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ANOTHER VIEW OF IT.

There is an exhaustive article in the current number of the *Catholic World*, on the question of A. P. A.ism, which we think every one would do well to read. And then there is another view of the case which is not without plausibility; and that is that the whole thing is not worth the pains.

Nobody wonders at an outbreak of the measles or scarlet fever amongst children. There seems no preventing it. The danger is in the air, and will come in spite of us. There are mental maladies which seem to obey the same law. A kind of moral break out every once in a while producing irritation, loss of temper and general unamiableness; and, sad as the whole thing is, and not without its dangers, we do not see what good, if any, can be done by denunciation. You cannot cure the measles or small pox, or other nasty eruptive disorders, by scolding the patient; and the sufferer from the mental disorder is just as much to be pitied—indeed, a great deal more, for the reason that, though very ill with a disease that threatens the soul and mind more than the body, he cannot be got to think so. The red pustules that come with measles fix the disease at once; but, in the other case, lying and hatred and malice and secret plotting and defamation and all that is bad and hateful burst out like a leprosy over the whole intelligence of the patient, agitating and torturing himself and spreading contagion round—and still he believes himself well.

The taste, too, is vitiated, and calls for what is impure and shameful and abominable; and the demand brings a plentiful supply in the shape of Maria Monks and Widdows and escaped nuns and the like; and the loathsome garbage these furnish makes the poor victim still more hopelessly ill, yet without exciting a thought that he is killing himself spiritually.

It is indeed one of the saddest things in this poor world.—A really sick person is waited upon and helped out of his disease. The poor lunatic who thinks himself a king finds enjoyment, we suppose, in the imagination; but to be simply a hater—to delight in what is bad and uncharitable—to wish and long for sinfulness in your neighbor, and where you cannot find it, to impute it lyingly—is not this the most shocking of all states. Ingersoll says there is no hell. We wonder what he would call the mind of a man whose only pleasure is in thinking hundreds of millions of his fellow beings are monsters of iniquity! And yet this is just what you would gather from the sayings and writings of these Papists—they are constantly thinking and wishing for. We called the thing, and rightly, a disease, with a powerful element of contagion in it. Should it not be treated as disease now is, by the moral isolation of never being taken notice of. It thrives by notoriety. Leave it alone, and the nasty thing will die out of itself.

THE SIAMESE DIFFICULTY.

Where is Siam? What is Siam? These are questions forced upon every one's attention these last days. We confess to have never had a great devotion to geography and to having read a dozen or more articles about Siam before taking down an atlas, and renewing a long interrupted acquaintance with the country lying so far away in the east and looking so insignificant on the map. But its latitude and longitude give no reason for the noise it is just now making. It is said there is no such thing as accident, and yet we think it something very like an accident that gives the country its present notoriety, and that accident is that Siam, not much known nor very important in itself, lies like a fence between the Asiatic possessions of the French on the east and the English on the west.

A fence or a hedge is generally useful, and always quite inoffensive; but when two angry dogs, or bulls, or

other fighting animals meet at either side it is apt to be crushed, or if strong enough to hold the would-be combatants apart, it is still likely to suffer more or less.

Siam seems just now to be in some such position. By itself, we take it, the little country is quite inoffensive and would fain keep its ground in peace. But French interests on one side and English interests on the other, like a pair of cross dogs biting at the fence that keeps them apart, are pressing upon it from east and west, and poor Siam is likely to go down between them. At all events the noise and din we hear these days is the growl of Europeans and not the voice of Siam at all, and the killing of a Frenchman by a native chieftain is no more the real cause of the trouble than smoke is the cause of the fire from which it issues.

The whole affair is a queer enough reminder of Burke's famous saying about the decay of chivalry. Siam is weak and without allies. She has neither fleet nor army worth mentioning. Therefore, it would seem, strong European nations, reversing the Roman rule, "*parcere subjectis et debellare superbis*," threaten to crush her out of existence. One can hardly help feeling for Siam.

Something more serious than a passing sentiment of pity may, however, come to the minds of those who have studied the history of English and French doings in the East during the last century. If a really able man should spring up at the present crisis, a Dupleix or a Clive, the outcome might be the enwrapping of the world in the flames of a destroying war. England, France and Russia are almost in sight of each other down there, and whether any of the three is longing for a slice of Siam—which is not at all unlikely—certain it is none of them is willing any of the others should get more than herself.

