

The Catholic Record.

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AN EXAMPLE FOR YOUNG MEN.

Our young men should never forget the example given them by Sir John Thompson. True and sad that men pass and their memory lives only in hearts washed by the same blood that pulsed and throbbed in theirs. We know indeed that this old world pays but scanty attention to those who have enriched its treasure store of noble thoughts and deeds. We would fain find fault with it, but since the first man opened his eyes upon the dawn of creation it has been life's history, and will be until the last man closes his eyes upon the dying world.

Let us hope, however, that the life of Sir John Thompson will be ever an incentive to noble impulse and a reminder that no man is truly great unless actuated by a religious spirit. He often said that he owed all his success to prayer. It was his solace in the hour of affliction, his shield in danger, and the source whence he drew that tenacity of purpose and unimpeachable integrity that made him God's noblest handiwork, an honest man. No one, not even they who knew him best, will ever pay worthy tribute to his sincere and unaffected piety. He was always true to man because he was never false to God. Often did he come home fatigued and worried after a protracted debate in the House of Commons, and forgot friends and enemies in communing with God. The hour would be late, and every fibre of his body clamoring for rest, but the beads that were found in his pocket when he died in Windsor Castle would be in his hands. His colleagues marvelled betimes at his firm and sure grasp of complicated problems. True, indeed, he was dowered with splendid abilities, but they, illuminated by the light from on high and fructified by the spirit of prayer, were rendered stronger and more productive of permanent good.

He was unwavering in his allegiance to the Church to which he had given his heart's best love. It was no obstacle to his advancement. Loyal he was to her, resenting every insult to her as he would to the mother that bore him. Proud he was of her, and they who were privileged to be witnesses of his home life will not soon forget his utterances on her part. We heard him but once, and the memory of the pure face flushed with excitement will be ever with us, and the sympathetic voice that so often thrilled the House of Commons sounds still in our ears—a harmony never to be forgotten. He conceded to every man what he claimed for himself, the right to serve God according to conscience. He was assailed by malignant enemies, but he scorned to give them an explanation of his conduct. But the base charges pained him deeply. One would not imagine it, viewing his cold demeanor in Parliament, but it was a mark only that hid from the eyes of onlookers the warm and enthusiastic nature. The spirit of prayer made and kept him always a very child in humility. These words sound strange, but we understand them. It was a humility, lovable and winning that ennobled the man. It was the flowering of his Catholicity. Just before he made his last voyage he called upon a sacerdotal friend. He was unusually sad, as if the shadow of his impending fate had fallen athwart his path. A ramble around the grounds of the presbytery revived his spirits, and he laughed and chatted with the old-time freedom and very boyishness. He bade farewell, and then, with a "Father, give me your blessing," knelt down while the priestly lips breathed a benediction upon him. A little thing, perchance, but eloquent in its significance.

Let our young men never forget his example. He has gone home, but the principle that guided him is within our grasp. If we should be truly wise we must go to the fount of living wisdom. Pray always, and many a

danger and peril will be escaped. This alone will make us great, and keep our manhood's sheen fair and brilliant, a reflection of the God dwelling within us.

"By two wings a man is lifted up from things earthly, namely, by simplicity and purity. Simplicity ought to be in our intention; purity in our affections. Simplicity doth tend towards God; purity doth apprehend and taste Him. If thy heart were sincere and upright, then would every creature be unto thee a living mirror, and a book of holy doctrine. If thou wert inwardly good and pure then wouldst thou be able to see and understand all things without impediment. A pure heart penetrateth heaven and hell."

This was the secret of Sir John Thompson's success. Prayer gave him simplicity and purity, and he could say with Tennyson's virgin knight,
"My good blade carves the conquests of men,
My tough lance thrusteth sure,
My strength is as the strength of ten
Because my heart is pure."

A QUESTION OF VERACITY.

The discussion between Mr. Dalton McCarthy and Mr. E. Busby of Southampton, in regard to the nomination of candidates for the coming Dominion election, is in several respects very amusing reading.

Mr. Busby is the president of the P. A. of Ontario, having been elected to this office at the last Convention of the society, vice Rev. J. C. Madill, the retired president.

