

The Catholic Record.

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THE PUGNACIOUS EX-BISHOP.

As we anticipated, Rev. Dr. Carman's two sermons, which were published in the *Mail* of the 23rd and 24th inst., were but the beginning of a series which this confirmed fanatic seems to intend to deliver.

There was a mass meeting on the 26th inst. at St. John, N.E., held in the interest of the Mount Allison Methodist educational institutions, at which Dr. Carman was present.

The evening before the meeting the bellicose doctor had occasion to preach in one of the Methodist churches of the city, and he could not let the opportunity pass to have another fling at Canada's Premier.

He used the occasion to eulogize his compeer in bigotry, Dr. Douglas of Montreal, commending the latter for fearlessness in attacking the Premier of the Dominion in his sermon at Timbuctoo, and more recently in his pretended off-handed newspaper interview on Christmas eve.

We call Dr. Douglas' last pronouncement a pretended newspaper interview, because, though for the sake of effect such was the character under which it was published by the *Montreal Witness*, it was evidently a carefully prepared paper whose object was to influence the Methodist electorate against the Dominion Government, as constituted under Sir John Thompson's leadership.

The *Catholic Record* is essentially a non-political newspaper, and we have always carefully abstained from taking sides on political issues which divide the people of Canada. But we are not so far removed from the political arena as to permit any clique, coterie or caucus of Methodist preachers to excite with impunity a crusade against any Catholic statesman on the ground of his religion, whatever may be his political party.

From the fact that Rev. Dr. Carman occupies the highest rank among the Methodist ministers of Canada, and that Dr. Douglas, also, holds the high position of Principal of one of the most important Methodist colleges in the Dominion, and that he has been especially invited on more than one occasion to deliver anti-Catholic diatribes before an important Methodist Conference in Ontario, it seems to be indubitable that the Methodists as a body have laid it down as a fundamental principle of their politics that no Catholic shall be admitted to any prominent position in the government of the country.

We are aware that John Wesley held it as a maxim that "no Government, whether Protestant, Jewish, or Mohammedan, should tolerate Papists," but we had hoped that in the lapse of a century the spread of education had made Methodists more tolerant, and it had done with other people. But these recent displays of fanaticism throw great doubt upon the matter; and we shall be forced to entertain this doubt until the Methodist body by some official act disclaim and rebuke the fanatical official utterances of these their leading parsons.

It is true there have been disclaimers of these utterances by individual Methodists, as Mr. Coatsworth, M. P. of Toronto; and at the St. John meeting Judge Tuck also repudiated formally Dr. Carman's sentiments as proclaimed in that city; but such isolated action is not sufficient in view of the repeated assaults of these middle-some parsons, especially when we consider that these assaults have met with so marked manifestations of approval.

Judge Tuck said that "the Mount Allison College is not a narrow institution, and is not confined to teaching Methodism. It does not teach that a man who was once a Methodist, and is now a Catholic, is not fit to be Premier of Canada. He is himself a strong Methodist; yet he thinks that what the people want is good government, whether by Protestant or Catholic, Methodist or Baptist, and that a

man in a public office is to be judged by his acts, and not by his religious opinions."

Dr. Carman, who was present when this rebuke was uttered, denied that he objected to Sir John Thompson on account of his religious faith, and added that he "was willing to join hands with any Catholics who are willing to be of all British subjects, and not subject to a foreign power." He added that "had Sir John Thompson studied at Mount Allison and taken in some of Dr. Stewart's music and married a Methodist girl he would never have been where he is."

We can characterize this statement in only one way, as a piece of impudence and false insinuation. Dr. Carman then commended Dr. Douglas for sincerely stating his convictions. The General-Superintendent cannot be commended on similar grounds, for he only meanly insinuated what in the presence of an honest co-religionist he dare not say boldly. The meaning of his insinuation is, of course, that Catholics would oppose and succeed in preventing a Methodist from gaining such a position if he had once been a Catholic. This assumption is purely imaginative, and is therefore impertinent. Catholics have never made objection to any politician on the ground of his religion, and no one has a right to assume that they would do so under the circumstances set forth by Dr. Carman. Let the Methodists produce their man who is fit for the Premiership, and he will not be objected to on any such grounds as Dr. Carman has imagined.

