

# The Catholic Record.

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

VOLUME 11.

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## Catholic Record.

London, Sat., August 17th, 1889.

EDITORIAL NOTES.

IT WILL be remembered by our readers that the fanatics of Pittsburgh, Pa., and some in Ontario also made a great uproar because a public school was leased to Father Sheedy for Catholic school purposes. They need not be troubled on this score any longer, for a handsome Catholic school has been erected, and fifteen thousand people assisted at its dedication by Right Rev. Bishop Phelan.

THE wheat harvest in Russia this year is the worst known for many years, and as a consequence it is believed that power will not be in a condition financially to go to war. It is hoped that on this account there will be no war, as it is the longing of Russia for the acquisition of more territory which alone would cause war. None of the other powers would probably desire to go to war should the policy of Russia become peaceful, and from the fact that the Czar is now disposed to visit the Emperor William, it may reasonably be inferred that he has given up the notion of beginning any aggressive action this year.

GEORGIAN negroes are in a most deplorable state of superstition. A white man announced himself to those of Liberty Co., as Christ, and gained many followers. He was afterwards confined in a lunatic asylum, and his followers transferred their allegiance to another impostor who made the same claim, and there are now several impostors through the State all claiming to be the Christ, and all having a considerable number of adherents. It is to be hoped that the efforts now being made by the hierarchy of the United States to evangelize the colored people will succeed, as it is only by bringing these stray sheep to the true fold of the Catholic Church that they can be saved from being carried about by every wind of false doctrine.

It is often the unexpected which happens, and it is now not unlikely that the great warlike preparations which have been taking place on the Russian and Austrian frontiers may result in the annexation of Serbia, not to Russia, but to Austria. Parties in Serbia are in a most mixed condition, and between ex-King Milan desiring to take the Regency, and Natalie wishing to reside in Serbia to educate the youthful king, and other discord fomented by Russia, the country is in a sad state of disorder. Russia seems to be unable to annex the kingdom, strongly as she desires it, and Austria may be obliged to do so to end the disorders which are making a turmoil which is felt within the borders of that empire.

THE endeavors of some few of the Church of England clergy to acknowledge Methodist ministers in their churches as if they were regularly ordained clergymen met with many rebuffs from the Episcopacy. Recently the Bishop of Carlisle severely demanded an explanation from Rev. C. G. Norton, Vicar of Farlum, for having allowed Rev. E. Dalton, a Primitive Methodist minister, to deliver an address from the lectern in favor of the hospital Sunday movement. The Vicar explained that as laymen may read from the lectern, he thought he could permit a non-episcopal minister to give an address. The Bishop answered: "If preaching be not lawful from the pulpit, it cannot be lawful from the lectern." He quotes the 50th and 52nd canons on the subject, and declares that "a great irregularity has been committed at Farlum. It is manifestly absurd that so much pains should be taken to regulate the introduction of ordained ministers if a dissenting minister may be invited into the church without even the shadow of episcopal permission." He concludes with the warning that "such a thing must not happen again." This is all very discouraging to the strenuous efforts which are being made to effect a confederation of the various denominations.

MR. DALTON MCCARTHY, finding his efforts to stir up discord in Ontario and Quebec between Catholics and Protestants, not likely to secure him the position of Premier of the Dominion, is now doing his best to gain over Manitoba to his views, and as Manitoba is now very decidedly Protestant, appearances are that he will excite a no-Popery cry in that Province. It remains to be seen whether he will succeed in inflaming the Province enough of the virus to get a majority to join in. The first effort has been to inculcate the members of the Government, and it is stated that the Government will make the abolition of separate schools a plank in their platform. Separate schools are secured in the Province by the British North America Act, and they cannot be

abolished without revision of the Act, in which case the separate schools of Ontario and Quebec may be abolished also, or perhaps left to each Province. It was through fear for the dissenting schools of Quebec that the un-Equal Rights' Association left that question untouched, but if Manitoba be allowed to unsettle the Confederation Act, why not Quebec and Ontario as well? Of course the seven Protestant separate schools of Ontario would have to go also. Great injustice would be done by such proceedings, but if they must go on, Catholics in Ontario as well as Manitoba will be obliged to submit to the great injustice to which the Catholics of the United States are subjected. If the Manitoba Ministry adopt the threatened platform, it is said that Mr. Pendergast will resign.