Some say it was a gnawing rat, others a poor abused apprentice with an anger, that pierced the bottom of the famous Royal George and caused the prodigious calamity of the loss of the great ship and her crew. A coal does no harm in the water, but a spark in a magazine may destroy millions; and so nobody cares much for Siam itself, or fears it can do anything more dangerous than stirring up the passions of civilized Westerns. This last is the real danger.

MARY'S DOWRY.

The English Catholic press is enthusiastic over the consecration of England to the Blessed Virgin Mary. The Oratory of London on the 29th ult. was thronged with prelates and laymen, all intent upon one object—to give England back to the Mother of God and St. Peter; and rarely has been witnessed a more picturesque and beautiful ceremony. One significant feature is that the secular press sees in it no exhibition of idolatry. It recognizes the fact that Catholics venerate and ask her intercession but do not give her the supreme homage that is due to God alone. It may be generally said, says Father Bridgett, in his sermon, that in the days when England was generally known as Mary's Dowry there were multitudes who, if it could have been done, would have plucked out their own eyes and given them to her. In England, as in Galatia, false brethren crept in and persuaded many that they could better honor Jesus by being indifferent to His Mother.

In suffering and in obscurity a renegade gloried that England had once been—nay, was still—our Lady's Dowry, and now the Vicar of Christ, speaking as he himself feels, by a divine impulse, (*asperanti Deo*), says that the time has come for England to consecrate itself anew to its beloved patrons. The ceremony must have seemed startling to one accustomed to look upon England as the very stronghold of Protestantism.

In the Council halls of the Bible societies many a threat and accusation were muttered, and many a hand would be willing to crush this "Popish mummery," but the days are gone when Catholicism could be hunted and its followers branded as social outcasts. It is now a tower of strength. It has been built up again by men who were looked upon as coming defenders of Anglicanism, but who, when the light of truth shone upon them, renounced their error, and gave all the energy of their nature to the task of conferring upon others the boon of faith. Right well has the task been done, for the old faith is gaining ground not only amongst the cultured classes, but also among the lower stratum of English humanity. Who

would have dreamed a century ago that such a scene could take place in London. Cardinal Wiseman was stoned by bigots. Catholic priests were the victims of every species of ridicule and boorishness. Times indeed have changed when Englishmen look upon, without repugnance, a ceremonial performed with all the splendor and majesty of Catholic rubrics.

THE HOME RULE VICTORY.

At last we are able to say the Home Rule Bill has passed the House of Commons. It is now before the Lords, and the present week may be decisive as to the reception it will meet with from that body. Then, if it is rejected, we shall soon discover by what means Mr. Gladstone will induce the Lords to deal more respectfully with a measure which the people of the United Kingdom have deliberately adopted.

Much has been said by the enemies of Home Rule about the small and heterogeneous majority with which Mr. Gladstone undertook to govern the country, and to force upon the United Kingdom so important a measure; but it is now proved that he did not speak beside the mark when he said himself, after the general election, that reforms equally important had been passed by majorities no greater than that on which he relied; and the result has shown that his majority was sufficiently compact and homogeneous for his purpose.

The statement has been made, indeed, that the Bill was forced through the House precipitately and without sufficient discussion; but it is to be remembered that even seven years ago Mr. Gladstone staked upon the question his administrative existence, and it has been discussed since that time under every aspect. At the late elections the question was fully before the electorate, and their decision has been that the measure is needed to give peace and prosperity to Ireland. The Parliamentary majority in favor of Home Rule is not exceedingly large, it is true; but the popular majority shown at the elections is quite decisive, and sufficient to have secured a much larger Parliamentary majority if the constituencies were more equitably arranged.

As to the stifling of discussion, Mr. Gladstone has too much respect for old parliamentary precedent to do anything of this kind, and in the beginning he was even blamed by his party for permitting so much time to be lost in useless discussion. Not until it became perfectly evident to all that amendments were multiplied for the mere purposes of delay and of rendering the Bill nugatory did he make use of the closure for the purpose of bringing the matter to a conclusion, and thus carrying out the wishes of the electorate. If the application of a closure was ever requisite, these were circumstances under which it was really called for. The complaints of the Conservatives were loud because they were hoist by their own petard. They were contented to apply closure when it was against Ireland; they must now content themselves to see it applied for Ireland's benefit.

It is, of course, to be expected that there will be determined opposition to the Bill in the House of Lords; but we have Mr. Gladstone's word for it that the opposition will be futile, and we have no doubt that with the energy he has displayed in pushing it through so far, he will keep his word on this point also.

If he had not taken the energetic measures he adopted to force the Bill through as he has done, he would have been compelled to drop it entirely, and this would most certainly have caused the breaking up of his Government, which is, above all things, a Home Rule Government.