The statement that Catholics are not British subjects first, and that they pay allegiance to a foreign power, is another piece of insolence and perhaps ignorance. Catholics, equally with all Christians, hold that their first duty is to obey the law of God. To the civil authority we pay all the allegiance which is due to it; that is to say, we recognize its supremacy in things temporal, thus "rendering to Caesar the things that are Caesar's, and to God the things that are God's."

We owe no civil allegiance to any foreign power; but a Universal Church, whose sphere is in the domain of faith and morality, must necessarily have its central authority somewhere. It was established by Christ for the whole world, and nowhere is it foreign, because the sphere of its operations is not in civil or national matters, and because it makes no distinction between English, Irish and Scotch, French and German, white, red or black. It is only "Local Religious Institutions" which make such distinctions as are made between "Wesleyan and African Methodists," "Hard Shell and colored Baptists," and the like; but such distinctions prove that the denominations which make them are not the Universal Church, instituted by Christ to "preach the Gospel to every creature" and "to teach all nations."

There has been much discussion concerning the purpose of Monsignor Satolli's mission to the United States, but it is now certain that the object was especially to settle disputes which were necessarily numerous in so important a branch of the Catholic Church; and so satisfactory has been to the Holy Father, the work done by this eminent prelate that it is now announced that his mission has been made permanent, a telegram having been received by him from Rev. Dr. O'Connell, the American Secretary of the Propaganda, to this effect, so that as Monsignor Satolli has until now been an ablegate of the Holy See with a temporary mission and limited powers, from the time when he shall have received the document defining his new powers he will be an Apostolic delegate representing the Pope, and will have permanently the authority of a Supreme Ecclesiastical Court for all the United States.

ARCHBISHOP SATOLLI'S MISSION.

He will be authorized to adjudicate upon all disputes and grievances which would otherwise have to be sent to the Holy See for trial. His work will, in fact, extend to disputes between priests and their Bishops, which in so extensive a country are necessarily numerous. It is stated that nearly all the Bishops and Archbishops of the United States were opposed to the permanent establishment of this Apostolic Delegation, only Archbishop Ireland and perhaps a few others being in favor of it; but the Holy Father, knowing the difficulty under which many priests labor to bring their cases to the notice of the Propaganda or of the Holy See, on

account of the great distance, the length of time consumed in having their cases heard, and the heavy expense attending their appeals, determined, notwithstanding any opposition offered, to establish this court of appeal, as a centre from which just and merciful judgments might be dispensed. In fact the despatch which announces the appointment expressly states that the merciful steps taken by Mgr. Satolli in issuing his decisions so far have the Pope's special approbation.

It is said in the Roman despatch that the Pope, in referring to the opposition which had been offered to Mgr. Satolli's mission, said:

"Whether well or ill, that which Mgr. Satolli has done, he has done because I told him to do it. Mgr. Satolli is not mistaken. He is always merciful."

Archbishop Corrigan, of New York, is supposed to have been especially opposed to the establishment of the delegation; but whatever opposition he may have offered to it in the beginning he has withdrawn on finding that the Holy Father was resolute in taking this action; that is to say, he bows to the will of the Pope in the matter. When a reporter of the New York Sun called to see him on the subject, his Secretary, the Rev. J. M. Connolly, furnished the reporter with the Archbishop's written opinion, in which occurs the following passage:

"We all receive the decision of the Holy Father as we receive all other decisions emanating from him, with the profoundest reverence, respect and obedience. Before the Holy See acted there might have been room for a difference of opinion. None now exists. For my own part I gladly receive and welcome the news in question, always supposing it to be authentic."