"A CORRESPONDENT asks the following questions: 'Do the Roman Catholic clergy keep the marriage and registration laws? I understand they seldom or never buy a license. Do they always publish the banns? or does the bishop presume to dispense with banns? If so, what law permits it? Do they register with the clerks of municipalities the marriage they celebrate? If so, do they indicate whether by banns or license?' Probably some of our readers can give answers to these enquiries. We are given to understand that in Quebec especially the law is disregarded."

The above appears in the Mail of last Saturday. To the first question we can authoritatively answer: Yes, the Catholic clergy observe all the laws of the country in general, and the marriage and registration laws in particular. It is true they seldom buy a license, because they believe the license system to be a mockery, a delusion and a snare. The greatest stranger can walk into an office and buy a license as he would any other commodity. With such license he can walk into the parlor of any Protestant minister and get married; he can be Catholic, Jew or Gentile, the minister hesitates not to pronounce the nuptial blessing. The Catholic clergy, on the contrary, although empowered by law to officiate in the same manner, and pocket the fee, will invariably refuse to officiate, unless the man can show certificates of good character, and, if a stranger, unless he bring a letter certifying to his freedom to marry. If the man and woman seeking marriage happen to be Protestants, the Catholic clergy will have nothing whatsoever to do with them. Therefore, as a rule, banns are published and no license obtained. If the law, as the Mail says, is disregarded in Quebec, that is none of his or our business. The Province of Quebec has its own marriage laws and we in Ontario have ours, and that's all there's about it.

### IRELAND'S STRUGGLE.

Dr. Kenny, M. P., has received from Sydney a bank draft for £2,500 for the Evicted Tenants' Fund.

At a meeting of the Sigo Corporation held on 10 July the question of the treatment of political prisoners was considered.

While confined in Galway jail Mr. Wm. O'Brien wrote a whole novel entitled "When we were boys." It is descriptive of Irish social life.

The Lord Mayor of Dublin has commenced a libel suit against the Belfast News-Letter for attacks made on him in that journal.

Mr. Wm. O'Brien will shortly address his constituents of South Tyrone with a view to again contesting the seat at the next election.

It is said that two more, Messrs. Glosby and Redmond, members of Parliament, are to be prosecuted under the Coercion Act for speeches delivered by them.

A dozen crown witnesses who were summoned to give evidence against Canon Doyle refused to testify. The prosecution has in consequence been abandoned.

The Lord Chief Baron will grant an order calling on the Attorney-General to show cause why a writ of *habeas corpus* should not be issued in the matter of the detention of Mr. Conyngham, M. P., who is now in prison.

The Daily Express, a rabid Tory organ, speaking of the Marylebone election, foretells that the party will lose twenty seats in London alone at the next election. This would make about one half of the present majority.

Baron Downe, in opening the commission for the county Tyrone, on July 11th, congratulated the county on its peaceful state. He had to repeat to the grand jury what he had said to all other grand juries on circuit, that crime was steadily decreasing in Ireland.

Magnificent meetings continue to be held in Australia to assist the Home Rule cause, and magnificent contributions are given at the close of each meeting. Melbourne gave £300, Hamilton £250, Port Fairy £150, Nairn £50, all the offerings being very creditable in proportion to the ability of the different localities.

On the application of Mr. George Bolton, Crown Prosecutor, the further hearing of the charge preferred against William O'Brien, M. P., was postponed till August 29th. The Removables refused to grant summonses for Smith Barry and Horace Townsend, on Mr. O'Brien's behalf.

At the Enniskillen assizes, which began July 9th, Justice Holmes, address-

ing the Grand Jury, said: There were but six bills dealing with five cases to go before them, and since last assizes there had been only eight cases of crime reported in the county, none of them of a serious nature.