As a forlorn hope, the enemies of Home Rule are urging on the Ulster minority to disorderly manifestations against the Bill. General Hamley has written a letter to the *Pall Mall Gazette*, in which he states that "British troops would be justified morally and legally in refusing to suppress a revolt in Ulster if the insurgents should be fighting that they might remain citizens of the United Kingdom." He argues: "No Act of Parliament can force citizens of the United Kingdom to transfer their allegiance."

It is difficult to see where the transfer of allegiance comes in in the Home Rule Bill. But at all events General Hamley's principle might have been useful in the beginning of this century, when the Union was before the Irish Parliament, or later to the people of Nova Scotia, when they resisted the Canadian Confederation Act, if the people had only been as wise in legal

and moral matters as is this military genius.

General Hamley will perhaps find it more to his interest to study his duty as a soldier than to undertake to teach the law and the prophets, in which he is dabbles so ludicrously and mischievously.

ORANGE "EQUAL RIGHTS."

The Orangemen of Canada are warm admirers of everything that may lead to justice and equality. They are mirrors of chivalric courtesy, as proved by their hospitable reception of William O'Brien; and, if we may judge their sentiments by the 12th of July utterances, they are eager to promulgate the gospel of glory to God and peace to men of good will! They are followers of William of "pious and immortal memory," and, under more favored auspices, they would endeavor to imitate his example.

Wm. Lecky, in his History of Ireland in the Eighteenth Century, proves how justly is William entitled to an honored place in the Orange calendar, and how worthy is he of their filial respect and affection. In Ireland, says Wm. Lecky, speaking of the years following the revolution of 1688, "All Catholic Archbishops, Bishops, deans and Vicars General were ordered by a certain day to leave the country. If, after that date, they were found in it, they were to be imprisoned and then banished; and if they returned they were pronounced guilty of high treason, and were liable to be hanged, disembowelled and quartered. Nor were these idle words.

The law of 1709 offered a reward of £50 to anyone who secured the conviction of any Catholic Archbishop, Bishop, dean or Vicar-General." We recommend these words to the perusal of all impartial men. They give simply the state of affairs, and show what scant justice was meted out to Irishmen. The testimony of Wm. Lecky may be derided, but only by the grossly ignorant; for they who have but scanned the records of Irish history know they are accurate historically, and, moreover, Mr. Lecky is famed for his careful and painstaking research and love of truth.

If by justice is meant the robbery and oppression of the defenseless, the trampling upon the rights and liberties of others, the display of animal passion found only in beings unrefined by civilization and not purified by Christianity, we graciously and cheerfully admit that since the world sprang into being the Orange Order has been its greatest exponent.

CHANGE YOUR TACTICS.

We confess to a very slight interest in the Toronto struggle for and against Sunday cars. A metropolitan city with a resident legislature, and all the upper courts of law, having three universities, and schools innumerable, high, low and middle, not to take account of the deep piety and pearl-like morality of so many of its citizens, is surely a match for such a difficulty.

We need only stand by and indulge in pleasant admiration of the splendid movements of the opposing forces, and wait in patience to see whether the gnat which occasions all the trouble shall be successfully brained, or, on the contrary, preserve his puny head and little wings intact.

The battle, however, is a grand one in the estimation of our neighbors, and may yet take rank alongside the great crane and pigmy contest of old, or the more modern catfight, whether at Kilkenny or Cincinnati.

Still we feel the warriors, or at least some of them, are making a mistake. Not all weapons are allowable even in war, nor all means praiseworthy. Poisoned arrows, or leaving the dead bodies on the ground till they create pestilence, are both abhorrent to the modern instinct; but of course Toronto would not incur the guilt of either of these crimes.

Her fault lies in the use of very dangerous instruments, which can hardly help working incalculable mischief to victors and vanquished alike.

Why should a set of men, learned and respectable enough, no doubt, in their own departments, but woefully wanting in both Scriptural and theological science, be constantly using a line of argument calculated to bring religious principle into disrepute?

Nobody can withhold his praise of the man who is earnest and hard-working and self-sacrificing in what he thinks to be his duty. But the face of things is changed the moment he calls his view of matters the law of God. What claim or competence have these men, even if they happened to be right, to arraign any one in God's name?

Where is their commission, their credentials? Yet, unable as they are to see the difference between a rule on the one hand, and on the other the proper method of carrying it out; unable to distinguish between principle and practice—things often very far apart—they go on laying down the law as dogmatically as if they were the Supreme Ruler Himself.