It has been stated that the jurisdiction of the Delegate will extend to Canada, but this will probably not be known for certain till the arrival of his documents from Rome.

DISAPPOINTED POLITICIANS.

Of all our Canadian politicians, none have been more ardent supporters of the Conservative "National Policy" than Mr. Dulton McCarthy, M. P. for North Simcoe, and Col. O'Brien of Muskoka. Considerable surprise has been therefore created by the fact that both of these gentlemen have within the last couple of weeks partly declared themselves against that policy, and have virtually cut themselves loose from the Conservatives without declaring that they have as yet become Reformers.

The *Toronto Mail*, which has for several years been nothing but a Popery paper, and has manifested a desire to become the organ of any party which might accept its services as an organ, sees in this new movement a chance to carry out its views by the formation of a new party, of which Mr. McCarthy shall be the leader, and whose policy shall be the No-Popery policy which it has advocated, and which has been already the policy of the two gentlemen named, at least since they figured as two of the thirteen members who voted for the disallowance of the Quebec Act which settled the Jesuit claim for compensation for their confiscated estates.

The constituencies of Messrs. McCarthy and O'Brien are both strongly Protestant—ultra-Protestant, we should say. Muskoka is largely settled by Orangemen, and has hitherto been Conservative, while North Simcoe is a debatable ground between Conservatives and Reformers. The latter is settled to a large extent by sturdy and industrious Scotchmen from Argyllshire, and both constituencies are readily influenced by appeals to religious prejudices. Hence their representatives in Parliament think themselves quite safe in appealing to these prejudices, and by so doing they likewise secure the support of the *Mail*.

But it is not to be supposed that a No-Popery policy will be proclaimed by any party which expects to rule the Dominion of Canada, and so Mr. McCarthy, by offensively proclaiming himself the champion of ultra-Protestantism and the uncompromising enemy of all Catholic rights, has made himself literally a Governmental impossibility.

It was undoubtedly his expectation that in the reconstruction of the Dominion Government as made necessary by the death of Sir John Macdonald, he would be called upon to take a position in the new Cabinet, or that at least he would receive this distinction on the retirement of Sir John Abbott. But he was disappointed in his expectation, and this is certainly the secret of his

recently expressed discontent with the Conservative Ministry as at present constituted. He is a disappointed politician, and from the course he has thought proper to pursue he could not expect anything but disappointment. Mr. McCarthy has endeavored, to the great injury of the country, to sow dissension on religious and racial grounds. He cannot expect, therefore, to sway its destinies, and his disappointment is the natural result of his own unpatriotic conduct.

In the face of these facts, the *Mail* is endeavoring to make it appear that Mr. McCarthy is the victim of a Catholic intrigue! It has stated that financial aid was guaranteed by Mr. Thomas Long and other Catholics, to the *Empire*, against any loss which might result from the reduction of its price from three cents to one cent to increase its circulation, provided it would aid in driving Mr. McCarthy from the Conservative ranks. It also states that the Catholic electors of North Simcoe are "unanimously hostile" to Mr. McCarthy.

It could scarcely be expected that in view of Mr. McCarthy's violent denunciations against Catholics, uttered in and out of Parliament, and even on the platforms of twelfth of July gatherings, whence he went so far as to threaten the Catholics of Canada with Orange bullets if he failed in gaining ascendancy at the ballot box, that Catholics would be very enthusiastic in his favor. They would be less than men if they did not resent such inflammatory appeals to Orange vindictiveness.

Mr. McCarthy may possibly secure his re-election by the use of such language before North Simcoe audiences, but it is too much to expect that Catholic electors will encourage him in his malevolent course of exciting religious animosity.

We may add that Mr. Thomas Long in a letter to the *Mail* over his own signature has denied the whole story concocted by that journal, that he had furnished any guarantee to the *Empire* such as that which the *Mail* had indicated. Mr. Long says:

"I have not given the *Empire* any financial aid more than paying the calls on my subscribed stock when they were made, and this every shareholder is in duty bound to do."