Active resistance is being offered to the collection of the Whelan blood-tax in Clare. The rate is included in the ordinary cess, and in nearly every instance the collector, accompanied by police, is compelled to make seizures for the amount due.

The Waterford city council have by a unanimous vote conferred the freedom of the city on His Grace the Most Rev. Thos. W. Croke, Archbishop of Cashel, in recognition of his services to the country and his efforts to ameliorate the sufferings of the oppressed people.

The beauties of the Coercion Act have been admirably exemplified at Corry. Three men arrested and sent to the Dublin Gaol on the charge of preventing certain persons from buying pigs from the Earl of Courtown. It is conceivable that such a charge could be successfully carried through a court in any civilized country in the world except Ireland!

Alderman Winstanley, who was nominated by the Nationalist majority of the Dublin Corporation to succeed Mr. Sexton as Lord Mayor of Dublin, died on the 11th ult. He was a Protestant, yet a strong Nationalist, and his loss is deeply regretted. Mr. Kennedy, formerly M. P. for Carven, has been selected as Mr. Sexton's successor.

Resolutions were adopted expressing emphatic condemnation of the treatment to which Irish political prisoners are subjected, and protesting against the persistent endeavors of Balfour to crush his political opponents by prison torture and association with low criminals, and demanding the proper classification of political prisoners, to secure them from contact with ordinary criminals.

The influence of the National League in preventing outrages was unintentionally made known by Captain Slocke in his testimony in Mr. O'Brien's suit against Lord Salisbury. From 1868 to 1878, when there was no league in existence, there were twenty eight agrarian murders in Tipperary, but, with the league in existence, from 1878 to 1888 there were none. A similar state of affairs is reported from Wexford.

Mr. Wilfrid Bunt has still weak eyesight, which is the cause of much suffering to him. It is the effect of the glare of the whitewashed walls of the cell in which he spent some months a convict under the Coercion Act. Mr. Cox, M. P., who has been several times in prison, has also had his eyesight permanently injured by the merciless whitewashed walls.

At Mayo Assizes, held in Castlebar on July 17th, Chief Justice Morris said, in addressing the Grand Jury, that he was happy to learn that there were only four bills to be submitted for their consideration, which was a source of great gratification to them, denoting the peaceful condition of their populous county. The bills to be sent before them were of a trifling character. In the Record Court the Chief Baron was occupied in hearing appeals.

Mr. Smith Barry, the Coercionist landlord who, having peace on his own estate in Tipperary, established the syndicate to prevent the Pensonby tenants from effecting an amicable settlement with their landlord, has met with a sharp rebuff from his constituents at floating dock. He called a meeting, and care was taken that only his supporters would attend; nevertheless four-fifths of those present rebuffed him, and a tumult, his cause, so that he could not get even a hearing. It is very certain that this is another seat to be filled by a home ruler.

The Derry Nationalists are seeing to the proper arrangements for supplying Mr. Conyngham, M. P., imprisoned under Mr. Balfour's Coercion law, with food and other necessaries, and he is now getting his full share of meals supplied from an inn. Mr. Conyngham has the cell formerly occupied by Father McFadden. The hon. member has had the cell furnished throughout by a local upholsterer. He was visited on July 6th by his brother and sister and the Catholic chaplain. Mr. Conyngham wears his own clothes.

Rev. Father Stephens and Mr. John Kelly were recently ordered to exercise the position of lending their powers and bayonets to a secret syndicate for the destruction of the Irish tenantry, while striking down every attempt at combination amongst the tenants for their own protection. That is the issue, and the new organization will fight it out till the general election.

of the Mitchelstown and neighboring districts at the churchyard of Killeheny. No demonstration had been regularly organized, but the people of the adjacent localities turning up in large numbers, a meeting was held in the afternoon. A force of police and a Government notepaper were present in the village of Killeheny during the day. The grave of the martyr was almost concealed beneath the floral offerings of the ladies of the locality. Prayers having been recited over the assemblage, Mr. John S. Casey addressed the assemblage, and said that John Mandeville was a genuine and faithful friend of his country. Mr. Mandeville's stalwart frame and robust health had been broken down in Tallmore jail by a slow process of torture. In the struggle in which he died, the departed patriot had no private or selfish interest, and his only ambition was to save the Irish tenants from oppression and ruin.