The new president found his order in not a very encouraging condition. The general elections for the Province last summer left it very much demoralized, and the demoralization was completed by the reaction whereby P. P. Aism has been rooted out of its strongholds, all its hopes having been shattered at the by-elections whether for the Local or Dominion Houses, and the municipal elections of last January. Mr. Busby, however, hopes to retrieve some of the losses by new alliances. Can he not bring Mr. McCarthy and the Orangemen into his fold to acknowledge him as their general leader? If so all may be smooth once more, and a new prospect may be opened for the almost defunct order, and its leader may be brought out of his obscurity into some kind of prominence. Hence, he represented to the public in a recent manifesto that there exists a positive alliance between him and Mr. McCarthy, and that for the next Dominion elections there are selected, or in view, two hundred and twenty-five P. P. A. candidates who will run as McCarthyites.

Mr. McCarthy, however, has found out by the experience of the past, that a P. P. A. alliance, when it becomes known, at least, is apt to prove fatal to the ally, and he prefers to stand on his own platform as leader of the party of one in the House of Commons. In a letter to the *Globe*, he even denies that "he conferred" with Mr. Busby and that he "had guaranteed that he would stand by every plank in their (the P. P. A.) platform, and fight to the bitter end for every measure which they wished introduced into the House of Commons along these lines."

There was no conference if Mr. McCarthy is to be believed. But he admits that he had an "interview." After the election of Mr. Busby to the Grand Presidency of the P. P. A. "similar in character to many others that I had had prior to his appointment to that office;" and at that "interview" the Manitoba school question and other issues were discussed in such a way that Mr. McCarthy "did not conceive that any change was to be made in his relations with me on account of his election as Grand President of the P. P. A." The relations were that Mr. Busby should continue to be, as he had been before, a devoted follower of Mr. McCarthy, instead of posing as the leader, in virtue of the following he was expected to bring into the McCarthyite party.

It matters little to the general public which of these two gentlemen may be regarded as the Whalley of the Canadian no-Popery party. That party is likely to have no increase on its present number in Parliament for a long time, or should it rise to a baker's dozen, it will still be what it has been in the past, the laughing stock of the House. And as to the question whether the conversation between the two leaders was a "conference" or merely an "interview," may also be left to be settled between the parties who participated in it.

The present dispute is apparently one of precedence, and chiefly turns on whether McCarthyism are to receive P. P. A. support, or P. P. Aists to obtain the endorsement of Mr. McCarthy as upholders of his policy. We all know that the aims of both are nearly the same, and their public

squabble is of but small concern to us. It is somewhat curious, however, to find him declaring his total ignorance of the objects of the P. P. A. He says: "I do not happen to know—and this applies particularly to the P. P. A.—what the objects of the association are."

In conclusion he declares that, to his knowledge, not a single candidate has been placed in nomination by the P. P. A. as a McCarthyite since Mr. Busby wrote his circular.

CHRISTIAN UNION.

It does not appear that the plans which have been formulated for the purpose of confederating the Evangelical Churches of America into one body are likely to come into practical effect.

The only Churches which seem to have considered them worth any attention at all are those which have the Presbyterian form of Church government, and even these find difficulties, apparently insuperable, to carrying them into effect; but Baptists, Methodists, Disciples, have all pronounced more or less emphatically against any proposition for unity which will ignore fundamental truths of revelation.

One of the features of the plan which has been proposed to the various Churches which, it is expected, may enter into the Confederation, is that the Federal Council which shall have the duty of managing all general matters which will concern the united body shall be composed of eight delegates, four ministers and four laymen, from each denomination.

It is pointed out that this plan will give the Presbyterian Church of the United States, which is estimated to consist of 896,000 members, only 8 representatives in the Council, while all the other bodies recognized as Presbyterians—seven in number—will have a representation of 56, half of whom will be ministers.

These seven bodies are said to have collectively only about 723,700 members, falling short of the generally known Presbyterian Church by 176,000, yet having seven times the representation of the principal Presbyterian body.

The proposition does not give satisfaction to any of the bodies concerned, and though it might be expected that the chief opposition to the plan would arise out of the body which is so inadequately represented, the fact seems to be that it mostly comes from the minor bodies to which a representation is proposed to be given far beyond what their numbers of adherents would entitle them to.

