

The Catholic Record.

Published Weekly at 481 and 483 Richmond Street, London, Ontario.

Price of subscription—\$5.00 per annum.

REV. GEORGE R. NORTHGRAVES, Author of "Missions of Modern Canada," THOMAS COFFEY.

Publisher and Proprietor, THOMAS COFFEY, MESSRS. LEE, KING, JOHN NICH, P. J. KEVEN and M. C. O'DONNELL are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, agents measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of London, Hamilton and Peterborough, and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Errors must be paid in full before the paper can be stopped.

London, Saturday, Nov. 28, 1891.

A BAPTIST'S DECLARATION OF WAR.

The Rev. Alexander Grant, a Baptist minister of Winnipeg, has been delivering himself on the question of the Manitoba School Act.

He considers the wording of the Act by which Manitoba was erected into a Province to have been the result of a cunning conspiracy on the part of Catholics, and he makes no effort to conceal the fact that he hates "Romanism."

His reason for this hatred he gives thus: "I hate Romanism simply because, when true to itself, it is necessarily antagonistic to our free institutions."

Mr. Grant does not state where the antagonism comes in; but as he is himself antagonistic to the Catholics enjoying the freedom of educating their children in accordance with their religious convictions, he is himself evidently the greatest enemy of free institutions.

The Catholic school system secures to Catholics the greatest freedom of action without interfering in the least degree with Protestants or Protestantism.

Why then should Mr. Grant or his co-religionists meddle with it if they are such lovers of freedom as they pretend?

Though he hates Romanism he asserts that he loves Romanists. There is not the least doubt that his love for Romanists is of such a kind that he would, if he could, oblige them all to be Protestants, and so he endeavors to force Protestantism upon them through the schools.

This is the love which a persecutor always entertains for his victim.

Mr. Grant says he objects to send his children to a Protestant school, and he makes this a reason why he should object against Catholics sending their children to Catholic schools.

He adds that "not one inch will he give in." Such reasoning as this implies that Catholics should be forced to adopt all Mr. Grant's opinions, and this is his idea of free institutions.

In discussing the case of Manitoba and the North-West, it should always be borne in mind that the country was mostly Catholic when these lands were added to the Dominion.

The insurrection which took place there arose from the suspicion that the rights enjoyed by the people might possibly be taken from them, and it was only through this insurrection that they were able to tell the authorities of the Dominion the terms on which they would consent to enter into it.

The other Provinces entered into Confederation of their own free will and on conditions which were assented to by their divers Legislatures.

It was only fair that the people of Manitoba should have been consulted also as to the conditions on which they would accept the situation, and peace being once established, we may calmly consider whether they were to be blamed for insisting upon certain guarantees which they deemed essential to their prosperity.

It has been proved that among the guarantees given to them, the authorities of the Dominion promised that their separate school system would be preserved inviolate; and it would now be an unpardonable breach of faith to break the promises then solemnly made.

If the Protestants of Manitoba wish to give up their rights it is because of their own choice, but that is no reason why the Catholics should be violently deprived of theirs.

The Protestants are now in a majority in the Province, but this is no reason why they should violate the compact under which it became possible for them to settle there at all.

It is not creditable to the Baptist body that Rev. Mr. Grant should be allowed to put himself forward as their spokesman in a demand to deprive Catholics of rights which were solemnly guaranteed to them—rights which do no injury to Protestants, but which Catholics prize more dearly than life itself.

WHO IS TO BE BLAMED?

The Toronto Mail of Friday, the 20th inst., has a leading article on "The Race Cry," which it declares has been raised by the politicians of both parties in the Province of Quebec against the people, and especially against the politicians of Ontario.

The article in question is characterized by all the unfairness and racial animosity against French-Canadians for which that journal has been notorious in the past, but the hatred is deftly concealed under a very thin veil of zeal for the punishment of corruption in high places.

We do not desire to be understood as wishing to cloak those who have been guilty of pocketing public funds by foul methods. By all means let such be punished with the utmost rigor when they are found guilty, to whatsoever political party they may belong.

Nevertheless, we must remind the public that it is with a bad grace that the Mail assumes the character of a political purist. Only a few years have elapsed since an audacious attempt was made to bribe enough members of the Ontario Legislature to defeat a Government which has confessedly administered the affairs of the Province honestly and economically; and the manager of the Mail was badly mixed up in the transaction.

It is very like a certain character supposed to be adorned with hoofs and horns, reproving sin, for the Mail now to assume the part of a political purist.

