

The Catholic Record.

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

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EDITORIAL NOTES.

NEXT week we will give a full report of the proceedings connected with the departure of His Grace Archbishop Walsh, for Toronto.

IT MAY be said that the only result of the vile Fulton's visit to London is that he has left an ugly smirch on the clerical garments of a few presbyters. These reverend men of leisure are ever ready to identify themselves with almost any thing or anybody who happen along, if by so doing they serve to draw towards themselves a little newspaper notoriety. Their church doors are locked, and, like Mr. Mowbray, they are always waiting for "something to turn up." The companions of the vulgar and untruthful Bostonian were Rev. W. H. Porter, Baptist, a person who endeavored to mount to great heights in the Jesuit agitation. This he succeeded in doing, but, like a spent sky rocket, he fell quickly and was for a long time quite extinguished.

THEN there were Rev. J. Allister Murray, pastor of St. Andrew's Presbyterian congregation; Rev. Mr. McGillivray, pastor of the Presbyterian church on Richmond street; and Rev. Janius McDonough, of London West, formerly of Strathroy, Methodist. Not having been a resident of London for any lengthened period, this fact will probably explain the presence of the latter gentleman. Our Methodist friends had their fingers so badly soiled when they touched Mr. Widdows, they were not over anxious to rub skirts with the unseemly Baptist from Boston. "Show me your company and I'll tell you who you are," is a trite old saying that will have much force as regards the persons we have named.

"HAIL MARY, full of grace, the Lord is with thee; blessed art thou amongst women." These words, were addressed by the Angel Gabriel to the mother of our Blessed Redeemer. Rev. Dr. Fulton, in England, said, "Mary was not much of a virgin." This is on record. It was published in all the papers. It was not denied. Indeed an effort was made to justify the language. Dr. Fulton in this city last week announced a lecture on "The Virgin Mary." A great crowd was present. The street cars from the east, the north and south were filled with well-dressed and respectable looking people—those whose steps were tending towards the grave—the gay and mischievous who were in the bloom of life—and the boys and girls who were scarcely in their teens. They were going in crowds to hear Fulton's lecture. They all seemed to be happy. It would appear as though a choice feast was in store for them. What was the nature of the feast? Mary, the sweetest name in all the world—Mary, the mother of Jesus—Mary, who loved Jesus with a mother's love—Mary, who was in torn labor by her divine Son with a love more intense than that ever before bestowed by a child on a parent—Mary was to be slandered and belittled in the eyes of a multitude who called themselves Christians. This was the feast. What a sad commentary on preachers' presiding, G. S. schools and Sunday school libraries!

PREACHER SUTHERLAND arrived in London a few days ago. He came from Lambton, in somewhat the same fashion as the Union soldiers advanced on Washington after the battle of Bull Run. He called a meeting of his London contingent. They met. Besides the chieftain, there were present J. B. Hicks, merchant tailor, Rev. Janius McDonough, Methodist, London West, and a few lesser stars. The world will remain in ignorance of the business transacted, as, after due deliberation, the reporter was requested to retire. Before he left, however, there was a lively discussion for and against his expulsion. The tailor was in favor of the widest publicity, probably for the reason that the tailor thought the world was waiting to read what the tailor had to say. Rev. Janius McDonough said the affair was a "caucus" of the party and should be private. But Rev. Janius McDonough forgot to take into account the fact that "caucuses" were considered sinful in the old parties, and therefore should not be permitted in the new ones.

FURTHERMORE: Rev. Janius McDonough suggested that "leading men should be got, and thus make a grand impression." This was a shower of hailstones. Were not those present all leading men? Who would dare tell Mr. Hicks, for example, that he is not a leading man? Rev.

Janius McDonough went on: "As far as I am concerned, I am not afraid of anything I might say. And while the reporter is here I will say that I have received peculiar treatment from the city papers. They have ignored my very existence. But I don't mind that. Of course I have never written anything for them about myself."

(Has the last sentence any reference to Rev. Dr. Hunter, Congregationalist?)