There is one Church known as the Reformed General Presbyterian, consisting of 5,000 adherents, which would have an equal representation on the Federal Council with the Presbyterian Church of the United States with its 896,000 members. Two others, the Reformed Presbyterian, and the Associate Reformed Church of the South, are nearly equal in numbers, having respectively 9,580, and 9,793 members. These three smallest of the so-called Presbyterian Churches seem to be the most bitter in their opposition to the movement. They object to being "absorbed" by the larger bodies. That is to say, we suppose, that the larger bodies will control the whole Church in matters of discipline and doctrine, and will finally succeed in forcing their views upon the smaller, notwithstanding the fact that the latter shall have, for the present, a representation on the Council far beyond what their numbers would call for, if the representation were based upon population.

Some presbyteries through the country have expressed themselves in favor of the plan of union; but the *Chicago Herald and Presbyter* says:

"Many of the presbyteries that approved it last fall, have reconsidered their action. Of course, the Presbyteries were asked only for advice, and now the advice has been given. This does not indicate an unfriendly feeling toward other reform bodies, but it does show that the proposed basis was exceedingly unsatisfactory."

But the smaller bodies which fear absorption, and the consequent abandonment of their peculiar dogmas in the near future, are not the only ones which find reason for looking suspiciously on the proposition. In the *New York Independent*, the Rev. Mr. Warfield, of Princeton, who may be regarded as the exponent of the stalwart and "orthodox" Presbyterianism of the day, finds serious objection in the fact that the vagaries which led to the formation of the minor Presbyterian bodies will be unduly represented under the proposed scale of representation. He objects to it, not only because the body which will compose eight-fifteenths of the new Church will be

inadequately represented, but also because the new movement is "studiously creedless." He says that Christian doctrine will be completely ignored under it, and this will come little short of an insult to truth.

The *Christian Intelligencer*, which is an organ of the Dutch Reformed Church, numbering about 94,600 adherents, is of the opinion that the plan of union ought to be tried, but it acknowledges that the proposition will probably have no practical result, and that it is scarcely worth while to spend time and strength in promoting it.

Altogether the prospect is that the plan will fail to be adopted; but even if it were adopted, it can hardly be believed that it will result in any good, as an essential part of it is that the Federal Council shall have no authority to legislate for the Churches so uniting, though it may "recommend legislation." Any one might do that, even though he might not be dignified with the title of a Federal Council.

THE UNIONIST ALLIANCE AND HOME RULE.

The quarrel which has been going on for some time between the English Tories and the Liberal-Unionists does not appear to be likely to be settled amicably, notwithstanding that Lord Salisbury and Mr. Balfour have both assured the public that it still is and must continue to be kept up in order to preserve the integrity of the Empire.

The peace or alliance which was patched up between these two factions was not very cordial even at its best; but it was effected by burying the hatchet for the time being, to be dug up again as soon as the time might appear opportune to either party; and though they have till now worked together in a manner apparently harmonious, the differences of political opinion between them have cropped up from time to time in unexpected and exasperating ways.

On several issues the two parties have decidedly opposite views, and from the beginning the union was not so cordial but that it was deemed necessary to make a stipulation that in those constituencies where a Liberal-Unionist held the seat at the time of the session of the party from Mr. Gladstone's leadership in 1886, that seat should continue to be held by a member of the same party, supported by the Tories, as a return for the help given to the Tories in other constituencies through the country.

Till recently the compact was fairly well kept, but the Tories are now chafing under it, and at Leamington they insisted on putting their own candidate into the field in spite of the original agreement.

There are only a few seats in which the Liberal-Unionists can claim to constitute a majority of the combined parties; but there are many where they can turn the scale against a Liberal if they act with the Tories. The question between the two parties is how many seats the Liberal-Unionists are entitled to claim an account of such a position of affairs. The Tories, especially the younger ones, think Mr. Chamberlain's followers have now too many, and they have declared that at the next election they will do as they have done at Leamington, and set up candidates of their own.

If the amalgamation of parties were complete, of course there would be no need of discussion on this score; but it is well understood that there is no amalgamation, but merely an alliance for the sake of preventing the passage of a Home Rule measure.

