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ANOTHER DEMOSTHENES.

We mentioned last week that the Montreal *Witness* had dubbed the self-opinionated Principal of the Wesleyan College of that city by the double title of "the Demosthenes and Cicero" of Canada.

It is very possible that the *Witness* was aware of the calibre of Dr. Douglas' brother parsons, and that it was just mischievously drawing them out, for it now appears that the ex-Bishop of the same body, Dr. Carman, who is now the reverend General Superintendent of the Canadian Methodists, is desirous of disputing the double title given to his Montreal brother. It is to be feared that the ex-Bishop will rob the Montreal professor of his laurels; and indeed if persistence in spread eagle oratory is sufficient to constitute a Demosthenes, Dr. Carman must carry away this part at least of his Montreal brother's new distinction.

Dr. Carman is always prolific in political sermons, scores of which have been preached by him within the last two or three years, and the theme of his philippics has been nearly always the Jesuit bugaboo.

We have never heard that the Jesuits inflicted any personal injury on Dr. Carman, nevertheless they have by some means incurred his unconquerable hate, and when there was in the air the whisper of a Jesuitical plot, it was not to be expected that the fussy General Superintendent would permit even one of the parsons of his own Church to fight the battle which he considers his own.

If Dr. Douglas expected by his want of Christian charity to secure his titles, he calculated without his host. If he hoped to be without a rival in the field, he should have left the Jesuits alone; for might he not have known that the mere mention of the name of Jesuit would have on the ex-Bishop the same effect which a red rag has upon a mad bull?

Dr. Carman has scented the battle from afar. For some time past he has seemed to have been giving the Jesuits a rest. Perhaps his missionary work occupied his attention. But Dr. Carman considers the Jesuits his own prey, and he could not be expected to allow a rival to steal his laurels by fighting them alone. Hence as soon as Dr. Douglas proclaimed that Sir John Thompson is "a disciple of Loyola," Dr. Carman put in his claim to fight the battle against him, and already we have two political sermons directed against the Canadian Premier on the first two available days of the New Year. The mention of a "disciple of Loyola" stirred up the irascible doctor; and however useful might be his religious ministrations to his flock, he could not resist the temptation of putting the gospel out of the pulpit for a while that he might have an opportunity to vent his spleen in a couple of very unevangelical sermons.

He was somewhat in the position of Carianus of old who would have engaged in a work of mercy towards a Volsian who had been kind to him, and whom he saw taken prisoner in battle. He was on the point of having him liberated:

"But then Aulus was within my view,
And wrath overcame my pity."

So the mention of Sir John Thompson was sufficient to excite the ire of the General Superintendent and make him forget his quasi-Episcopal duties.

Dr. Carman's two sermons appeared in the *Mail* of the 3rd and 4th inst., and from them we may suppose that the matter is to be kept up. It is evident, then, that the leading Methodist parsons have made up their minds that a Catholic must not occupy the highest position in the government of the Dominion under any circumstances; but they may chew the bitter end of disappointment; for no one pays attention to them.

Both Dr. Douglas and Dr. Carman assure us that their opposition to Sir John Thompson does not arise from

the fact that he is a Catholic. It is because he is a disciple of the Jesuits that they oppose him so bitterly. The accusation is too ridiculous to be treated seriously. The only proofs of its truth which either of these fire-belchers has ever propounded are, 1st., that the Premier sent his children to a school taught by Jesuit Fathers, and, 2ndly, that he asserted the legality of the Quebec Jesuit Estates Act. If Canada is really a free country, surely the Jesuits had as much right to teach Sir John Thompson's children as Dr. Douglas and Carman ever had to teach in the Montreal Wesleyan and Belleville Methodist Seminaries respectively; and it is scarcely just to conclude that all the parents, mothers as well as fathers, who ever sent their children to those two institutions were regularly ordained Methodist preachers. Yet this conclusion is not a whit more absurd than the contention that the Premier is a Jesuit, or "a disciple of Loyola."

