

The Catholic Record.

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

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EDITORIAL NOTES.

As THE CANVAS proceeds in the election which is now upon us doubtless many Catholic electors will be told by the political charlatan that Mr. Meredith is a good fellow—that his candidature, Mr. Se and So, is also a good fellow and will not permit the infliction of injustice on Catholics. Trust them not. No matter how "good" the "fellow" may be, consider, primarily, the fact that he will take his seat amongst those who are our declared, perhaps secret, enemies. Reflect, too, that the "good fellow" will be the companion of Hughes, that Hughes is the companion of Fulton the Vice, and so on to the end of the chapter. The "good fellow," it is true, he is a Catholic or an Orangeman, may not exhibit unfriendliness towards us either inside or outside the House, and would perhaps vote against the infliction of wrong upon us. This is not the point, however, to bear in mind. He will vote the Mowat Government out of power, and the Meredith faction into it. What next? Why, then, as Mr. Fraser said, "The Grand Lodge will be in session." The Catholic who votes for a Meredith candidate will thus do his share towards placing the affairs of Ontario in the hands of his hereditary foes. Beware of the "good fellow" scheme.

MAIL.—"It is obvious, that so long as State-aided Catholic schools exist the Bishops and priests must and will seek to control them."

But if you take away your State aid will not the Bishops and priests still have control? Why do you desire that the Bishops and priests should not have control? Is it because you wish to cut away religious training? We think it is. To come down to hard pan, you would like to have Catholic children educated, not in the Catholic, but in some other faith. Rather than see them Catholics, you would, indeed, prefer they should have no faith at all, and make fun of prayer, as you have done. Again, so long as Catholic Bishops, priests and people are of one mind as to the conduct of Catholic schools, is not interference from outside somewhat of an impertinence?

MAIL.—"The State may, if it pleases—if it sees fit to do so, so much the better—provide the money required for maintaining the schools, but the Church and she alone is entitled to prescribe the mode of teaching and the subjects to be taught."

The State does not provide the funds for maintaining the schools. It gives a small grant, it is true, but so small that it is not worthy of consideration. The Catholic people provide the funds for maintaining their schools. So long as the children are well taught—so long as they are equally as well educated as their neighbors' children—why trouble yourself about who prescribes the mode? We will suppose for a moment that the people of Ontario are seven-eighths Catholic and one eighth Protestant. The majority concedes the right of the minority to Separate schools, and gives them the privilege of retaining their taxes for their support. What would be thought of the Catholic who would say: "Gentlemen, you must not have the Bess or any other bible taught in your schools—you must not have pictures of Luther or Wesley or King William or Knox hanging on the wall—above all, you must not allow your Bishops or moderators or preachers to have any say in their management. This would be spiritual bondage, medievalism, and ecclesiastical aggression. It would be contrary to the spirit of this century. You must consider your ministers as your inferiors, and not your superiors." We would say that that Catholic was somewhat out of order; was, in fact, a ninny who did not know how to mind his own business.

MAIL.—"In declaring for the abolition of Separate schools, the Equal Rights Association seems to us to have taken the only sound position that can be taken in the controversy by those who are unable to grant that large postulate."

The schools, however, cannot be abolished without smashing Confederation. It is evident you desire the smashing to commence at as early a date as possible. The annexation scheme having failed—nothing having come out of the rest and recreation excursion to Washington—you are hungry for a tumbling down of things, guided, perhaps, by the same motive that actuates the bad boy when he goes to a fire.

MAIL.—"Why, for example, should Roman Catholics enjoy special representation in the Provincial Cabinet? They have no special representation in England, the United States, or any other

mixed community conducted according to modern ideas of government."

They have no special, but they have representation, both in England and in the United States. In the latter country, however, the representation is much more liberal, because the people there have almost entirely grown out of the superstitious dread of Catholics which still prevails in Great Britain and some of the colonies. In New York, Boston and other great cities Catholics are frequently elected to the position of Mayor. When will you arise to that degree of fair-play that will allow a Catholic to be elected Mayor of Toronto, Kingston, Hamilton or London? It is all nonsense to say Catholics should not seek representation because they are Catholics. They never do so. They seek public positions because they are citizens, and they are knifed because they are Catholics. Deny this you cannot. Evidence of its truth surrounds you on every side. You and your kind are pretty people to form an Equal Rights Party! You and your kind form a party of illiberality, exclusiveness, injustice, bigotry, and aggression towards your Catholic neighbors.

MAIL.—"Let no Roman Catholic be excluded because of his religious belief from any position, political or otherwise, to which his talents may entitle him."