A special correspondent of the Daily News gives the following report of an interview with Mr. Wm. O'Brien in reference to the new Tenants' League. Mr. O'Brien said: "The immediate cause of the agrarian movement in Ireland is briefly this. Rich Irish landlords and English aristocrats have clubbed together to overthrow the force of money and coercion by a body of tenants, upon the justice of whose claims they dare not take the judgment of any dispassionate tribunal. Mr. Smith-Barry and Col. Sanderson have claimed that every Irish landlord has the right to combine with every other landlord for the purpose. All the new organization claims is that the tenantry shall exercise the same right of combination, to prevent the extirpation of tenants whose claims the landlords dare not submit to arbitration. There is not any truth in the allegation that Mr. Parnell's action foreshadows a new 'No Rent' movement. Nothing could be more ridiculous than the Tory anticipations. What is terrifying the landlords and coercionists is the absolute legality of the movement. Its chief feature will be the riddage of a vast national fund to prevent the evicted tenants from being driven into the workhouse. That fund I have no doubt will be sufficient to sustain the tenants until the English, Scottish and Welsh electors shall have had an opportunity at the general election of deciding between the eviction syndicate and the tenants. The issues raised are precisely similar to those of trades unionism. Here on the Pensonby estate, for instance, the people, to whom the law has given a joint property in their holdings, who have themselves built their houses and reclaimed their fields, have a dispute with their landlord. Just as the contending parties were on the point of settlement, there steps in this body of wealthy landlords (most of whom are complete strangers to this country) and deliberately wrecks that settlement, in the hope of terrifying Irish tenants from ever combining again. If landlords and coercionists claim the right for purely class interests, to destroy this body of tenants and dispossess them of their property, then by a thousand-fold stronger claim the tenants have a right to club together to prevent such a gross injustice. A clearer issue never was raised between capital and labor. The tenants have always been willing, and are still willing, to leave the dispute to arbitration, as they are on every estate on which a struggle is proceeding. The landlords, on the other hand, have shirked arbitration, in point of fact, on every Campaign estate for the last eighteen months; it has not been a question of the justice of the tenants' claim, but a vindictive attempt of the landlords and the Government to ruin those tenants, because they wrong the Land Act of 1887 from the Tory Government and because the Coercion Act has failed to crush them. In the one case in which arbitration was accepted—Colonel Vandeleur's estate—the landlords have practically boycotted both the landlord and the Conservative member of Parliament who agreed to it. Every overture for settlement on the part of the tenants has been gloated over as a sign of weakness. We will never mention the word of arbitration again until the British electors can have opportunity of acting as arbitrators in spite of the landlords and their coercionist backers. Those are the facts of the struggle, and it is in face of them the Government contest the right of the tenants to combination, they will simply be in the position of lending their powers and bayonets to a secret syndicate for the destruction of the Irish tenantry, while striking down every attempt at combination amongst the tenants for their own protection. That is the issue, and the new organization will fight it out till the general election."

CLASSIC THOUGHTS OF GREAT MINDS.

The Rev. Joseph A. Ely put together in the shape of a little book a number of "Thoughts of Devotion" which he had gathered in the course of his reading. He had the book printed for private circulation; but at the request of one of our booksellers who saw a copy it has been put on sale. It is an exquisite little pamphlet neatly printed by H. D. Bryan and bound in parchment paper. The thoughts given are in various languages, show a wide range of reading and a disposition to sympathize with a soldier thing whoever said it. There is no attempt at an arrangement of the extracts according to any laws of classification, and the whole collection seems to be rather what for some special reason the individual has found full of rich meaning than what a deliberate search for the best approved devotional utterances might bring together. We give a few of the selections at random by way of illustration:

Lips of clay are not worthy to utter the compassions of our Lord.

I would much rather believe in God and be mistaken, than not believe in Him, and be mistaken.