The stock held by Catholics in the *Empire* is said by Mr. Long to be but a small percentage of the whole, and it is certain that Catholics have not controlled the course of that journal. Mr. Long adds:

"I state positively that there is no Catholic clique formed or attempted to be formed to control the *Empire*."

The truth is simply that Mr. McCarthy is spiteful because he has been disappointed, and Col. O'Brien is probably attached to him by ties which will for some time make him continue to be a faithful henchman to the Equal Rights leader.

THE HOME RULE BILL.

It is announced that the Cabinet of Mr. Gladstone has at last completed its labors on the Home Rule Bill which is to be submitted to Parliament during the coming session, and it is expected that the measure will be thoroughly satisfactory to the Irish people. It has been seen by the leading members of the Irish Nationalist party, and they express their complete satisfaction with it. Mr. John Dillon said in a recent speech that every true Home Ruler will accept it as fulfilling every reasonable expectation.

This will be good news to every Irishman who has at heart the welfare of his country, and to the friends of Ireland everywhere. The statesman who prepared the bill, in company with Mr. Gladstone himself, are men perfectly conversant with the needs of Ireland, and they are men in whom the people of Ireland have full confidence, namely, Earl Spencer, Lord Herschell, James Bryce and John Morley. The leading Nationalist members of Parliament, including Mr. Edward Blake, have also been consulted, and though the details of the measure have not yet been made public, we have no doubt they will be such as ought to satisfy perfectly all classes of Irishmen, not excluding the ultra-Protestants and Orangemen of Ulster.

Notwithstanding the efforts of such firebrands as Mr. T. W. Russell, who made his tour through Canada for the purpose of exciting Orange opposition to any Home Rule Bill, on the plea that it would reduce the Protestants of Ireland to a subordinate position in the country, the Catholic Nationalists have not been goaded into any desire to have a bill framed which will be unjust in any way to the Protestant minority, and they are quite willing that the bill of Mr. Gladstone should give that minority all the guarantees

which may be necessary to assure to them fair treatment under the rule of an Irish Parliament; but of course any Home Rule Bill will do away with the Protestant and Orange Ascendancy which has hitherto prevailed.

It is not equally before the law that the Irish opponents of Home Rule want. Nothing less than a continuation of that ascendancy which they have hitherto enjoyed will satisfy them. This, of course, cannot be conceded them under any system of Home Rule, and they oppose it accordingly, though Protestant and Catholic will benefit alike by it. The talk about "Home Rule" being "Rome Rule" is simply nonsense. Home Rule is a purely political measure which will benefit the people of the country temporally, independently of their religion.

It is said in a recent despatch that there is considerable friction between members of the bill as framed. We cannot conceive that there should be serious difficulties on this score, for the members of Mr. Gladstone's Ministry have long been in accord that a bill is requisite which will satisfy the Irish people. Hair-splitting on details will not prevent them from coming to a satisfactory conclusion; and in spite of pessimistic prognostications we fully believe that such a conclusion has been arrived at, and that the new Home Rule Bill will soon become the law.

It is stated that under provisions of the Bill as prepared Ireland's share of contribution to the Imperial exchequer will be one-twenty-third of the whole sum, which will amount to £2,070,865 instead of one-fifteenth as provided by the Act of 1886. This would have amounted to £3,242,000. This new apportionment is found to be more just on comparing the wealth of the three kingdoms. It is said, however, that the Redmond section of the Nationalists demand that Ireland's contribution be reduced to £1,600,000, but this proposition will not be entertained by Mr. Gladstone.

EDITORIAL NOTES.