This is a very lovely doctrine in leaded type in editorial columns, but when the Mail-Meredith Orangeman advances to the poll box his ballot is marked against the Catholic because he is a Catholic, except in a few isolated cases where he is under discipline and has to obey orders.

At a meeting in Lindsay, called in the interest of Mr. Cleland, the Reform candidate, Mr. Creighton was allowed to speak for one hour. He made the astounding statement that his party "had no objection to the French (Canadian) coming into this Province. He welcomed them, but objected to English being crowded out of the schools, which, remember, are Public schools, built by English speaking people." This is quite a change of position since the whole party supported Mr. Craig in his denunciations against French being allowed in the schools at all. It is true that the motion supported by the Opposition during the last session of the Legislature did not go so far as the proposition of the previous session; but the spirit of antipathy to French-Canadians who are our fellow-citizens was equally there. English, however, is not crowded out of the schools; and it is equally false that the schools in the French localities were built by English-speaking people. They were, for the most part, built by the French who settled there. However, it may have happened in some cases that, owing to the emigration of English speaking people, or influx of French, some localities once English have become French. The schools are for the residents, and, of course, in this case the residents becoming French, they could not be excluded from the schools. It has equally happened that some schools once French have become English. Mr. Creighton's statements were therefore gross misrepresentations.

HE ALSO made a great noise about the teaching of the Catholic catechism in some of the French schools. It is surely no great outrage if, in a purely Catholic locality, where the children are all Catholic, the Catholic catechism should have been taught. In most cases, however, it is taught out of school hours. If the contrary occurred sometimes, by error in regard to the law, it was a matter for the trustees and teachers to settle with the Inspector. To outsiders, like Mr. Creighton and the Jesuit Orangemen, for whom this rhodomontade was intended, it is of no concern. The law permits religion to be taught outside of school hours; and, if it did not, the Catholics of such localities would not be prevented from having religion in their schools, for they would establish Separate schools with which certainly Mr. Creighton and his party could not interfere. The French Canadians have no wish to exclude English from their schools. They are anxious for it; but they object to the exclusion of French, without which their children could not possibly learn English.

AFTER all the noise made by fanatics against accidental and pretended breaches of the school laws in Catholic localities, it is found that as regards the very Protestant schools of Toronto, the Public School Board have neglected to provide a playground for the children at the new school on the corner of Queen St. Avenue and Caer Howell street, as the law prescribes. These gentlemen are very ready to see the mote in their neighbors' eyes; let them contemplate for a while the beam which is in their own.

MR. JAMES L. HUGHES, the "Equal Rights" and Conservative candidate for

Peel, attended, for a short time, a mass meeting of the electors of that constituency, held in the interest of Mr. Chisholm, at Brampton, on Monday, the 5th inst. It had been announced that Mr. Chisholm and the Minister of Education would deliver addresses on the issues now before the people, and the placards had in large letters, "The Opposition candidate is invited to attend." It was Mr. Hughes' intention merely to invite Mr. Ross to attend one of his meetings next day, when he knew that Mr. Ross had a prior engagement; but when the assembled multitude saw the Equal Rights, they loudly called upon him to speak then and there. The speech was a rebuff, in fact a repudiation of one he had previously delivered, and consisted almost solely of abuse of Catholics and their doctrine. Mr. Ross in reply stated that he was not there for the purpose of vindicating Catholic doctrine, and that if Mr. Hughes wished to debate such matters he should meet Archbishop Cleary or some other ecclesiastical dignitary who perhaps would be able to cope with him. Mr. Ross then, amid the loud laughter of the audience, proved that Mr. Hughes had twice begged office under the present Government, once under Mr. Crooks, and once under himself. Mr. Ross omitted to state that he had endeavored to use the influence of Archbishop Lynch in order to obtain office on one of these occasions. He then showed that the references of Mr. Hughes to the Separate school question were gross misrepresentations, and that his statement that Separate schools are a failure is a falsehood. Mr. Hughes had endeavored to prove his statement by showing the state of education in Spain and Mexico; but Mr. Ross reminded the people that Ontario is neither in Spain nor Mexico. It is with Ontario matters they had to do, and in Ontario 58 per cent. of the Separatist school pupils who applied at the High School entrance examinations had passed, and 59 per cent. of the Public school pupils. The competition was too close to enable anyone to draw the inference that the Separate schools are a failure.

MR. ROSS'S reply completely annihilated Mr. Hughes, and as the speech of the latter, owing to his absurdities, was received only with derisive laughter, he saw that his case was hopeless and he left the meeting.

