

### The Catholic Record.

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London, Saturday, June 11, 1892.

### THE BAPTIST AND GODLESS EDUCATION.

The Baptist Ministerial Association of Toronto, at a recent meeting, passed a resolution protesting against any payment of public moneys for denominational schools or other institutions under denominational control; and in accordance with this resolution a petition has been forwarded by them to Sir J. C. Abbott, Prime Minister of the Dominion, praying that no public funds be hereafter appropriated to these purposes.

Knowing as we all do the hostility of the Baptists to Catholic education, it might be supposed that the resolution and petition in question are aimed especially against Catholics; but though this is partly the case, they are the result, not of any action of Catholics, but of that of the Methodists, a delegation of whom waited upon the Premier a few days before to ask for an increase of the appropriation made annually from the Dominion Treasury in aid of the Methodist schools in which the Indians of the Canadian North-West are being instructed.

The delegation which urged this upon the Premier consisted of the Methodist members of the Senate and the House of Commons, and the reply they received was very fair and just. Sir J. C. Abbott stated that it is the intention of the Government to make the appropriation in future on the basis of the amount of work done in each school; and it is against this expressed intention of the Government that the Baptists protest. They represent that:

"It is unjust, and a violation of the fundamental principle of the absolute separation of Church and State. It would be absurd to tax Methodists for the propagation of Roman Catholic teachings, to tax Roman Catholics for the teaching of Methodism, and Baptists and many others for the propagation of the views of both. The system would have a dangerous tendency to increase the dangerous competition that already exists, and it also lacks completeness and finality. It takes on the characteristics of partiality, ineffectiveness, and hopelessness, as far as any complete or satisfactory results are concerned. It would be a poor compliment to the zeal and liberality of Canadian Christians to believe that their efforts for the moral and spiritual welfare of the aborigines were dependent upon the aid derived from compulsory taxation by the State. The Baptists believe in voluntarism in religious work and feel assured that the withdrawal of State aid would lead to redoubled liberality and zeal in the work of Indian missions."

The position taken by the Baptists on this question has been spoken of by some journals as if it were an evidence of the highest disinterestedness on their part.

We must confess that we are unable to see where the disinterestedness comes in. Catholics, Anglicans, Methodists and Presbyterians have all schools in the North-West which they have built and supported generously, aided by a small allowance from the Government; and it is this aid which the Baptist ministers wish to be withdrawn, while they themselves do nothing for the education and civilization of our Indians.

The question at issue is the same which has been frequently discussed: "Is it the right and the duty of the State to furnish an education to the children of its citizens?" The Baptist ministers assume that this is to be answered affirmatively, and in their petition they add:

"Let the Government thus settle the question of Indian education, and the Churches may safely be trusted to do the work of Christianization."

It is to be asserted that the Government should supply a purely secular education to the Indians, rigorously excluding religion.

We do not by any means wish to assert that the Government should not insist upon a fair education being given to the children of the land, and of course if this is the case with the children of white citizens, it is equally so with regard to the Indians. But we do maintain that by the unalterable law of nature, the duty of educating

rests upon the parents more directly than upon the Government, and it would be a tyranny on the part of the Government to put any obstacle in the way of parents desirous of giving a religious education to their children. It would certainly be such an obstacle if parents were taxed for the support of purely secular or godless schools, while they were ready and willing to support Christian schools. Yet such is the injustice which the Baptists wish to inflict.

The Baptists themselves have religious schools in Ontario. They have a Baptist college in Toronto. They thereby acknowledge the importance of a religious education for whites. How can they consistently pretend to have the good of the Indians at heart if they insist that religion should be excluded from the Indian schools?

But we are told that the Government should not furnish religious teaching. It should be borne in mind that the Baptists are not the only religious denomination in the Dominion, as they form only 63 per cent. of the population. There is some deference due to the opinions of others besides the Baptist Ministerial Association of Toronto, who represent but a small fraction even of the Baptists.

We do not, however, maintain that the Government should furnish the religious instruction given in the Indian schools; but we contend that the denominational schools should not, in justice, be refused their share of whatever State aid is given for educational purposes, in consideration of the secular education they afford; and our principle is equally applicable to whites and Indians. By all means, let the churches of the Dominion provide the religious teaching; but let not the denominational schools be excluded from their just share in the State appropriations for educational purposes, simply because they give a more complete education than the godless schools. If the Baptist proposal were to be acted upon, there would be a premium set upon infidelity, which would be a gross injustice to all Christians in a Christian country.