Rev. Janius McDonough has made a very common mistake. He came from Strathroy, and no doubt whatever have we that he would be deemed a great man in a small town; but London is a considerable place. We have a number of great men here, and the reporters cannot do justice to all of them. It would be prudent, however, were Rev. Janius McDonough not to fall foul of the press men. They have largely in their hands the making and unmaking of many a ministerial reputation.

WHAT is the Third Party? Well, it would be a task to describe it. Coming on a general election Sir John Macdonald and Hon. Wilfred Laurier are in the habit of going a house-cleaning. They take a long-handled brush and remove the cob-webs and other undesirable attachments from their political structures. These things form a part of the Third Party. Then there is the political tree: The Grit oak and the Tory oak. They tower above us majestic and strong. The political spring time is approaching, and the chiefs climb up and lop off the dead and decaying and useless branches from the great old tree. These branches form another section of the Third Party. There is still more work to be done. The houses must be put in thorough order. Other undesirable elements must be expunged. There are the men of one idea—the Scott act men—the prohibition men—the Sabbatarian—the cranks—the men who want to rule or ruin—the boodlers—the lazy gentry who never did an honest day's work in their lives and want a government position, and who started out with aspirations for the position of a Deputy Minister of the Crown and came tumbling all the way down to a country postmaster's job—the holy men who do the noisy preaching, and who received divine calls to large salaries in the most attractive churches—the exhorters who insist that all men should be made good by Act of Parliament—the presbyters who don't like the Jesuits and who abuse them because it brings a crowd. But we must stop. It would require a volume to enumerate all. We will simply add that to describe the defect of the Third Party in the late contest in Lambton, an enthusiastic member of that community declared that five-thirds of the people did not vote.

THE London, England, Press Association says: "A sensation was created today (Thursday) at the National Temperance Congress at Birmingham by a speaker who stated that £20,000 had, whilst the Welsh parsons were starving, been invested in one brewery by a body of clergy, which included two Archbishops, two Bishops, three Deans, four Archdeacons, and six Canons."

THE Mail of the 25th inst. repeats the statement which has now become habitual with that journal, that the "Catholic Record and the Canadian Freeman distinctly tell us that the recent amendments to the separate school law were designed by the hierarchy to restrict the freedom of the Catholic parent; and we know that in their practical working they do restrict it." We had occasion to contradict this assertion before, but we repeat that the CATHOLIC RECORD never stated anything of the kind. The law affords every facility to Catholic parents to support the public schools, if they desire to do so. The restrictions are upon Protestant parents, who, even when they send their children to the Catholic schools, are not allowed to become legal supporters of them. We have known of several cases where this injustice has been and is still perpetrated. The Mail seems determined to adhere to its falsehood.

IT HAS been over and over again repeated by some of the anti-Catholic journals that the Catholic vote of Quebec and Ontario has been not only offered but that it has been actually sold to one party or the other for the future local and Dominion elections. Of course every person of good sense knows that the statement is false, and a sufficient evidence of its falsity is the inconsistency of the statement. The same journals have told us at one time that the purchase was made by Sir John Macdonald; at another time we were assured that Messrs. Laurier and Mercier were the lucky or unlucky buyers. Mr. J. A. Choleyns wrote from Bromo to

His Lordship the Bishop of Sherbrooke to make enquire whether the Catholics were expected to vote for one or the other candidate, and received from His Lordship the following reply, which certainly should set the matter at rest once for all. However, we have no doubt the falsehood will be repeated by the same journals, as persistently as ever:

Sherbrooke, November 22, 1889.
J. A. Choleyns, Waterloo.
The Catholics of Bromo are not obliged to vote for one candidate more than another. Let them vote according to their conscience.

SIGNOR CRISIPI had the preposition to "supersede" Mgr. Pellegrini, Bishop of Acquava, on trumped up charges of avarice and avaricious management of his diocese. Even if the charges were true, it does not pertain to him to govern the Church; but he seems anxious to imitate the example of Bismarck in establishing a Kulturkampf. He should remember that, after an experiment lasting fifteen years, Bismarck was constrained to retrace his steps.