Running the cars on Sunday is a direct infringement of the fourth commandment, says one: it opposes the law of God, says the next: it is in the very teeth of Scripture, says a third; and so on. Now when the cars are running on Sunday—which is a mere matter of time—what effect will the sight of them have upon the people who believe what they are told by these ignorant instructors? The convenience of the Sunday car will be so great that these people will surely avail themselves of it, thinking all the while they are simply transgressing the law of God. What a conscience that will soon create!

Gentlemen, therefore, change your tactics. Stick to the sanctity of the Sabbath, which you ignorantly call the Sabbath. Stay at your prayers, or on your knees all day, or go to church five times—nay, use your social and political influence, fairly, to bring as many as you can to your own honest persuasion of what is right. All this, and as much more as you like, is fairly open to you, but spare Christianity the disrespect you are bringing upon it by the wild attempt to identify it with your own very narrow and imperfect notions.

A SLANDEROUS LECTURE SUPPRESSED.

Kansas city has been found too hot to hold the notorious no-Popery lecturer, the Rev. J. G. White. He was recently announced to lecture in the Armory; but on the night of the lecture Col. L. E. Irwin had the doors closed, and a notice placed thereon that they would not be opened. He explained that it had been falsely represented to him that a patriotic lecture was to be delivered. When he ascertained, however, that it would be a no-Popery lecture, he declared that the armory must not be used for the abuse of any class or religion. Such a use of the armory, he said, would be illegal, as the subject of the lecture itself indicated that it would be of an indecent as well as an inflammatory character. The subject, as announced was, "For men only—a lecture on the immoralities of the Catholic clergy."

Members of the A. P. A. then attempted to secure another hall for their purpose; and the Auditorium was selected, also by misrepresentation of the nature of the lecture. The manager of the Auditorium discovered, however, before it was too late, the real character of the proposed lecture, and he then refused to sign the contract, as it would do the house an injury if it were rented for any such object as that for which it was asked.

The members of the A. P. A. raised the cry that in both these instances there was a religious persecution attempted against them and their protégé, but without avail, as they could not get either of the halls for their purpose.

The people of Kansas City appear to be generally in accord with the gentlemen who so nobly refused to permit the notorious lecturer to deliver his tirades in the halls which they control, and the *Kansas Star* voices the general sentiment in the following editorial remarks which it makes on the incident:

"The character of the Rev. Mr. White's crusade is known by his previous public utterances here and elsewhere. In his attacks on the Catholic Church he is accustomed to denounce the priests as a 'set of libertines' and the women of the Church who go to confession as their 'paramours.' It is not necessary to be a member of the Catholic Church to resent and condemn such infamous slanders. It is in the interest of common morality and the spirit of the Christian religion, without regard to creed, to demand that they be nailed as malicious lies, born of the basest bigotry, bred in ignorance and nurtured in the spirit of intolerance."

"If a member of the Catholic priesthood were to select any division of the Protestant Church—say the Reformed Episcopal Church—and proclaim it to be a hiding place for general vice and immorality, Bishop Ussher would be justified in appealing to a common sense of decency in the community to suppress the slander and punish the slanderer. Reputable members of society—Catholics and Protestants alike—would unite in the repudiation of such vile calumny, and demand the suppression of public meetings designed to inflame a rabid faction against Bishop Ussher, his Church and his work."

"Setting aside all sentiment of re-

ligion in this matter the American sentiment of fair play will not permit any class of ministers of the gospel to be generally characterized as 'libertines,' and the American spirit of chivalry will not permit any set of church-going, God-fearing and respectable women to be called 'harlots.' . . .

"Such tirades as the Rev. Mr. White is represented as making on every available occasion do not come under the head of either religion or politics. They are infractions of public decency and are calculated to incite riot and bloodshed. As such they should be suppressed and punished by the public authorities."

SUCCESSFUL CATHOLIC SCHOOLS.

The same story of the success of Catholic schools in competition with purely secular schools, which we have frequently had occasion to record in reference to the schools on this continent, now comes to us from Australia, on the other side of the globe. The first lady students to receive degrees from the Sydney University are three Catholic young ladies, pupils of Catholic schools taught by religious orders.

These young ladies took the highest honors at the recent University examinations. Miss Iza Frances Coughlan received the degrees of M. B. and M. C. Miss Grace Fairley Robinson the same degrees, and Miss Margaret Celia Diamond, that of B. A. Yet the *Mail* will doubtless continue to assert that children at Catholic schools learn nothing but to say their prayers. Well, it is a good thing to learn their prayers; but it is now evident that they learn something besides. We must here add that the Australian Public schools which were distanced in this competition are the very ideal of the *Mail* and other opponents of religious teaching.