The truth of the matter why these professors and ex-professors who still have an interest in their educational institutions are angry at the Jesuits is because the latter are better educationists than themselves, and the proof of this is found in the fact that even Protestants who have at heart the good of their children send them to the Jesuit colleges in preference to the Montreal Wesleyan and the Belleville Albert Colleges.

Some Jesuits, one or two or three centuries ago, may possibly have been as wicked as the two parsons would have us believe. We know that there has never been any proof advanced that such is the case, for the Jesuits have been a remarkably exemplary body of priests, whom we would not insult by comparing them with Dr. Carman's and Dr. Douglas' cloth. For the sake of argument, let it be conceded that there have been some very wicked Jesuits in days gone by.

But when the Equal Rights delegates who waited upon our able and patriotic Governor-General, Lord Stanley, petitioned him to the effect that Jesuits should be deprived of the ordinary rights of citizens in Canada, were not the petitioners reminded by His Excellency that the much abused disciples of Loyola had been just as good and as useful citizens as those who were so much in dread of their influence?

We can tell Rev. Drs. Carman and Douglas that the Canadian Jesuits, neither of the present nor any past generation, had to be deposed from college professorships for virtually denying the mission of the Messias, nor have they been taken in flagrant delinquencies like numerous clerics of a certain denomination we wot of. We do not wish to bring up a Magdalen record unless we are forced to it, but we can assure these gentlemen who have such a horror of Jesuits that this illustrious Catholic order will compare very favorably with their own brethren.

We regret we cannot pretend to compare the Methodist clergy of centuries back with the Jesuits of the same period, because Methodism is rather a young institution, but we would not be afraid to compare the much abused Loyola with the founder of Methodism. Loyola's single book of Spiritual Exercises was said by a great saint to have produced as many saints as it contains letters. Such a statement could hardly be said of aught Wesley ever wrote; and the disciples of Loyola, who make their founder's book their constant meditation, certainly will never derive evil morals from it.

As regards the second plea on which the Canadian Premier is accused of being a Jesuit, it is enough to say that if it proves anything, it proves that the whole Canadian Cabinet were Jesuits, from Sir John Macdonald down, together with the Canadian Parliament, except thirteen dissentients, the Imperial law officers and our own Governor-General.

The General Superintendent's sermons remind us very forcibly of the saying of a patient in a certain asylum, that all the inmates of the institution were hopelessly lunatic except himself.

The British No-Popery Association, owing to the many severe rebuffs it has received, has resolved to make another effort to gain popularity under a new name. It will now be the Anti-Popery and Protestant Federal Union. It must succeed under this high sounding title. It is somewhat on the same principle that the Canadian Equal Rights are now merged into the Protestant Protective Association. After going through the Third Party and Equal Rights stages of existence, it ought now to have reached the butterfly state.

THE SCHOOLS OF FRANCE.

An interesting and gratifying fact has been made known through the last report of the French Minister of Public Instruction, namely, that the Private schools are rapidly extending their influence, while the attendance at the Public schools is diminishing almost to the same extent.

It is not because the schools which are thus proving to be a failure are State schools that makes this a matter for congratulation, but because they are secularized or irreligious schools and that those Private schools which are doing the work in which the State schools have failed, are the Religious schools. The figures show, therefore, that the people of France are becoming more and more convinced of the necessity of giving their children religious instruction, and are acting upon their conviction.

The falling off of attendance in the State schools during the four years in question was 99,556, while the increased attendance at private schools was 104,214. It follows that the decline in attendance at the State schools is not due to any falling off in school attendance, but to the transfer of the children from one class of schools to the other. The smallness of the increase in school attendance arises from the fact that France, though actually increasing in population, is doing so very slowly; and there is no doubt that the disorganization produced by the war waged against religion by the infidel rulers of the country is also a cause why the increase in school attendance is not greater.

It might be supposed that the inference is incorrect that the increase of the private school attendance belongs to the religious schools; but it is known that lay private schools are diminishing in number, so that the religious schools are increasing more rapidly than even the figures given above indicate.

When the population represented by the children who are now in attendance at the Catholic schools is taken into consideration, the progress of religious sentiment in France will be seen to be growing enormously.

