said: "I will conclude these testimonies by another great authority, because it is a good thing when you can get your witnesses from the ranks of your opponents, and I will take a remark made in a speech delivered by Mr. Chamberlain at West Linsington on the 17th of June, 1885. I say that this speech from which I am about to read is, and ought to be, in the mind of any fair man, full justification for everything we have done for Ireland, and for a good deal more if we were only able. "I do not believe," says Mr. Chamberlain, "that the great majority of Englishmen have the slightest conception of the system under which this free nation attempts to rule a sister colony. It is a system which is founded on the bayonets of 30,000 soldiers encamped permanently, as in a hostile country. It is a system as completely centralized and bureaucratic as that with which Russia governs Poland, or as that which was common in Venice under Austrian rule. An Irishman cannot at this moment move a step, he cannot lift a finger in any parochial, municipal, or educational work without being confronted, interfered with, controlled by an English official appointed by a foreign Government and without the shadow or shade of representative authority." In the face of that statement from a respon-

sible Minister of the Crown in England, who professes to have studied carefully the Irish question, we are accused of disloyalty and we are accused of a want of respect for the law, because we revolt against such a system as that. All I can say is this, accepting the definition of Mr. Chamberlain as applicable to the condition of government under which we are compelled to live in Ireland, I should scorn the race to which I belong, and I would be ashamed to call myself an Irishman if I sat down under it (cheers). We revolted against that system, and we shall continue to revolt so long as that system remains. I deny that any man has a right to charge me or any Irishman with what our enemies call disloyalty, because we are following in the steps and are adopting the teachings of the greatest leaders of the past in England. Yes, we have only adopted the spirit of Hampden and Pym, and all the great leaders of liberty in the seventeenth century. Now you hear me say that if this system of government is not maintained the union will be destroyed. But then what else have we had for the last ninety years but this system of government, and what has been the result? Has it made Ireland loyal? Has it made Ireland peaceable? Has it made the Irish question an easier question to solve? I say the result has been—and all statements in England are obliged to confess it—that during these ninety years the Irish question has been getting worse from day to day, and by the results, if nothing else, the whole system has been condemned (loud cheers). During these fifty years we have had no less than eighty-eight Coercion Acts, and there were but five years, from 1835 to 1840, during which the Irish people lived under the ordinary law. All the rest of the time the pretext, for it is only a pretext, was to pass a special Act of Parliament. After ninety years what do we find to-day in Ireland? Distress and misery, discontent and hatred of the law. We find the population dwindling away at the rate of 50,000 a year, a thing unknown in any other civilized country in the world; whereas in other European countries without exception the population is rapidly increasing. In Ireland alone it is rapidly decreasing. We find the cities and towns of Ireland decaying year after year, while cities in England, Scotland and Wales are increasing in wealth and in size; and we find that all this is the result of ninety years of the Government of Dublin Castle, supplied with all the military, all the police, all the money and all the power they ask for (cheers). It has resulted in that country the most expensive police force in the world, and the most ineffective, because you cannot have a good police force when that force is also made to do military duty.

There is just one other point on which I wish to say a few words, and that is the dreadful, absurd and cruel charges which have been made against the people of Ireland with regard to the possible persecution of Protestants. I say deliberately that all the outrageous and false charges ever made against a people, and more malignant, in Ireland, wherever you find a district in the south where the Protestants are in a small minority, there is no religious ill-feeling whatever, and in Cork and Dublin you find the Protestants holding some of the most important and lucrative positions in the gift of those cities (cheers). It was only last year that in the city of Dublin the post of engineer to the Corporation fell vacant, a post worth £1,000 or £1,200 a year. There was a Catholic and a Protestant in the field, and although the Catholic had a very good support, the Protestant beat him by a considerable number of votes. Yet in the city of Dublin the Protestants are in a minority of about one to four (cheers). On the other hand, in the city of Belfast, where there is a large Protestant majority, no Catholic has ever held a civic position since the foundation of the town ("shame"). So it is really a case of the wolf and the lamb (laughter and hear, hear). The unfortunate spirit which unhappily prevails in the north of Ireland is attributable to one source only—to what has been the curse of Ireland ever since it was founded—the Orange Society (cheers). Where the Orange Society has not set up its fall banner to stir the vilest passions, to excite against Christian, and to teach them that the way to follow the teaching of Christ is to hate each other for the love of God, Catholic and Protestant are able to work together in harmony for the good of their country (cheers). These men who talk about the persecution of the Protestants of Ireland seem to me always to forget that when they indulge in language of that character they are proclaiming to the world the eternal disgrace of the race to which they belong, for it is to be said that in Ireland alone of the whole civilized world the different religious denominations cannot live peacefully side by side and co-operate for the good of their country? Where else do we hear talk of this kind? It is, in fact, a mere political party cry. Any one acquainted with the history of Ireland knows that never was there a time when among the most trusted and beloved leaders of the Irish race there were not to be found the names of Irish Protestants (cheers). In my judgment any arguments need only for their refutation to point to the pages of the history of Ireland, and to tell men to read the lives of Tone and Emmett, of Fitzgerald, of Mitchell and of Davis (cheers). To imagine that the race of men among whom these names are as household gods would turn against the Protestants of Ireland is to betray the blindest and most utter ignorance of the history and spirit of the people of Ireland.