THE fifth detachment of French workmen, who are on a pilgrimage to Rome, arrived there on the 7th inst. The detachments average about 2,000 each, as they were informed by the Italian Government that no more could be accommodated on the railways at a time. The total number of these pilgrims for whom provision has been made is 25,000, and the real cause on account of which more were prevented from going at a time is that the Italian Government feared the effect of so many pious workmen paying their respects together to the successor of St. Peter. They have been accustomed to pretend that the workmen are anti-Peppal, and the presence of 25,000 in Rome all at once would give the lie too plainly to the Infidel press.

A GLOBE reporter called on Mr. Greenway at his hotel on the 19th inst., as he was passing through Toronto, and asked him regarding the position and popularity of the agitation in favor of the abolition of separate schools in Manitoba. In reply, Mr. Greenway said:

"There had been a great deal of agitation throughout the Province on the question. Through the press and in other ways it was being continued, and would come to a head when the House met. He believed the people were very much in favor of it."

THE reporter continued:

"Will you introduce a bill to abolish separate schools when the Legislature meets, Mr. Greenway?"

The answer to that question was a discreet silence.

TIMELY WORDS.

DANIEL DOUGHERTY'S REMARKABLE ADDRESS AT BALTIMORE.

The following brief address, which we are pleased to be able to give to you in full, delivered by that distinguished layman, Daniel Dougherty, is conceded to be one of the most eloquent heard at Baltimore during the recent Catholic Congress, where brilliant speeches were the rule:

I am profoundly touched by this honor of my life. This congress is an event in the history of the Republic, an era in American progress, an advance in humanity, a move of earth towards Heaven.

Called to your presence, theme after theme comes flashing through my brain and swelling in my bosom. A single exultant thought I shall give utterance to and then resume my seat.

We Catholics, Roman Catholics, American Roman Catholics, proud, high-spirited and sensitive as any of our countrymen, have silently submitted to wrongs and injustices in manifold shapes and from time immemorial.

A way back in colonial years Catholics suffered the direst cruelties. Talk of the slaves of the South in anti-war times, why they were treated like high-bred gentlemen when compared with Catholics in colonial days, is in the "diamond spot" that will not "out."

The time has come, not of our seeking, but in the course of events, when we, the Roman Catholic laity of the United States can with propriety speak our vindictive ourselves, not by harsh words, heated retorts, nor defiant threats, but calmly yet firmly, obstinately yet proudly, conscious of the integrity of our motives and the impregnable of our position.

We assert we are pre-eminently American—that there would be no America that the continent would be to-day unknown had it not been for Roman Catholicism and the Roman Catholic Church that first liberty when it is the essence of all liberty—of men to worship God—was first established in America by Roman Catholics and Roman Catholics alone.

It has been asserted very positively by the non-Catholic press that the condemnation of the Church against secret societies is about to be cancelled, except in the case of Freemasonry, and that the repeal of the decrees against the last-named association will also take place soon, though somewhat later on. The initiatory steps were said to have been taken at the Catholic Congress at Baltimore. These prohibitory decrees against secret societies are founded in great measure upon the unlawful oath which members are obliged to take, and which violates the moral conditions which justify an oath: justice, judgment and truth. Hence it is easy to see that the decrees will not be repealed until it be certain that these conditions be not violated, since the Church does not change the moral law. In the case of the Freemasons, there are additional reasons for the severity of the decrees, arising out of the past history and known objects of the association. Hence it is no matter of surprise that the reports which were circulated have been authentically denied.

Archbishop Ireland said recently that there is no foundation for the statement; so, also, on his return from the Centenary celebration, Archbishop Fabre, of Montreal, said to a reporter who interviewed him on the subject:

"The ban of the Church will not be lifted from secret societies. The question had not been touched at all by the Catholic Congress, so far as he knew. He said he could not understand how such a report as that the ban was lifted from the secret societies in the United States could have been circulated. There was, indeed, something said about spreading the Catholic societies so as to take away, as far as Catholics go, the raison d'être of secret societies, and to give Catholics a chance to have the same temporal benefits as secret societies offer, such as a sort of life insurance, assistance in sickness, etc. With regard to secret societies, the Congress could not legislate on them, as it was simply a Congress of laymen, and it remained with Rome to decide whether or not a society be put under the ban, and whether the ban should be lifted from a society or not."

man of the cabinet, and the philosopher of the school. She is the patron of art and the theme of the poet. It is the Catholic Church that guards the home, sanctifies marriage, elevates woman, and places the blessed Mother nearest our Saviour.