The number of children attending school in Ontario is usually 25 per cent. of the whole population. On this basis of calculation the 104,214 children who form the increase in the Catholic school attendance in France represent a population of 411,873 persons brought more directly under the influence of religion in four years; and it is well to remark that this mode of computation rather underestimates the population actually influenced, which is larger than the Ontario figures would give us to understand.

The result of this reaction must certainly be felt throughout the country in many other ways beside the greater influence which religion will have over the rising generation, and it is a guarantee that the infidel regime must soon come to an end, and all the more surely as the people become more appreciative of the importance of the exercise of the electoral franchise.

We have, therefore, every reason to hope for a more Christian and Catholic regime in France in the near future. The aim of the Government extending religion from the schools was to raise an irreligious and anti-Christian generation. They knew perfectly well that the surest means to effect their purpose was to ostracize religion. They effected their object thus far, that they brought down the faith and morality of the country to a lower standard. The blow was a sudden one, and time was requisite to neutralize it; but the clergy and religious orders set themselves at once to the task, and with success. One of the arguments used by the State to induce the people to patronize the State schools was that as they had more money at command they would furnish a better education. But when the pupils of the two classes of schools came into actual competition in the public examinations, those of the despised religious schools, that receive no subsidies, took the first places and prizes on almost every occasion, and the boasts of the secularists were proved to be but air bubbles. It is no wonder the religious schools grew in popularity even with those who were at first captivated by the specious arguments of the secularists. Herein lies to a great extent the secret of the triumph which Catholic education has already achieved. A partial victory has been gained, but the Church will not relax her efforts to reclaim the country, and her ultimate success is certain, though undoubtedly there will be difficulties to be overcome.

As another indication of the triumph which awaits religion, it is gratifying

to notice that Paris is now crying out for the restoration of the Sisters as nurses in the hospitals. Even infidels have discovered that the lay nurses who replace the Sisters, actuated as they are usually by sordid motives like Sarah Gamp, really maltreated their patients to such an extent that the people are placarding Paris with appeals that the Sisters be brought back, who do their work through love for God.

It is clear from all these signs of the times that the day is near when France will imitate Belgium in restoring a Government which will respect religion. The scandals in which the present rulers are mixed in regard to the Panama canal frauds will hasten the day.

LATITUDINARIANISM VICTORIOUS.

The trial of Professor Briggs for heresy, which has been attracting so much attention in Presbyterian circles for the last couple of years, has at length come to a conclusion by the acquittal of the accused on all the counts of the indictment. The orthodox party who have been conducting the prosecution succeeded in scoring a large vote on the third charge, that the Professor taught that the Scriptures contain errors of history and fact; but the charge was dismissed by 68 to 61. On the other charges the so-called orthodox party were in a hopeless minority, and finding that they could not secure a vote of censure against the Professor, several of them left the room and others abstained from voting on the subsequent charges. Concerning the teaching of the Professor there is no doubt, so that the vote must be regarded as an approval by the Presbytery of laxity of doctrinal belief.

On the fourth and fifth charges, of teaching that Moses and Isaiah were not the authors of the books which bear their names, the votes in favor of Dr. Briggs were very decisive, being respectively 72 to 53, and 70 to 49.

The party of Dr. Briggs are very jubilant over the result, which proves the extent to which laxity of doctrine prevails among Presbyterians. The case, however, will not rest here, as it has been appealed to the General Assembly, which will probably reverse the decision of the inferior court, as it is not dominated by Latitudinarianism to the same extent as the New York clergy. The Assembly will meet in Washington next spring.

RELIGION IN NEW YORK CITY.

The Rev. Mr. Peters, a Protestant minister of New York City, has recently alarmed his co-religionists by citing statistics to prove that Protestantism in all its forms is declining in the city, whereas the Catholic Church has made enormous strides. He asserts that while Catholics now number 750,000, there is not a church-going population of 250,000 Protestants.

Even the Jews have increased rapidly within the last ten years, but Mr. Peters says that not a Protestant denomination has kept pace with the progress of the city during that period. He attributes this to the fact that Protestantism has "neglected the people and catered to the rich and aristocratic portions of the population." The church organizations of the Protestants have for the most part sold out their Church properties in the lower parts of the town, and have followed the drift of wealth and fashion; and though their churches abound on the fashionable avenues, there are none in the districts inhabited by the plain people. It is stated that in other large cities, and in Boston especially, a similar condition of things exists.