Still perhaps we should rejoice at the transformation, and we might welcome his advent among the moralists if he exhibited less disposition to create a feeling of hostility between the Provinces of the Dominion, whereas our only hope of future prosperity lies in all the Provinces working harmoniously for the general good.

The Mail complains that several politicians of Quebec of both parties believe in an "organized determination on the part of Ontario to crush the French race," and that "the spirit of domination, of exclusion, and of prejudice, is a bad sign, necessitating on the part of the French, unity of action in defence of their rights."

We are far from asserting that the people of Ontario are thus bent upon creating discord. It has been proved before now that Ontario is not disposed to respond to the frantic appeals of fanaticism against either the race or religion of the French-Canadians; yet it cannot be denied, and it is useless to close our eyes against the fact, that there is a large—much too large—a proportion of our population who are very easily swayed by appeals to their worst passions of bigotry.

These people are disposed constantly to express themselves in a domineering fashion; and there is no one in the Province more responsible than the Mail for having stirred up the dormant spirit of fanaticism against the people of Quebec.

The Mail's editorials, and the letters which day after day appeared recently enough in the columns of that journal appealing to Ontonarians to adopt coercive measures to oblige French-Canadians to yield to Ontario dictation, were enough to convince the people of Quebec that Ontario regards them with hatred and contempt, and it is not surprising if the result is a strong determination on the part of Quebec not to submit to such dictation.

The Mail is, more than any other journal, or perhaps than any single individual in the Dominion, responsible for any feeling of distrust which exists between the two Provinces.

We will not now either assert or deny Mr. Mercier's complicity in the embezzlement of Provincial funds in connection with the Baie des Chaloups. The Mail asserts boldly that he is guilty; but the case is in the hands of the judges, and we have no doubt they will reach an honest decision on the subject, after which punishment may and should be meted out to the guilty in proportion to their guilt; but the constant abuse of the people of Quebec is not calculated to ensure justice, and they would be either more or less than human if they endured continually with patience and equanimity.

If there were less arrogance displayed by the McCarthys, the O'Briens, and the press and people who support these firebrands, there would be very small reason to complain, as the complaint has been made that the French-Canadians are disposed just now to show ill humor.

It is a fact that the Government of the Dominion cannot be carried on without the co-operation of Quebec, even though the population and wealth of Ontario be somewhat greater than the sister Province can boast of.

The people of Quebec are not

aggressive; but it is not surprising that they know their importance to the very existence of the Dominion; and they are not to be blamed if they use their knowledge and the natural advantages they possess for the purpose of self-protection against the aggressions of fanaticism.

Yet the discrepancy between the wealth of the two Provinces has been much exaggerated by those whose business it is to promote discord. We have before now estimated from the census returns the comparative wealth of the two Provinces, which is in the neighborhood of seven to eight, man for man; but after all, Quebec stands far in front of Nova Scotia and New Brunswick, so that the English-speaking Provinces have very little to boast of in this respect.

If mutual forbearance be shown there will be more opportunity for all to rejoice in increased material prosperity.

TO CORRESPONDENTS.

CONSTANT READER, Ottawa.—In answer to your objection against the article on Faith, from the facile pen of Donn Piatt, which recently was published in the columns of the RECORD, we would point out that the meaning of the learned writer seems to be that man was in the beginning created by God with the faculty and tendency to believe things revealed by Him, on His unerring word.

This does not exclude the operation of grace, but it implies that grace was given to man in his first creation. Thus according to St. Thomas:

"Men and angels were created with the gift of grace, and it is therefore necessary to say that by grace received though not perfected, there was in them a beginning of expected happiness; beginning in the will by Hope and Charity, and in the intellect by Faith."

It will be seen, therefore, that Donn Piatt's words are quite in accord with the teaching of the Angelic Doctor of the Church.

REV. W. B. HINSON AGAIN.

We had occasion last week to review a sermon recently delivered in Montreal, N. B., by the Rev. W. B. Hinson on "Roman Catholicism," in which the lecturer gave utterance to numerous falsehoods against the Catholic Church which we deemed it proper to expose and refute.

Since then a second lecture was delivered by the same individual on a similar subject, or rather, purporting to be on the same subject; but it consisted largely of a eulogy of Protestantism, inasmuch as, according to him, Protestantism regards Christ as the Saviour of mankind, and prays to Him alone for grace and mercy.

He winds up by pretending to show that Catholics pray to saints, especially to the Blessed Virgin, instead of to God, and, as an argument against prayers to the saints, he says it is useless for us to appeal to them, whereas God is ready to listen to us.