### CIVIL AND RELIGIOUS LIBERTY.

The Grand Orange Lodge of British North America held its annual session in Montreal last week, under the Presidency of its "Most Worshipful Grand Master," Mr. N. Clarke Wallace, of Toronto.

The principal topic touched upon in the address is the clap-net for which all such documents are remarkably replete, concerning the "civil and religious liberties for which our fathers fought in the past," the hope being then expressed that they shall be "handed down, not only unimpaired, but broadened and straightened, to our children."

There is some boasting about the progress which Orangism is making. This will be received for what it is worth: for it is well known that Orangism does not exercise the influence it held in Canada in former days; and recent events have proved that it does not now control even the city of Toronto, which erstwhile was its stronghold in the Dominion. There is also a prophecy that the British Empire will soon be a grand political confederation after the pattern set by the Orange lodges of British North America. It is very easy and cheap to predict; but such predictions as those of Mr. Wallace are not always fulfilled. It is none the less amusing, however, to hear the Grand Master gravely asserting that the fathers of Canadian Confederation took for their model, in their great work, the Confederation of the Orangemen of British America, which had been effected a few years before Canadian Confederation was accomplished.

So meagre is this address, and so full of bombast, that only two subjects are treated besides those we have already indicated, the Manitoba School Act and Home Rule for Ireland; and in both instances Mr. Wallace shows the hypocrisy of his statement that Orangism is the guardian of "civil and religious liberty."

In referring to both of these subjects he takes the ground that Catholics should be deprived of civil and religious liberty. This was, of course, to be expected; for the Grand Lodge would be false to its historical antecedents if it became the advocate of civil and religious liberty as far as these words have reference to Catholics; but Mr. N. Clarke Wallace must imagine that the public are very blind indeed if he supposes that they give any credit to the oft-repeated professions of Orangemen that they are the friends of liberty and equality of rights to all.

The address relates the fact that the Manitoba School Act is now being tested before the Courts of the Empire. In the event of its being pronounced unconstitutional, it expresses the hope that another School Act may be passed which "will secure to the people of the bountiful land a perfect Public school system without the enervating influences of Separate schools for any sect or creed."

This means in plain English that if Catholics desire to educate their children in accordance with their conscientious convictions, they must be subjected to the penalty of contributing also towards the education of their Protestant neighbors.

The lip loyalty of Orangemen is strikingly illustrated by Mr. Wallace's reference to the question of Irish Home Rule. He approves of Lord Salisbury's declaration that the majority of the Irish people are the "hereditary and irreconcilable enemies" of the people of Ulster, and that the Ulstermen would be in the right to rise in arms against the government of Ireland by a fairly elected Irish Parliament.

We recognize in this talk the real spirit which animates Orangism, and Mr. Wallace proclaims plainly that the principles herein implied are "the principles of our beloved order." The intolerance of the Orange party of Ulster towards Catholics is a matter of notoriety, and it is this intolerant spirit which Lord Salisbury and N. Clarke Wallace would wish to make perpetual. But it is a settled fact that they will fail.

That the Catholics of Ireland would have no desire to tyrannize over their Protestant fellow-countrymen is evident from the single fact that of the eighty-six Nationalist members of Parliament, elected by Catholic votes in every instance, fourteen are Protestants. This is in striking contrast with the collateral fact that the Protestant Orange majority in Belfast have formally declared that they will not tolerate any Catholic in a public office in that city; and as another matter of notoriety, so gerrymandered is the city, in the interest of the Protestant majority, that there is not a Catholic in the Municipal Council, though there is in the city a Catholic population of 70,000. It is this condition of affairs, the unbridled ascendancy of Irish Orangemen, that the Orangemen of Ulster and Canada wish to perpetuate. It is simply nauseating to hear them prate of their love for universal civil and religious liberty.

### LORD SALISBURY'S TACTICS.

The desperate state to which Lord Salisbury has been reduced is amply demonstrated by his recent utterances and general conduct. A political party must be in a sad plight when it openly declares that its hopes are founded upon the probability of the death of a statesman opposed to its policy; yet this is the condition in which the Tory party of Great Britain now finds itself, and a prominent Professor, Mr. Dicey, went so far as to acknowledge publicly that Toryism founds its expectation of success on the probable death of Mr. William Ewart Gladstone before the general election. The Professor even defended the party for entertaining the hope that this occurrence will be the signal for a disorganization of the Liberal party, and a consequent triumph of the Tories.