It is the Catholic Church, while ever striving for the good of mortals here below, bends her sublime and heaven-appointed mission to the one supreme aspiration of fitting her children for the regions of eternal bliss.

THE SHADOW of AN IMPOSING EVENT begins to move. The people of the United States, all eyes are turned, are preparing to celebrate the 400th anniversary of the discovery of America. We especially rejoice in this resolve. That tremendous event—with reverence I may say the second creation—the finding of a new world and the vast results that have flowed therefrom, all that can be traced directly to the Roman Catholic Church, and the Roman Catholic Church alone.

It was a Catholic king who fitted out the ships, and a Catholic queen who offered her jewels as a pledge. It was the Catholic Columbus with a Catholic crew who sailed away out for months on an unknown sea where ship had never sailed before. It was

TO SPREAD THE CATHOLIC FAITH was the hymn to the Blessed Mother with which captains and crew closed the perils of the day and inspired with hope the morrow. It was the only cross, the standard of Catholicity, that was borne from the ships to the shore and planted on the new found land. It was the Holy Sacrifice of the Mass that was the first and for ever a hundred years the only Christian worship on the continent which a Catholic named America.

Why, the broad seal of the Catholic Church is stamped forever on the four corners of the continent. Therefore, let us in mind, heart and soul rejoice at the triumph of our country and glory in our creed. The one gives us constitutional freedom on earth, the other, if faithful to its teachings, ensures an eternity in Heaven.

CANADIAN CONGRATULATIONS. The following very clever contribution was sent by Rev. Father Terry, of Toronto, to the Catholic Congress recently in session at Baltimore:

There are few events in any history so freighted with recollections of the past and so laden with hopes for the future as the auspicious occasion which assembles the American hierarchy at the primal city on the 10th, 11th and 12th insts. This event is so silver of golden jubilee of an individual, however exalted his rank or exalted his life. It is the centennial of the episcopate. A century, and such a century! What thoughtful Catholic throughout the United States will not reflect upon all that it contains, and thank the great God for the graces and mercies with which those hundred years abound? And because your faith is spoken of in the whole world, and as it is common to all, what fellow-Catholic in the Church us all, join you in gratitude to our common Father, in congratulation to the venerable episcopate, the zealous clergy and the generous people who are now with such lawful pride casting a retrospect view upon all that has been accomplished.

Let us sing to God, sing a psalm to His name; let us make a way for Him who ascended thence to Heaven. The Lord is His name." Without wishing to be presumptuous, yet expressing what I feel to be the sentiment of every Catholic in Canada, we most heartily render to you our greeting and we join in that hymn of praise which echoes from the Atlantic to the Pacific, and from the morning pines of Maine to the fragrant orange groves of Florida. Not only on account of that bond of faith which unites us is it just and acceptable that we should do honor to the occasion, but likewise on account of our kin and kin, who are in your midst; while my own community has a special reason for not letting the occasion pass in silence. Our Canadian colleges have helped to form the American Church, and many of our old students are now by their zeal adding lustre to its glory. Besides the cause of Catholic education is so closely connected with the progress of the Church during these hundred years, from Bishop Carroll's first pastoral, in which its necessity is very strongly insisted upon, down to the fitting aureole to the century, that a letter of congratulation like the present may be pardoned, if not welcomed.

revolutionary Europe, while Bradstow led the van in that westward course in which empire takes its way. These children came first in scattered families, afterwards in large bands, and last in shiploads. And where once in Indian wigwams,

"With the cross upon his bosom
Took his message to the people."