He asserted also in his first sermon that "Protestantism exalts Christ, Roman Catholicism exalts Mary."

As Mr. Hinson is a Baptist, it may be presumed that he considers that Christ is especially honored in Baptist practice and teaching. It was only the other day that the filthy Justin D. Fulton was received by the Representative Convention of Canadian Baptists with especial honors, simply for the purpose of showing that they endorsed the disgusting language used by him about a year ago when speaking of the Mother of God. Is Christ to be exalted in this way?

From Scripture we learn that the honor we owe to God imposes on us the duty of also honoring Mary:

"Because He (God) hath regarded the humility of His handmaid; for behold from henceforth all generations shall call me blessed. Because He that is mighty hath done great things to me; and holy is His name." (St. Luke, i. 48, 49.)

It appears then that Baptist Protestantism degrades God instead of exalting Him, when degrading His ever Blessed and Immaculate Mother.

A word now on Mr. Hinson's reasoning to prove that we must not ask the saints to pray for us. If his reasoning be correct, it must be wrong to ask the prayers of our fellow-creatures on earth, and to pray for them, because God stands ready to listen to us directly.

And what does Holy Scripture say to this?

To Job's friends who "had not spoken the thing that was right," God said: "Go to my servant Job and my servant Job shall pray for you."

They did accordingly, and "the Lord was turned at the penances of Job, when he prayed for his friends." (Job, xlii. 8-10.)

So also St. Paul beseeches the Christians of Rome:

"I beseech you, therefore, brethren, through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you help me in your prayers for me to God." (xv. 30.)

It appears, therefore, that Catholics exalt Christ when they honor Mary; and that they comply with the will of God more by asking His special friends, His saints, to intercede for them, than Baptists do whose favorite amusement it seems to be to dishonor the saints of God, and especially God's mother.

"THE PROTESTANT."

Such is the title of a paper just issued in Toronto by Rev. A. B. Demill. We did not know of its existence until a friend was kind enough to send us a copy.

A glance at the sheet convinces us that Rev. A. B. Demill is, unfortunately for himself, hopelessly afflicted with an intense bigotry against Catholics, and the spirit which seems to pervade his paper does not afford any ground for hope that the disease will ever be cured.

Bigotry is truly a disease just as much as, and very much akin to, drunkenness. We too often find a young man starting out in life who begins the drink habit with beer.

After a time he will require old ale, whiskey, gin and brandy. So it is with the bigot. The seeds of the disease are sown very frequently in the Sunday school, where he is furnished with books which misrepresent the teachings of the Catholic Church.

This gives him a burning desire to find out all about that institution; and, strange to say, instead of studying Catholic faith and practice in Catholic works, he drinks all his inspiration from books written by her most bitter enemies, in many cases men and women who have led notoriously bad lives.

When the bigot has studied well all this literature, it may be said that he has attained the brandy stage of bigotry. It would appear that Rev. A. B. Demill is presently in that condition. No half measures, no pandering for Mr. Demill. He wants to fight Rome viciously, tenaciously and unmercifully; and for weapons he will use the artillery of Chiniquy, Fulton, Widdows, Fox, Maria Monk, Jumbo Campbell and James L. Hughes; dynamite, nitro glycerine, giant powder, Gatling guns, revolvers, bowie knives, jack knives—anything and everything.

The work done by the Toronto Mail, Orange Sentinel, Presbyterian Review, Lindsay Warbler and Montreal Witness, he no doubt looks upon with contempt. They lack thoroughness. Rev. A. B. Demill believes that he, with The Protestant, will in a short time (if we may use a Macaulayism), have the satisfaction of standing on a broken arch of the Don bridge sketching the ruins of St. Michael's and St. Paul's.

Rev. A. B. Demill's case presents features which will lead to a well-founded supposition that he is, moreover, a business bigot and a foe to consistency. This is what he says to the curtain rises and we take a first glance at his Protestant:

"Not to offend, but with an earnest desire to do good and make the truth prevail, we shall, to our utmost ability, expose the errors which have proved hitherto so inimical to personal, domestic, religious and national life. (Italics ours)."

Which, put in plain English, means: "My dear Catholic friend, you are an idolator, you are steeped to the lips in superstition; your faith is a bundle of absurdities and enormities; you are on the downward path; and Romanism will eventually lead you into the bottomless pit; but remember, kind sir, I mean no offence."