The Liberal-Unionists have very decided views on the question of Church disestablishment, and even the Tory alliance did not induce them to oppose the disestablishment of the Welsh Church. Mr. Chamberlain and a few others voted with the Government when the bill for this object came before the House, while the rest of the Liberal-Unionists stayed away when the vote was to be taken, and thus the Government scored more than its usual majority on this occasion. At this the Tories are very angry, as they imagine that Welsh disestablishment is but a preparatory measure for the disestablishment of the Church throughout the kingdom, and they think that the Establishment should be maintained at all hazards.

The Church question, with the Tories, is of paramount importance, and so it is the question by which the Unionist alliance is chiefly endangered, and so true is this that the Liberal-Unionist newspaper organs are openly threatening vengeance on the Tories for the new policy the latter are inaugurating, and the *Birmingham Post*

Mr. Chamberlain's own organ, says that it would be better to let Ireland have Home Rule rather than that the enormity of the Church Establishment should be continued in Wales, or that the policy of protection should be reintroduced into the British Empire, as the Tories propose.

On the whole it may reasonably be expected that the dissensions between the Unionist allies will work good for Ireland. Mr. Balfour declared a few days ago in a speech delivered before the Primrose League, that the Home Rule question is not dead, and on appealing to those present to pronounce whether or not such is the case, the universal response was confirmatory of the view he expressed. The Tories are, therefore, convinced that the Liberals are still firm in their determination to grant Home Rule, and there is good reason to believe that even the majority of the Liberal-Unionists are not so averse to it as they have hitherto expressed themselves to be. In fact there is at the present moment a great likelihood of a large secession of Liberal-Unionists from the Tory alliance and of their return to the Liberal ranks.

The speeches of Lord Salisbury and Mr. Balfour proclaiming that the relations between the two parties are most cordial, and that the alliance must be continued, show how strong is the present tendency toward their separation, and the Tories in general are so bent on asserting their superior rights, that the leaders of the party seem to be unable to control the rank and file to adhere to the original compact. If this be so, an early break-up of the alliance may be expected, and the cause of Ireland will undoubtedly thereby be the gainer. It is not surprising, therefore, that Mr. Balfour and the Primrose Leaguers recognize that Home Rule is not dead—though it is somewhat of a wonder that they should admit so candidly that such is the case.

THE IMPOTENCE OF FANATICISM.

Governor Rich of Michigan has shown his contempt for the A. P. A. by appointing the Rev. Father O'Rourke of Monroe as State delegate to the General Conference of Corrections and Charities, which will meet shortly at New Haven, Conn. There is no doubt of Father O'Rourke's fitness for the position, but all the influence of the A. P. A. was exerted to prevent the appointment; and as this organization has openly boasted that it won Michigan for the Republicans last November, the members supposed that their views should be carried out to the exclusion of Catholics from all State positions. It is not true, however, that the Republican victory was due to the A. P. A.; and Governor Rich is aware of this.

As a rule, Michigan has been nearly always a Republican State, and the general dissatisfaction which prevailed through the country on account of the hard times, and the undeniable neglect of the Democrats to pass useful legislation, were the chief causes of the Democratic defeat over the whole country. Professor Sims has made known the fact that there are not 5,000 Apapists in Michigan, where they have pretended that they number 120,000. Sims, who was till recently a leader of Apapism, declares that there are not 120,000, nor even 100,000, members of the order in the whole United States, though they claim to be a million. He states that he himself thought they were a million till he looked into the matter, which he had every facility of doing, as he was a member of its Supreme Council.

At one time there were 20,000 members in Michigan, and 10,000 in Cook county, including Chicago, but they have dwindled rapidly, and Cook county has not 1,000 members now, while Michigan has less than 5,000. They have, therefore, no political power, either in Michigan or Illinois, two States which were not long ago supposed to be their strongholds.

Governor Rich never accepted any A. P. A. nomination, nor was any such nomination offered him. In fact the candidate for the Governorship of Michigan, on whom the A. P. A. set their hearts, had no position at the Republican convention which selected the ticket, and Governor Rich was especially disliked by the A. P. A. because he openly denounced their intolerance while the campaign was being conducted in his interest.