Some of the religious papers, including the *Independent*, have offered an explanation of this. They say that the Catholic population has been largely increased by the immigration of poor foreigners; but this explanation does not appear to be at all satisfactory, as poor immigrants have also come from Protestant countries, even if not to the same extent; and it is undeniable that there is poverty among the Protestants of the city, as well as among poor Catholic immigrants, so that this is not a satisfactory way to account for the almost total abandonment of the poorer classes by the Protestant Churches.

Mr. Peters declares that they have practically surrendered the poor as a field of labor and have devoted all their attention to aristocratic and fashionable people.

The New York *Sun* says in reference to the subject, that "there has grown up a numerous body of the inhabitants who are practically Pagans. They do not go to any Church, and they have no interest in any system of

religious doctrine. Many of them are the descendants of Roman Catholics in the second or third generations, but probably they are mostly of Protestant extraction, the children of natives or of Germans who came here without religious belief." While this way of putting the matter is undoubtedly partially true, it seems to be intended as a means of letting down the ministers easily who have abandoned the poorer parts of the city as a field for missionary work.

THE LIEUTENANT-GOVERNORSHIP OF NEW BRUNSWICK.

In many quarters in the East surprise has been expressed that this position has not been filled before now. There are many aspirants in the field, and no doubt there will be considerable influence brought to bear on the Government on behalf of each one. We do not desire to find fault because of the delay that has occurred in naming the person who is to fill the position. There are often State reasons, frequently justifiable, for taking plenty of time to consider such an important matter, and there may be such a reason in the present case.

In regard to one of the candidates in the field, judging by the expressions of opinion of many of New Brunswick's most worthy citizens, we have no hesitation in declaring that Mr. Kennedy F. Burns is the gentleman among all others entitled to the most favorable consideration of the Cabinet. It is usual, when important appointments of this character are to be made, to take into account the qualifications of the aspirant. In this regard no fault, we feel assured, can be found with Mr. Burns. He has been a consistent supporter of the present regime; he is very popular, and his social position is all that could be desired. Besides this, he is a man of wealth, acquired through perseverance and industry in business affairs. We sincerely hope that the claims of Mr. Burns will not be overlooked. It may be said that all classes will hail the appointment with delight, and we feel sure that if he prove to be the choice of the Ministry his administration will reflect honor upon the Province of New Brunswick.

A FORWARD MOVEMENT.

A few months ago the *True Witness* of Montreal appeared in a very neat sixteen-page form, and in other respects very much improved, particularly in its editorial department. While the pen is wielded by that bright and clever Catholic journalist, Mr. J. K. Foran, the *True Witness* will be a power for good in the country.

In Toronto has just appeared a new weekly similar in form to the *True Witness*, styled the *Catholic Register*, the *Irish Canadian* and the *Catholic Weekly Review* being merged into the new venture. It is published by a joint stock company, some of the leading Catholic citizens of Toronto being directors. Rev. Father Teefy, Principal of St. Michael's College, is the chief editor; and Mr. Patrick Boyle, late of the *Irish Canadian*, has charge of the printing and jobbing department of the establishment. His Grace the Archbishop of Toronto has given the paper his warm approval. In his letter of recommendation occurs the following passage:

"Far from antagonizing or attempting to crowd out the Catholic papers already in the field, it will be happy to co-operate with them in the furtherance of the sacred cause they all have at heart; and if mayhap any rivalry should exist between them, it doubtless will be but the rivalry of striving to excel each other in conscientious, zealous and judicious labors in the noble vocation of Catholic journalism."

On behalf of the CATHOLIC RECORD we promise His Grace that our course will likewise be on the broad Catholic plan he has laid down, and we heartily welcome to Canadian journalism the *Catholic Register*.