Scene II. begins in this manner:

"To intercept the work of educating our girls in convents we founded the Residential Academy in this city. Is it not high time to shake off our apathy? Shall we sleep on when the enemy is so thoroughly awake, active and persistent? Nothing but prompt, energetic action will save many of our precious girls from the demoralizing influences of Romanizing teachers, and our country from ruin. We have entered the publishing business, neither for pleasure, gold nor fame, but to arouse the Protestants of this country to the danger which threatens them, and also to give the public needed information concerning our school. In this institution we have provided superior educational advantages without the risks which are incurred by placing our youth in the hands of the nuns—a class of women who have vowed to do all that in them lies to make proselytes to the Roman Church. (Italics ours)."

In this extract the business bigot is developed. He has a school and he is in need of pupils, and all Protestants should therefore take their daughters from the convents and give them in charge of Rev. Mr. Demill. He is not as worldly-wise as a rev. professor of St. Thomas. A few years ago he began a furious onslaught on convents.

Week after week the Toronto Mail fairly groaned under the weight of his productions, and the publishers did not suspect that they were giving hundreds of dollars worth of free advertising until the enterprising preacher made the announcement that he was the Principal of a female academy in the city named.

We very much mistake our Protestant friends if they do not value Mr. Demill and his schemes at their proper value.

MR. PATRICK EGAN IN CHILI.

The English Tory press have been occupying themselves for some time past in sneering at the appointment of Mr. Patrick Egan as United States Minister to Chili, and in fact the appointment was distasteful to them from the beginning; but their displeasure at it has been expressed more bitterly and perseveringly of late than ever.

Mr. Egan is hated by the British Tories, because he is an Irishman who loves Ireland; and the press of that party pretend to think that this fact alone made his appointment to Chili an insult to the government of that country.

The Toronto Mail, always hostile to Ireland, joins in the same clamor. But President Harrison, by appointing Mr. Egan in the first instance showed that he had not in his heart any dread of English Tory opinion, and it is not likely that he will now be led by it.

Mr. Egan was privately of the opinion that the civil war between Balamaeceda and the insurgents would result favorably to the Chilean Dictator, and during the conflict he so expressed his opinion in a private communication to Admiral McCann of the United States Navy.

This letter was intended merely for the Admiral's guidance in the difficult position in which the representatives of the United States were placed while the civil war was raging in the country. The Admiral indiscreetly made Mr. Egan's letter public, and advantage was taken of the fact that it had been written at all, to represent Mr. Egan as having violated neutrality by siding with Balamaeceda. It has been proved, however, that Mr. Egan observed neutrality perfectly, though while the Government was in Balamaeceda's hands it was of course necessary that in his official capacity all his communications should be made with the Dictator, and not with the Revolutionary party. But when Balamaeceda was overthrown, and the Provisional Junta assumed control of the Government, Mr. Egan, acting under direction of his Government, at once put himself into communication with Senor Montt, the Provisional President, and his relations with the Junta became quite cordial.

It was not until the outrage committed against the sailors of the United States man-of-war Baltimore, that the relations of Mr. Egan with the Junta became strained, owing to the fact that the Provisional Government was dilatory in granting the redress which was demanded by the Government of the United States.

Admiral McCann has done justice to Mr. Egan by acknowledging his own indiscretion in making public a letter which was intended to be private, and expressing his regret at the unfortunate circumstance. From all that can be ascertained, Mr. Egan is, in consequence of Admiral McCann's acknowledgment, still held in the highest esteem by President Harrison, who is well aware that the opposition to him arises from the fact that he is regarded with hostility by the English Tories because of his patriotism towards Ireland, and especially because he was the means of exposing the Pigott forgeries, and of thus vindicating the Irish members of Parliament from the criminal charges brought against them by the London Times and Attorney-General Webster. His patriotism, however, will not be considered by the President as an obstacle to his occupying a position for which his acknowledged talents eminently fit him.

The latest intelligence from Chili will also have a tendency to raise Mr. Egan in public estimation as a successful diplomatist. It is to the effect that the Chilean Government, which, until now, has shown no disposition to afford redress to the United States for the attack of the Valparaiso mob on the sailors of the war-ship Baltimore, has so far yielded to Mr. Egan's demands as to furnish the representatives of the United States Government with copies of all depositions which were made in regard to the investigation into the outrage. There is now little doubt that the Chilean Government will

do its best to make due reparation. By the recent elections the Government has become stable, and it is in a better position than before to see that justice be meted out to the guilty; but much of the credit of the change of attitude of the Government is due to Mr. Egan's firmness, as well as to the expressed determination of the President to support Mr. Egan's demands by force if necessary.

THE IRISH LOCAL GOVERNMENT BILL.