In the *Toronto Mail* of the 26th it was announced that Mr. R. S. White, M. P. for Cardwell, has the refusal of the vacant Collectorship of Customs for Montreal. Mr. White is a Protestant, yet we do not hear of any murmur amongst the Catholics because this lucrative post in the great Catholic city of Montreal will likely fall into the lap of a Protestant. When vacancies are to be filled in any part of the Dominion the man who raises a question of race or creed is an enemy of his country. Never has this cry been raised in Catholic Quebec; yet this is the section of the Dominion which the *Mail* tells its readers is governed by medievalism. Were a Catholic named as Collector of Customs for Toronto the shouts of the protesting Orangemen would bring the rain from the clouds. Mr. White is a worthy gentleman, in every way qualified for the position mentioned, and if the government sees fit to give him the position in question, no Catholic, we feel assured, will be found to say that wrong has been done, and that the place should go to one professing the faith of the majority. The Province of Quebec sets many a good example to proud and boastful and bigoted Ontario, the home of the Protestant Protective Association—crusaders who are sworn to prevent if possible a Catholic obtaining either a governmental or municipal office—sworn to refuse employment to a Catholic if a Protestant who is known to be friendly to Catholics.

Col. O'Brien—an Orange member of Parliament, and one of the celebrated "Devil's Thirteen"—made a speech recently in reference to public matters, and could not resist the temptation to have a fling at the Jesuits, repeating the old fable that they teach that the end justifies the means. No matter how often this slander may be refuted, the Orange orators will nevertheless repeat the ridiculous and groundless charge in the back concessions. The funny part of the proceedings, however, consisted in a statement made by the speaker in the same oration. Being called upon to give his opinion of the National Policy, he expressed himself as not altogether friendly to it, but excused himself for supporting it on the ground that it was "a means to an end." And so Col. O'Brien condemns the principle that the end justifies the means in the theological arena, but holds it as quite sound in party politics!

A TELEGRAM from Rome states that the Pope has expressed a desire that at the coming municipal elections the Catholic societies shall unite to make the Catholic influence be felt in the future management of municipal matters. This step is to be taken first in Rome, and afterwards in other cities of Italy, with a view towards organizing the Catholic vote for the next general election. There is little doubt that if this step be taken the Catholic influence will be felt in the government of the country to a degree to which it has not attained since the spoliation of the Pope's territory. We are glad to see such a movement inaugurated, and the wonder to us is that it was not carried out long ago.

It is stated by those who are intimate with President Carnot of France that he is capable of exercising great energy, and severity too, if it be necessary for the suppression of any efforts at revolution which may be attempted under cover of the scandals which have been made public in connection with the Panama canal; and, if required, on a few minutes notice any street of Paris can be commanded by a strong force of artillery, cavalry and infantry. Whether the rising might be attempted in the interest of monarchy or anarchy the President would be found equally ready for the emergency, and would suppress it with a severity which would surprise those who know him only as an affable gentleman. It is believed by those who know him best that his affability, courtesy, and polished manners are the glove in which is concealed an iron will which will not hesitate to crush insurrection and punish any who participate in it.

So delighted was Dr. Talma, of Brooklyn Tabernacle, with the reception accorded to him by the Czar on the occasion of his last tour through Europe, that to mark his high appreciation of the autocrat's character the doctor has regularly repeated in his Sunday service a prayer for the Czar in conjunction with one for the President of the United States; yet it does not appear that that potentate has become any the more tolerant for his interview with the Brooklyn divine. The persecution of the Stundists, who are sometimes styled the Methodists of Russia, has recently been made more rigorous than ever, and the German Lutherans of the Baltic Provinces are also experiencing the harshness of religious persecution, heavy penalties being inflicted on all who will not conform to the orthodox Greek Church. It is scarcely credible that the Czar is not aware of the enormities practised upon all non-conformists to the State religion. It is very true that the despot is brilly in need of the prayers of good and fervent Christians, but it is a strange phenomenon that prayers should be offered for him in a Christian church on the ground that he is worthy of high admiration.