have arisen spired church and stately cathedral, halls of learning and homes of charity. Who shall write of that century in which apostolic labors were commonplace and heroic suffering was of ordinary occurrence? Who shall tell of the zeal, the sacrifices of your fathers in their generation? "They were men of mercy whose godly deeds have not faded, whose posterity are a holy inheritance, whose name liveth unto generation and generation. Let the people show forth their wisdom and the Church declare their praise." No doubt much might have been done which has not been done and much done which had better been left undone; still, taking all in all, it has been a century of great beguiling and marvellous accomplishments, and it ought to be the pride, as it is the honor, of every American Catholic of to-day, that it is given him to close this, the first volume of his Church's history and open the second with the prospect of even a brighter record.

I have not presumed to enter upon particulars either of persons or events; but it there is one subject more than another upon which the Catholics of the United States deserve congratulation it is their effort in the cause of Catholic education. True, there is much to criticize; it lacks system and union; it needs diocesan inspectors; there seems to be a gap between the parochial schools and the New University filled only by private unendowed colleges. But the very fact that American Catholics bear patiently the double burden of their parochial and common schools is a brilliant jewel in the crown of the American Church; and no word of mine is strong enough to express the sympathy I feel or the encouragement I would wish them. "Be not weary in well doing." Ye are erecting a breakwater against the full tide and flow of immorality and false principles; ye are laying up for your children's children treasures of truth which no thief can steal or moth consume. And now that with religious pomp and ceremony you are inaugurating the Washington University you are putting the keystone on the arch and giving the best guarantee for the future of the Catholic education. As yet it has no history:

"It is the heir of all the ages in the foremost files of time."

May its courts widen and wisdom ever dwell in its halls! Were this not a letter of greeting we might at the very mention of education boast of our separate school system and pride ourselves in the work our college has done and is doing. Your boys have come to us from East and West. We are proud when they do come; and we are not ashamed of the work we do for them, for we send them forth to be zealous prelates and high-principled laymen. Through them we join more in your hymn of praise and thanksgiving; and congratulate you most sincerely upon the glory which rests upon your work at the close of the first hundred years of your history. J. R. TERRY.
St. Michael's College, Toronto,
Nov. 9, 1889.

CLOSE REASONING. The Soo Opera House was filled Tuesday evening to hear Rev. Father Drummond speak upon "The Unreasonableness of Unbelief." His thoughts were profound philosophical thoughts, thrown out with a grace and dignity that carried the vast audience with him.

He spoke for more than two hours, and was listened to with perfect admiration. From the outset, Father Drummond declared his intention of going to the root of the subject by declaring that he was going to "carry the war into Africa." He reviewed some of the words of Mr. Ingersoll, Herbert Spencer, Darwin and others. He threw his enemies into two classes: the dogmatic unbelievers, whom he termed the bullies, and Agnostics, whom he described as the dopes. He charged Mr. Ingersoll with perverting historical facts.

In a skillful manner he refuted popular objections. "If there be a God," said one of those bullies, "I ask that God to crush me in five minutes." He pulled out his watch: the five minutes pass and he still lives. God is not like man. He is in no hurry for revenge. He has all eternity for that. Who has not heard of John L. Sullivan? If John L. became the object of fun for the urchins on the streets "think you," said the lecturer, "that he would stop and call into play his gigantic strength, and knock the young offender out of time? God is too good, too great, to accept proffered conditions of the truth of His existence."

On the stage were prominent citizens from both sides of the river, among whom were remarked Dr. Campbell, of the Scotch church, Rev. Mr. Greene, Mayor Fowle, J. L. Murphy, Mr. Doyle, Dr. Kennedy, the editors and reporters of the Democrat, News and Herald, Messrs. Ryan and Haney, Mr. Healey, etc. The meeting was presided over by His Worship Mayor Fowle, who introduced the rev. lecturer in a brief and expressive manner. At the close a vote of thanks was proposed by Rev. Dr. Campbell, and seconded by Mr. Doyle, barrister.—The Sault Express.

Within four days, Bishop Healy of Portland, Me., dedicated three churches in his diocese and laid the corner stone of a fourth.