It is a fact which need not be concealed that much of the strength of the Liberal party depends upon Mr. Gladstone's individuality. He is a real leader of public opinion, as the people respect and acknowledge his statesmanlike foresight; and to this fact is mainly due the great advance in public sentiment on the Irish Home Rule question. Mr. Gladstone convinced, first his party, and then the independent voters of the country, that the policy of coercion, hitherto followed by all Governments, whether Liberal or Tory, towards Ireland, is a mistake. It was his recommendation of the policy of conciliation which brought the people to recognize that the true way to consolidate the interests of the British Empire, and to strengthen it in the presence of other nations, is to cultivate the good will towards each other of all the nationalities which constitute the British Empire. This is the reason why the cause of Home Rule as advocated by Mr. Gladstone has commended itself to the people of England and Scotland, and has been already virtually endorsed by them at the bye-elections which have taken place since the Salisbury government has been in power.

In spite of the very decisive majority with which Lord Salisbury assumed the reins of government, that majority

has been constantly dwindling down, so that it is now reduced by one-half. There is not the least doubt that if there were as many more bye-elections as there have been already it would entirely disappear; and even as matters stand, the Government's policy has been several times sustained on important issues by a very narrow majority in the House of Commons, especially on Irish and Welsh issues. It is the hope that Mr. Gladstone might die in the interim which has induced the Government to delay dissolution of Parliament so long while its weakness was becoming more and more apparent every day; but the time of dissolution is now at hand, and it certainly cannot be delayed much longer. The elections will probably take place in July.

But Mr. Gladstone is not dead, and, to the intense grief of the Tories, there is no likelihood of his death before the verdict of the people will be taken on Lord Salisbury's policy. It is stated that so great is Mr. Gladstone's vigor that in his own constituency—Midlothian—arrangements have been made by his committee for him to address public meetings in every parish; and it is his intention besides to appear in several of the most hotly-contested constituencies in England and Scotland.

We are not of the opinion that Home Rule would be shelved by the Liberal party, even if Mr. Gladstone were removed by death from the arena; for his mantle would fall upon the shoulders of one among those whom we believe to be honest in their advocacy of Mr. Gladstone's proposed Home Rule measure. Nevertheless it is possible that under another leader the Liberals might not be so disposed as they are at present to give Ireland a measure of complete justice, and in this way Mr. Gladstone's death would be a disaster. We hope, however, that this is a contingency which it will not be necessary to take into account in our forecasts of what the future will bring forth. We sincerely trust that Mr. Gladstone will live to witness the harmony and mutual good will which will arise between England and Ireland when his generous policy of justice to Ireland shall become a reality in active operation.

It is plainly to be seen that Lord Salisbury feels keenly his disappointment that Mr. Gladstone is not removed from the scene of conflict before the elections are precipitated on the country. He finds that, on the issues which have been before the electors up to the present time, his defeat is certain, and he is at his wits end to find a new issue to place before the country that he may stand some chance of scoring a victory. He stands forth at one moment as the champion of the Established Church in England and Wales, in order to obtain the support of the Anglican clergy. Next he is asked by the Irish non-Conformist ministers to oppose the demands of Ireland, and he uses this petition as a means to influence the non-Conformists of England to rally to his support, on the plea that "the hereditary foes of Protestantism" would be the dominant party in Ireland if Home Rule were granted. The Irish Orange vote he is sure of, because he has pronounced that the Ulster Orangemen would be justified in taking up arms to resist the laws of an Irish Parliament, and he has promised them the countenance and support of the British Tories if they rise in rebellion against a Home Rule measure passed by a Liberal Government. But it is not so sure that he will secure the non-Conformist vote in England and Scotland by posing as the protector of Irish Protestant interests. In fact the non-Conformists, outside of Ireland, have not the bigotry of their Irish brethren, and they have already shown that they sympathize with Ireland in her just demand.