With the talented Father Teefy in the editorial chair, we may look for original matter in that department, of a high order; and while our friend, Mr. Patrick Boyle, has charge of the publishing department, we feel assured that his experience and good taste will always produce a newspaper most creditable from the mechanical point of view. In its "Salutatory" the *Register* makes the following kindly reference to its Catholic contemporaries:

"A word to the Catholic press of Canada, and we are done. As we have not entered upon our undertaking with selfish motives or with any desire to crowd others, we extend to our older brethren of the craft the right hand of sincere friendship. To the CATHOLIC RECORD, of London, we tender a special greeting; for he who by his encouragement started you upon your career of success and usefulness, is now giving us in another field the benefit of his authority and advice. Bound by a common origin, and having a common cause, we hope to work with you, your rival only in doing good."

We sincerely thank Father Teefy for the kind words he has written concern-

ing the RECORD, and we assure him that he has our heartiest good will in the noble work in which he is engaged.

We wish the *Catholic Register* a happy and prosperous New Year, and we trust it will still be found fighting the battles of Holy Church when the present generation has passed away.

Now that the *Weekly Catholic Review* has passed out of existence, it may be said in its behalf that it performed much good work in defence of the Church. On the *Register* staff, Mr. Macdonald will find a wider field for the exercise of his talents and enterprise. During its long existence the *Irish Canadian* has dealt many an effective blow in behalf of faith and fatherland. Of Mr. Patrick Boyle it may with truth be said that to both he was as true as steel. His heart was in the work. Mistakes he may have made; but where is the man of whom the same cannot be said? During his career as publisher of the *Irish Canadian*, he sought not the smiles of the mighty, nor the gold of the political mountebank, and he retires from the field of active journalism an honest, unpurchasable and fearless defender of his Church and his native country.

THE MANITOBA SCHOOL CASE.

The sub-Committee of the Privy Council of the Dominion has made a report to His Excellency the Governor-General in Council regarding the Manitoba school question as referred to them for consideration in consequence of the application of the Most Rev. Archbishop Tache, of St. Boniface, and the Catholics of Manitoba, to be protected in their rights, of which they have been deprived by Provincial legislation.

We have before now made our comments on the judgment of the British Privy Council in this case.

We give it as our conviction that by the passage of the Manitoba school laws the Catholics of the Province have been treated with bad faith, and that the compact has been broken on which the Province entered into confederation.

It is undoubted that it was upon the promise made by the Government of the Dominion in 1870 that the people of Manitoba consented to become part of the Canadian Confederation; and it was to carry out this promise that the Manitoba Act was passed, which guaranteed that the rights enjoyed by Catholics and Protestants alike to maintain denominational schools should be continued intact.

The decision of the Judicial Committee of the British Council is, of course, that of the highest legal authority to which we can have recourse. We believe that their decision maintaining that the Catholics have no legal protection against the encroachments of the Legislature is unfortunate and unjust, and we admit that it increases the difficulty of obtaining redress from a real grievance. But to what is this decision equivalent? It has the force of telling us that the law which was passed by Parliament for the express purpose of carrying out the promises of the Dominion Government to the people of Manitoba failed in its purpose; that, in fact, it did not guarantee anything.

It is certain that in passing the Manitoba Act, the Canadian Government, and all parties in the Legislature, were convinced that they were carrying out the provisions of the agreement made with the people, but the decision of the Privy Council is to the effect that the law then passed failed of its object. Surely this does not exonerate the Parliament and Government of Canada from correcting its failure to carry out its promises for the protection of minorities.

The decision of the Ottawa sub-committee of the Privy Council just issued declares in substance that from the decision of the British Privy Council they do not desire to appeal. We fully expected that they would come to this conclusion in their judicial capacity; but this very fact makes it incumbent on the Government to remedy the lack of foresight whereby illusory protection was afforded to the people of Manitoba and the whole North-West. The decision recognizes that it is a fair subject for consideration whether the Catholic minority did not acquire rights by the legislation which was passed in Manitoba immediately after it became a Province. This legislation was enacted like the Dominion Manitoba Act, for the purpose of carrying out the agreements made when Manitoba entered into the Union, but it has all been set at naught by the Greenway administration.

The *Globe* of the 7th inst. points out