Mr. Dillon's speech was enthusiastically received. Speeches were also made by Sir

Thomas Esmonde and Mr. Deasy, who also received grand receptions. A large amount of money will be immediately raised in Adelaide to be sent to Ireland.—Special correspondence of the Boston Pilot.

CATHOLIC PRESS.

Catholic Mirror.

One of the most significant things in connection with the recent national celebration of the Washington inauguration centenary was the fact that in New Hampshire, the only State in the Union where Puritanic prejudices against Catholics find expression in the statute books, the sole patriotic commemoration of the event was the celebration held in Manchester under the auspices of the Catholic Young Men's Societies. We respectfully refer this matter to the attention of those loud-mouthed individual whose professions of patriotic devotion are nullified by impudent un-American assertions that the only true Americans are Protestants.

Buffalo Union. Even the cold, heartless world that knows nothing of the spirit of self-sacrifice looks with amazement upon the sublime charity of Father Damien, the apostle of the lepers, who, in his noble and unselfish devotion, has laid down his life for stricken humanity, because of Him who died to redeem it, as an countless jewels upon the Church's crown.

Ave Maria. M. Gabriel Monod, in his latest paper on the condition of France, insists that the Catholic Church has only grown stronger by the persecution she has undergone in that country. M. Monod is an impartial observer, and not biased either way. He declares that the French people cherish a deep reverence for the Church, in spite of present appearances. The middle classes are thoroughly religious, and the moment a leader appears they will assert their convictions. The most hopeful prospects concerning the restoration of religion in France have recently come, not from monarchists or from those devout Catholics whom it is the fashion to call "Ultramontane," but from men like Jules Simon and Gabriel Monod.

One of the strongest proofs of Balfour's miserable failure to conquer Ireland by coercion is the fact that the great and lucrative office of Viceroy of Ireland has gone a begging for a month, and no English nobleman can be found to take the place. The Viceroy is the figure head; the Secretary is the steersman. Balfour's latest report of his "success" is that ten Irish Members of Parliament are in prison, and that "all are in good health."

The annual council of the Protestant Episcopal Church of Virginia, in solemn convention assembled, at Lynchburg, last week, decided, by a vote of two to one, to admit no more colored men to membership, and will probably pass an amendment to its constitution expelling the few colored men now belonging to it. Some of the members took strong grounds against this un-Christian act of intolerance, and one minister, says the press report, going so far as to boldly declare that he wanted all the negroes in the Council who went qualified for the position, and would admit them to seats promiscuously in his church." Thus it is that the Council of the Protestant Episcopal Church of Virginia shows its superiority to the lessons of twenty-five years of Emancipation, a hundred years of free government, and eighteen centuries of Christianity.

Mr. Abram Hewitt, late Mayor of New York, defeated candidate for reelection, Know-nothing aspirant to the presidency, and crank at large, is at present sojourning in London and advertising his failure to receive the social attentions to which he is entitled for his services to England and its aristocracy. The Tory Unionists have not given him the banquet which he was expecting. He has not been invited to visit the Duke of Marlborough, whom Mr. Hewitt helped, with much flunkeyish servility, to commit bigamy. Queen Victoria has not asked him to carry his gipsack over to Windsor Castle, and stay a few days. The eminently practical Englishmen have no use for a defeated politician, and consequently they waste no courtesies on him.

IRISH NATIONAL LEAGUE OF AMERICA.

Toronto, May 7th, 1889.

To the friends of the Irish Cause: Allow me to thank you and all the friends in your locality who have so generously contributed to the various funds of the Irish National League. In making grateful acknowledgments, I beg to inform you that a Convention of the American Branch of the League will be held in Philadelphia July 9th and 10th, to which are invited delegates from all friendly societies that have contributed aid through this organization. It is confidently expected that this Convention will surpass all others hitherto held of the Irish people in America, both in point of numbers and influence.

It is very desirable that this Province, which has largely contributed, should be well represented. I would therefore ask you, and those associated with you, to select at an early date as possible a delegation of one, two or three to attend, and forward their names and addresses to me. It is our intention to try and arrange for a return ticket at a reduced rate; and to do this it will be necessary to have an approximation of the number going. Your prompt action is respectfully urged. Believe me to be, Yours truly,

R. B. TRACY, Delegate, Ontario, 56 Gloucester street, etc.