They are so godless that one of the Canadian Anglican Bishops declared here a couple of years ago that children are taught that they must honor their parents, not through a sense of duty and in obedience to God's will, but because they are fed, clothed and educated by them.

Another instance of marvellous success is reported from the Brooklyn, N. Y., Nativity Institute, where nearly four hundred girls are receiving their education under charge of the Sisters of St. Joseph.

This institute is a parochial school; yet, without the municipal and State aid which is granted to the public schools, it this year sent up for examination seventy young pupils who obtained the B certificate, qualifying them to teach school in the State.

This record places the Nativity Institute at the head of the educational institutions of the State of New York, whether public or private. With such evidences of the success of a religious education even in secular branches, may we not reasonably express our conviction that it would do the Public schools much good if a religious training were given in them. There is no such powerful incentive to induce either children or teachers to fulfill their respective duties as the motive of pleasing God by endeavoring to do His will. This motive is altogether wanting in godless schools, and we believe that in it lies the chief reason of the wonderful success of Catholic teaching, even with all temporal advantages operating adversely to it.

EDITORIAL NOTES.

SOME exchanges are profuse in their eulogies of the lately deceased French author, Guy de Maupassant. He wrote well grammatically, and he died of criminal excesses. We fail to see what title has such an individual to the praise of humanity. He was gifted with genius, and he prostituted it in the cause of all that is low and base: in a word, he proved false to his duty; and no sadder epitaph can be inscribed on any man's tombstone.

CARDINAL GIBBONS was the recipient of many graceful and enthusiastic testimonials of esteem during his visit to Rhode Island. He deserves them all, this truly great and broad-minded prelate who has done much to harmonize discordant elements and to portray in his daily life the courtesy and charity he so earnestly inculcates in his writings. He is, says Professor Bodley (Oxon.) one of the great men of America.

WILLIAM CHISHOLM, writing in the *Elmira Argosy*, says that the Parochial school is the human groundwork of Catholicity. They are training generations still in the bud for Christian citizenship, loyalty to the flag and readiness, if necessary, to die in its defence, but not for loyalty to the

spirit of restless tinkering foundations.

THE Common Council N. J., have recommended the Catholic parochial of the city under charge of Education. The teacher the same examination as school teachers, and will same compensation when carried out. This is another to the granting of justice in the matter of education United States.

It must be admitted that bury has a strong attachment to religion, if we are to judge of a refusal to dispose of a for the purpose of building a dissenting chapel. The Spekefield Baptist chapel endeavored to purchase His Lordship for a new Earle Road, but were informed that Lord Salisbury dispose of any land for such a purpose. It is evident that the ex- all his zeal for the protection of Ulster from "Romish" considers that the Church is the only form of Protestantism is worth protecting. To consider this as a very disposition in so resolute of Protestantism.

It is worthy of note that the Tory pretence a reaction in Ireland a rule, and that the Irish want it in reality, the six vacancies in Irish since the general election of which has a Tory presence as a candidate for the people. The last seats filled were those for South-East Cork, in which Nationalists were elected opposition. Even in Scotland, where the Nationalists are very few, no Tory presumed to offer the hope of getting a Nationalist dissensions.

"Why is the Catholic aggressive?" says a change. We deny the aggression has never yet a teristic mark of Catholicism. Weak only for peace and will, we are sure, be always by the broad-minded members of the community and fanatics sh with us, and no one now and then we admit merited rebuke. They clamored for justice, t course by encroaching t of Catholics. Their Golden Rule may be their approbation of tirades of their lecturers "honor bright and follow pel." The world is m fail to see it. The reganda that pleased a for palls upon the present, cannot be defended by weapons is unworthy man's sympathy; and sands, we believe, ar seeing through the sha of such spiritual guides ful, because of family o tions, to express open proval, repudiate in ignoble warfare. If deemed aggressive w mistatement of facts, turer of calumniating the scorn of all who lo Christian courtesy, or p iple principle, or del right, we will admit t no free man will conde

DEAN SWIFT said th to get an idea into a head you should get bore a hole in his cra drive the idea in. It an undertaking to be craniums of some Tori but perchance some i sacrifice his time, an anger, to drive the ide ians are wearied of the utterances and that it to behave like civilized

M. LOYSON, the F has written to the F that he designates as are all the contribution of this talented but de is couched in elegant and is also an enduring his brazen effrontery of insolent blasphemy infidel press has no miserable man who f gation and proved