The weakness of the A. P. A. was further shown in the State by the election of a judge in April, who had delivered a St. Patrick's day address, precisely to show that he would not allow the A. P. A. to control him or interfere with his liberty of action. He had declined to deliver the address

owing to a previous engagement, but when he was informed by a letter from the A. P. A. to the effect that he would have been knifed if he had accepted the invitation, he cancelled his prior engagement, and delivered the address, and was elected to the office by a majority which placed him far ahead of his ticket.

Not only in Michigan, but throughout the United States, the A. P. A. is receiving many similar blows which prove that the people of the great Republic have no sympathy with a proscriptive organization.

The association has been deprived of its fangs both in the United States and Canada, and it is now attracting notice only because it is a monster which has lost both teeth and claws.

GOVERNMENT PATRONAGE AND CATHOLIC APPOINTMENTS.

Our attention has been called by a Kingston correspondent to the following telegraphic item which appeared in the *Globe* of the 5th of February last:

"It is altogether likely that Mr. J. J. Curran will not face the electors of Montreal Centre. It is well known that a strong Liberal candidate will be brought out in this division. In order to quietly get him out of the way he will be made a Judge. At least that is the present intention. Even this move will cause the Government trouble, as it is claimed that the place belongs to a Protestant, and a certain faction of the party seem to be unable to control the rank and file to adhere to the original compact. If this be so, an early break-up of the alliance may be expected, and the cause of Ireland will undoubtedly thereby be the gainer. It is not surprising, therefore, that Mr. Balfour and the Primrose Leaguers recognize that Home Rule is not dead—though it is somewhat of a wonder that they should admit so candidly that such is the case."

It is not for the purpose of insisting that Government appointments should be made with a view to any man's religion, or that because he is a Catholic, or a Methodist, or any other such thing, he should receive a particular appointment in order to give such or such a denomination representation among Government officials, that we call attention to the facts here stated. We freely admit that fitness for the position, and not the peculiar religion to which the candidate belongs, should be his qualification for office. On the other hand, however, we protest against the course, which has been too frequently followed, of excluding candidates from appointment because of their religion, if they are Catholics. Against this course we have a right to protest, and as a remedy we have a right to see that Catholics shall have a fair share of Government appointments, whether under the Dominion or the Provincial Government. Where this share is not accorded, we know very well that the cause is that Catholics are studiously passed over on account of their religion.

Our correspondent has furnished us with some facts and figures which we utilize in reference to this matter. Even before the union of Upper and Lower Canada, the rights of the Protestant minority were always respected in the Lower Province, and under the union this continued to be the case, so that they had far more than their proportionate share of the highest offices in the gift of the Crown; and, when Confederation was accomplished, their rights were actually safeguarded in the Constitution. In Upper Canada, however, the Catholic minority were hardly recognized in the bestowal of patronage, and their rights as a minority were not considered at Confederation, as were those of the Protestants of Quebec. We are forcibly reminded of this by the "Facts for Irish Electors" issued in 1883 and supervised by Sir John Macdonald and Mr. Meredith, where the contrast between the treatment accorded the Protestants in Quebec and that meted out to the Catholics of Ontario is thus strikingly put:

"Does the Hon. Mr. Fraser forget that the Protestant minority of Quebec, with a population of 189,309, is guaranteed twelve representatives in the House of Commons by the British North America Act; while the Catholic minority of Ontario, with a population of 320,839, has no guarantee at all. We rejoice at the representation of the Protestant minority of Quebec in the affairs of the Dominion. We are glad to know that, apart from the twelve constituencies that are guaranteed, there are others that return Protestants as well."

Here are the figures by the census of 1891.

Catholic	All Others	Total
Pop'n of Quebec	1,479,718	1,869,309
Ontario	320,839	1,693,389

"Thus we see that the Catholics of Ontario are one-sixth the total population, and have no guarantees; while the Protestants of Quebec are only about one-seventh of the total population, and are guaranteed twelve M. P.'s in the House of Commons. And yet Mr. Fraser tells the Catholic people that he wants to hear no more of 'Catholic representation.' We do not