Thus Lord Salisbury has found all subterfuge insufficient to give him a prospect of victory, and he has now unexpectedly sprung upon the country a policy of protection, or rather of a retaliatory tariff, which has taken Free Trade England by surprise. He says that England must bring foreign protectionist countries to their senses by imposing heavy duties on some of their products. By this new policy he may indeed gain some of the manufacturing constituents, which now return Gladstonians; but these gains are likely to be more than counterbalanced by the losses which will come from the horror of a protectionist policy which England, for the most part, entertains.

Lord Salisbury's speech at Hastings, in which he announced this new policy, has been most unfavorably criticised even by his hitherto most ardent supporters. The London Times is among those who oppose it, and it is not likely that it will save his government from annihilation.

OPPOSITION to the presence of the Salvation Army in the Province of Quebec has been characterized as an exhibition of bigotry by some of the Protestant papers of this Province—a charge which is most unfair, and dictated by a desire to strike a blow at Rome on all occasions. We would ask our contemporaries to explain the cause of the disfavor with which the army is regarded in Protestant Ontario. The Berlin Telephone of June 1 says that:

"To every sincerely devout man the spectacle of a Salvation Army parade must seem a mere mockery, a travesty on religion, but little less objectionable than downright blasphemy." It is self-evident that their methods do not commend themselves to the public from the fact that although they have been

firmly established in the town of Berlin for years, their following to-day is smaller even than when they started, nor has the morality of the town, which always has been of high standard, been increased by their presence."

### GENERAL BOOTH'S RELIEF SCHEME.

It is now about two years since the scheme put forward by General Booth to save the suffering classes of "Darkest England" saw the light, and the demand for funds to put the plan into practical operation was met with a generosity as unexpected as it was complete. The General asked for £100,000 to enable him to provide a city colony, a farm colony, and an over-the-sea colony; and notwithstanding that there were many who had their suspicions that the plan would not succeed, there was so much confidence placed in the General that within a very short time the full amount which he demanded for the purpose of starting his scheme was furnished; though the provision for its permanency was still inadequate. If a Catholic religious order had undertaken such a work they would have accommodated the amount of work attempted to the means at hand available towards carrying it on successfully, and permanent good would have been done.

But, of course, the Protestantism of England would not have endured that such a gigantic work should be under control of a Catholic religious order. The modern traditions of England are entirely opposed to such an arrangement. In Catholic times the Franciscans and other orders had just such institutions as General Booth desired to establish, and they were worked so efficiently that there was no need of the modern poor-houses and work-houses, which seem to have been established for the express purpose of destroying every spark of humanity in the unfortunate beings who were consigned to them. But the religious orders, who worked for God's sake, were able to bring good out of evil, and until Henry VIII. confiscated the monastic property, and squandered it on worthless favorites, the poor were so cared for that abject poverty and distress were things unknown.

The confiscation of the Church and monastic property was indeed the direct occasion of the sad condition of affairs which General Booth saw with such regret, and which he endeavored to remedy by his plan. We might believe that the General's effort to alleviate the misery of the poverty-stricken classes was honestly undertaken; but there is not in the Salvation Army that element of perpetuity which alone could make the experiment a success.

Professor Huxley was among those who foretold a failure. He had no confidence in what he called "that form of corybant Christianity of which the soldiers of the Salvation Army are the militant missionaries."

It is one of the features of the Salvation Army that it has a hierarchy of officers who are bound to unhesitating obedience to their General. Professor Huxley maintained that it was unwise to entrust such vast wealth and power as were demanded by General Booth to a new institution which was founded upon the very same principle which characterized the ancient religious orders, and which resulted in making them "so many sinks of political and social corruption," though they were founded "by noble men with high aims."

The Professor maligned the religious orders when he thus spoke; nevertheless he pointed out a danger which was no mere phantasm as far as the Salvation Army was concerned.

Perhaps while General Booth lives the £100,000 worth of property might be well and honestly managed, but there is good reason to doubt even this. His management of the property of the Salvation Army, which is entirely in his hands, does not appear to have been altogether disinterested; and what guarantee is there that his successors, should he have any, shall be above suspicion?

But, as we have said, there was so much confidence reposed in him that he was able to begin operations on a large scale. Only one year has elapsed, during which it is difficult to conceive how he could have managed to expend the large sum which was entrusted to him; yet already, we are informed, deficiencies of income have had to be met by appropriating £10,000 from the capital invested. This is what is stated in the first annual report issued by the directors of the relief colonies. At this rate of progress, the capital invested must soon evaporate, and the institution must collapse. The over-sea colony,

in fact, does not exist at all, though it is part of the programme.