The monks of Antioch did not say that a brother was dead; but, "he has been perfected."

Why should we ever wear black for the guests of God?—Ruskin.

In the law was the shadow in the Gospel the image, in heaven the reality.—St. Ambrose.

Life-long penitence! rather life short.

The Dove lights on no carrion.—Ep. Andrews.

A penitent sinner is no longer a sinner in God's sight.

The grave is but a little hill, yet from it how small do all great affairs of life look!—W. B. Gladstone.

Life is short, death is certain, and the new man to come is everlasting.—J. H. Newman.

How can I come to know myself? Not by contemplation; by action only. Do your duty and you will know your value. Goethe.

Wherefore, our battle is immortal; and the gods and the angels fight with us; and we are their possessions. And the things that destroy us are injustice, insolence, and foolish thoughts; and the things that save us are justice, self command, and true thought which things dwell in the living powers of the gods.—Plato.

I, Epictetus, was a slave, and sick in body, and wretched in poverty, and beloved by the gods.—Epitaph of Epictetus.

Duty is a power which rises with us in the morning and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.—W. B. Gladstone.

The born are to die; and the dead to revive; and the living are to be judged.—Talmud.

Sublime laws have been prescribed, which originated above the celestial ether, of which heaven alone is the father, nor did any mortal nature of men produce them, nor shall oblivion ever put them to sleep; great in these is God, and He does not grow old. These are not anything of to day and yesterday, but they live forever.—Sophocles.

Churchyards are as suburbs to which the city of everlasting rest stretches out its gates.—Donne.

If we are faithful to one another in our onward march, it is because there is not one who may not fall. Our road lies through a perpetual ambush; whoever has a friend to keep step with him on the way, will try to place him on the sheltered side.—Martinez.

We cannot measure the strength and peace and hope and joy, which is brought to many and many a troubled soul by the thought of any pure and blameless youth, even in the humblest station of life, struggling manfully and successfully against the evil influences which would lead him astray from the path of innocence. Such characters are indeed the salt of the world, which alone save it from sinking into utter recklessness and universal corruption. May God bless them wherever and wherever they may be, for the inestimable blessing, which they unconsciously, but most surely, confer on the world.—Dean Stanley.

We have said these "thoughts" were taken at random, and yet they were probably taken less because they seemed striking. They represent the literary element of the little book rather than its religious element; and may therefore be quoted in a column like this without irreverence.—Post-Express.

Scandal is the least excusable of all conversational vulgarities. Envy prompts the tongue of the slanderer. Jealousy is the disturber of the harmony of all interests. A paragraph in one of John Hughes's letters to Doctor Watts, with a little change, might be made to read as follows: Gossip is a troublesome sort of insect that only buzzes about your ears, and never bites deep; slander is the beast of prey that leaps upon you from his den and tears you to pieces. Slander is the proper object of rage; gossip of contempt.

Those who best understand the nature of gossip and slander, if the victims of both, will take no notice of the former, and will allow no slander of themselves to go unrefuted during their lifetime, to spring up in a hydra-headed attack upon their children. No woman can be too sensitive as to any charges affecting her moral character whether in the influence of her companionship, or otherwise.—Ward.

ASHAMED OF THEIR PARENTS

The boy or girl who is ashamed of his or her parents because of their lack of education, can never expect any of the blessings of God. We pity the parents of such children. There is no sadder sight than that of an Irish father who has set his heart upon his children born in this country, who has sung at his work, remembering that they want for nothing his labor could purchase; who has said in his heart they will be better than him in the land of his birth, and who discovers in the old age that he has spent his life in rearing up a flop, a libertine, a Know Nothing. Then indeed we see something more horrible than King Lear driven mad by the ingratitude of his daughters. For Lear only gave his children the crown, but this father gave them everything—his sweat and blood, his nights and days, his purse and heart, and all but life itself, of which, at last, their perfidious ingratitude deprives the miserable man. We say this is a tragedy to make angels weep over the false system of social life which makes men monsters. The man who is ashamed of his parents is really bereft of all true manhood.