Dr. E. S. CLARKE, the pastor of a Harlem Presbyterian Church, and one of the directors of Union Theological Seminary, has openly declared his dissatisfaction with the progress of the Dr. Briggs trial. He is in accord with the Presbytery as far as the acquittal of Dr. Briggs is concerned, but he declares that in view of the probable condemnation of the doctor by the General Assembly, he cannot continue his present relations with a Church which restricts that liberty of opinion which he considers that Protestantism rightly understood allows. He has therefore come to the conclusion that to preserve his liberty he must release himself from his thralldom to the General Assembly. It is said that many other sympathizers with Dr. Briggs intend to follow Mr. Clark's example.

Father Rivington.

Rome, Jan. 23.—In the midst of all that is so attractive, especially to strangers here, it is marvellous that so many thousands attend the services conducted nightly by Father Rivington, an English convert. He has been preaching wonderfully eloquent and convincing sermons in the St. Andrea della Valle, where from time to time the greatest English speaking, French, Spanish and German pulpit orators have been heard. Here vast audiences have at one time or other been held spell-bound by the magnetic eloquence of Wiseman, Manning, Spalding, Ryan, of Philadelphia, and Ireland.

Father Rivington's labors are producing good fruit. Many converts have already been made, and everywhere he is conceded to be a rising man in Church affairs.

The oldest church in the United States is that of San Miguel, in Santa Fe, New Mexico. This church was built seventy-seven years before the landing of the Pilgrim Fathers at Plymouth Rock, twenty years before the founding of St. Augustine, Fla., and fifty-three after the landing of Christopher Columbus.

TEMPERANCE.

Impressive Sermon by Archbishop Walsh.

On last Sunday evening Archbishop Walsh, of St. Paul's church in this city, preached a most impressive sermon on the League of the Cross, a large congregation.

DEAREST BRETHREN—request of your beloved come this evening to save the question of Temperance, not to express my pleasure, but to express my plea.

League, whose object is the virtue of temperance, person of its members, of influence of good, presenting the matter to place it before you light, but rather to appeal to your reason science upon the substance.

First of all, what is it? It is one of the cardinal may be said to enter into the law of God, upon man was abiding breaking of that law is sin and misery that would. And when Christ upon earth to rectify world He showed the example of self-denial. In a stable. When He crossed His execrations, pity, and offered Him with myrrh to quench He refused, that by His He might make atonement example to all mankind and total abstinence.

And this necessity arises from the very Man is one of God's posed of a body and so God's image and likeness animal is a beast of the a rational being and reason; he must adore Divine Maker; but a knows not his Maker, own instinct. Now will the habit of liquor degraded being, a self.

No matter what his been, he has lowered mire of vice, and bel the beasts. In the city was once a beautiful savor; but now it is ruined statue. So when come a drunkard, he ruined creature, one image of God, now a sight of his Creator. can they hope to escape indignation and wrath and debauched His temperance? But temper only moral advantages physical advantages. men and successful a class in every age have perished. St. Paul, Corinthians, said: "strive in the games all things. Now, they a corruptible crown, a rutable one."

When we come to effects of intemperance disastrous. And the strikes us is the number of a Catholic priest who he has attended it was appalling revelation conceived. As with each lends its support it is with society. A its support, and all its elevation. But drunkard do? Does every law, sometimes murder? What habit fortunes of such magnitude? Who fill penitentiaries, the but drunkards are everywhere. St. Paul, remember when I was London I was by accident of a scene which I get. As I was taking I visited the orphan as dren were all at recreation to talk to them, who said. Apart from children were three were sobbing as if they break. I went over to the cause of their drunkenness, and the dying of a broken heart respectable Irish woman I had known in Ireland brother was a respectable. This vice is also a evil. Aye! here i where the results of seen in all their terrible sight to w are bound by the honor and love they take the drunken br man who reels cursi into a house, bringi a home where other be peace, prayer an he honor and love his I picture to you t father staggering in earnings spent, his watching, his child bread? I rememb consecrated Bishop I knew the case o abandoned that sh out on a night as c money, and for wh to buy food for children, but to buy is the comfort in a on a night like th their children be re way as to curse th to curse their father when he is lying