The main features of the Bill whereby the Salisbury Government proposes to give local self-government to Ireland have been made public, and the new Chief Secretary for Ireland, Mr. William Lawson Jackson, declares that the Government intend to have it passed into law at the approaching session of Parliament.

It is well known that the landlords and the Orangemen of Ulster are bitterly opposed to the granting of any powers to Irish County Councils such as the Bill has been supposed to contemplate, and several Tory journals have warned the leaders of their party that any attempt of this kind will result in the defeat of the Government. But, considering the nature of the Bill, it does not appear that the landlords and Orangemen have much reason to dread it. As a measure of Home Rule, it is the very best mockery; and the Government are sadly mistaken if they imagine it will satisfy the Irish craving for self-government.

The Bill was originally framed by Mr. Balfour, and it is believed that in its first form it made some concessions to Irish demands; but, as it now stands, all this has been changed.

The County Councils in England are elected on the principle of "one man one vote," a principle towards which recent legislation has been constantly tending; but as the object of the Government is evidently to keep all power in the hands of the wealthy few, at the expense of the masses, this principle has been completely ignored in the proposed Irish bill, which confers upon the large ratepayers multiple votes in proportion to their assessment. Thus wealth, and not population, is made the basis of suffrage.

But this is not all. The Government seems to be afraid that even with the law in this shape, the position of the tenantry might be improved, and for this reason the Government retains in its hands complete control over the County Councils by retaining the right to veto all their proceedings. The appointment of all Irish officials is also to be retained in the hands of the Government.

This measure, so grossly out of harmony with all modern ideas of popular Government, will certainly be strenuously opposed by all who have at heart the interests of Ireland. It is probable, however, that the Irish Tories will cease to oppose it, now that they know how cunningly the Government have framed it so as to concede nothing to the demands of the Irish people. But the English Liberals and the Irish Nationalists will certainly oppose with all their might a measure which will make the condition of the people even worse than it has hitherto been.

A more manifest fraud was never perpetrated than this attempt to make landlord rule more oppressive than it was ever before. We can scarcely hope that the Irish Tory members will oppose the Bill, but as they have hitherto expressed their bitter opposition to it, it is barely possible that they may do so. In such case the result may be a Government defeat, which would be followed by a general election, and thus certainly result in Mr. Gladstone's return to power, whereupon a substantial and real Home Rule Bill, satisfactory to the people of Ireland, would be one of the first measures passed. The introduction of the proposed Local Government Bill may in this way have a beneficial result; but we cannot conceive that it will do good in any other respect.

EDITORIAL NOTES.

A CABLEGRAM from London, England, informs us that a Rev. Jacob Primmer, minister of a Presbyterian church at Dunfermline, Scotland, has written a long letter to the Queen, in which he undertakes to give Her Majesty a religious lecture. He approves of the Queen attending the Kirk while she is in Scotland in preference to the "corrupt Popish Episcopal worship."

He asks for stronger support of the Kirk, and encloses for Her Majesty's reading a number of tracts against the Church of Rome. The Queen's private secretary has returned the letter and contents to the Rev. Mr. Primmer saying Her Majesty is unable to accept such works. Mr. Primmer is willing

away his ti...

come out of...

base of ope...

self an ex...

would then...

would beco...

The Lord I...

Plunkett, J...

James Ki...

Cochrane...

others, in...

of the Non...

been appoi...

colonies in...

crofters an...

districts la...

already pro...

this scheme...

ment under...

thropie mot...

object the...

by a comp...

doubless, o...

the North-W...

sum, with a...

settlers for...

the land the...

stibility will...

upon the le...

the already...

doubly so a...

toiler. The...

as well as a...

unsettled sh...

held in trust...

and its occu...

resting em...

ernment an...

Ontario, e...

day, we hav...

farmers who...

in vain effo...

from the g...

favorites wh...

large tracts

REV. "JUNIUS" AT H...

It will be...

"Junius" M...

a few years...

and was not...

ness and un...

guage when...

Catholic faith...

to task by a...

gregation, M...

P., who vigo...

his Catholic...

attacks of t...

was a very...

indeed, and...

Strathroy t...

The letters...

were most ab...

standpoint, a...

who took sid...

of his ma...

Imagine the...

the preacher...

was discover...

ing page aft...

"Junius," a...

name or a ph...

tion suit the...

of the Strath...

matter appea...

preacher's l...

him in Ex...

ing extracts...

appeared in t...

show that u...

unconverted...

written by a...

Clinton whom...

knowing, a...

</