We would be glad to be sure that a plan of benevolence on so large a scale as the General proposed should have been an unqualified success, but it is to be feared that it will be nothing of the kind, whereas even the experiment of one year has brought it to the verge of disaster.

During the first year of the General's experiment £100,000 were raised by public subscription. But it is announced that there must be at once a large sum raised, or the scheme must be indefinitely suspended.

### IN THEIR TRUE COLORS.

At the meeting of the Grand Orange Lodge recently held in Montreal the public were assured that the Orangemen were the guardians of law and order and civil and religious liberty. When we take into account their conduct whenever and wherever they make a public display it seems most extraordinary that any one should make such a claim on their behalf. The following letter concerning their conduct in Berlin, taken from the Telephone of that town, we beg to submit to the consideration of Mr. N. Clarke Wallace, Most Worshipful Grand Master:

SIR—The 24th of May this year will long be remembered in Berlin. On that day, the first time in the history of this quiet town, was seen a real Orange procession; and it is to be hoped, for the sake of its reputation, it will be the last.

The inhabitants of this town, Catholic and Protestant, live together on terms of peace and friendship, and it is to be much regretted that a few saboteurs have, for the sake of filling their coffers, brought here these narrow-minded bigots, these self-styled defenders of Protestantism, to which they are neither a credit nor an ornament. Their chief aims seem to be the extermination of the Catholic Church and its adherents, to cause strife among neighbors who live on terms of amity, and to what should be the united people. Their god is that traitor, Junius Campbell, against whose preaching even the City Council of Orange, Toronto, has taken action. It is but fair to here add that it was not the wish nor the desire of the respectable portion of the people to get these people here. Many of them expressed to the writer their disgust at their misbehavior; but a real Orange procession was, to many, a curiosity, and they eagerly awaited their way to police headquarters, where one of their number had been made an unwilling guest. Not appreciating, however, the greetings accorded them by the good-natured and genial Chief Warden, they soon commenced to play "Ter-rib-de-dub-dub" on the station house door, which they battered down, and the quarrel of Her Majesty's peace was obliged to relinquish its claims on their wayward brother. To celebrate this victorious event they soon took possession of one of the leading hotels, where they smashed everything, including each other's nasal organs, glasses flew in all directions, and the floor was in a short time was "painted red." They next encountered three inoffensive Germans, of whom they intended making footballs, but in them, to use a common expression, they found a snag. A short but sharp encounter proved that they were better pedestrians than pugilists. They next had a combat with some of the London volunteers, who, like the Germans, proved themselves adepts at the art of self-defence. Many more of their acts of blackguardism could be enumerated, but do not wish to take up too much of your space, and perhaps this much will be sufficient to show who these people are and what we are to expect from them. DISGUSTED OBSERVER.

### MR. MCCARTHY'S MOTION AGAIN.

Notwithstanding the fact that Mr. McCarthy's motion to give power to the Legislature of the North-West to deal with the Separate schools and the Dual Language questions was dealt with already in Parliament, the matter was brought up anew last week. It is in the power of members of Parliament, within certain limitations, to waste the time of the House whenever they have some personal object to be gained, as to pose before their constituents as the champions of that aggressive sort of Protestantism which tingles in the teeth of many persons in our luckless Province—that is to say, luckless in the sense that there is no medicine by which the species of rabies which makes those affected with it bark and growl at their Catholic neighbors can be cured effectually. In some localities the number of those who would gladly revel in Catholic gore is considerable, and it is to satisfy their appetite that certain members of Parliament make a show of striking a blow at Catholic education whenever they have the chance. It is not with any hope that their resolutions will pass the House of Commons that these gentlemen make such an exhibition of themselves, but because they must tickle the rabid palates of their ultra-Protestant constituents. It is not much to the credit of Ontario that this spirit of intolerance should be so widely spread as these parliamentary episodes prove it to be. We are gratified, however,

that there are no Catholics who consider it necessary to make similar attacks on the cation of Protestants; they would be obliged the next election for with a larger qu sense and charity. They cannot bite, would if it were in t

### EDITORIAL.

REV. DR. DOUGLAS  
a letter to the Globe  
He pictures in gra-  
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and asks:

"Who is responsible  
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