THE HON. MINISTER of Education had already made a brilliant and effective speech before Mr. Hughes entered the hall, defending the policy of the Government towards Separate schools. He showed that the Separate schools of the Province have received no special favors from the Government to the injury of Public schools, but that it has been their aim to make the Separate schools as efficient as possible. To do this is the duty of the Government, and Mr. Ross said, amid the cheers of those assembled:

"He thought there was not a Protestant in the gathering who would not wish to see the children in attendance at the Separate schools receive an education, equally good in all respects, so far as the Department could make it so, with the education received by the Public school pupils."

IN reference to the amendment by which Catholic Separate schools are given a representation on High School Boards, Mr. Ross said "it should be judged by its fruits. There had been a large increase in the number of Catholic children attending the High schools since this representation was granted, owing to the confidence in the conduct of the High schools with which this provision inspired Catholics. There would have been no need of this provision, Mr. Ross said, if Catholics had been elected to the Board; but, except in some very few instances, this had not been the case, and Catholic rate-payers had been in consequence averse to sending their children there."

ON the 5th inst. the *Empire* published a statement of its correspondent that His Lordship Bishop Dowling had notified the clergy of his diocese to meet him at Hamilton on that day, "when doubtless arrangements would be made for the campaign." Next day an unqualified denial of the statement from Rev. Father McEvay, rector of St. Mary's Cathedral, Hamilton, was published. Father McEvay says that no notice has been sent to the clergy to meet him for the purpose alleged, either on the date named or any other day. The *Empire*, in its zeal for news items, should be more guarded in ascertaining their truth before their publication. While the *Empire* and other non-Popery papers seem to be thus bent upon mixing up the names of the Catholic hierarchy and priesthood in political matters, and are appealing to Protestant prejudices on the false ground that they should resent Catholic clerical influence, they have no word to say against the Presbyterian, Methodist, and other ministers

who day after day sit and preside at political gatherings for the purpose of depriving Catholics of the right to educate their children religiously. On one day we find Rev. Dr. Caven presiding over one such meeting in Toronto, another day it is Rev. David Auld, who presided at a similar meeting on the 5th inst., and the same evening, the Rev. Dr. Sutherland, Rev. Mr. Rawcutt, Rev. W. L. Scott, and we know not how many more assembled in Shaftesbury Hall to nominate a candidate for one of the divisions of the same city for the Local House, and selected Alderman Moses as their standard bearer, and thus to the end of the chapter. Its persons—persons everywhere, and all is deemed very proper. Have we not rightly said ere now that the pretended Equal Rights cry means the right of Protestant persons to ride roughshod over and to persecute Catholics? But here is where the mistake comes in. The Catholics of Ontario have no intention to submit to the process. The Catholic clergy, as a rule, keep themselves apart from meddling with purely political matters; but the laity are quite able to distinguish friends from foes, and they will act accordingly.

REV. DR. JUSTIN D. FULTON, Baptist, and Mr. James L. Hughes, Orangeman, have taken to prying. This, however, is not their regular line of business. Preaching is their occupation. Fulton endeavored to preach the "Romanish" communion out of existence, but, the outlook, not being an encouraging character, he now wants to pray it off the face of the earth. Hughes, feeling convinced that the Church of Rome blocked his entrance into Mr. George W. Ross's office, has been likewise preaching a crusade against the rock of Peter, but in that wise not being able to knock a splinter out of it, he has, as Dickens would say, "flapped," rolled his eyes upwards, and petitions heaven to destroy God's work. In a Christian land it is not a little humiliating to reflect that we have in our midst such characters as Fulton and Hughes, and that they have a certain following, insignificant, it is true, but yet a following. Christianity enjoins upon all of us a love of our neighbor—we are admonished not to speak ill of him—we are expected to help him carry his burden and speak kindly to him. Fulton and Hughes both claim to be Christians—one a Baptist, the other an Orange Christian—but all the while their thoughts are of the demon character. They preach hatred and feel it—they preach lies and know they are lying—they are apostles of strife and know they are doing the devil's work—and, worse than all, they beseech heaven to bless their horrid doings. From all thoughtful Christians will come upon their heads that swift and heavy sentence of contempt which is the portion of the designing, ill-constructed knave and hypocrite.

"The Roman plunderer goes to the pill with a blunderbuss at his head." —*Mail*, May 9.

BLUNDERBUSS are too medieval, as it were. You should, Mr. Bunting, suggest the use of bricks or cobblestones, the more modern implements of persuasion, which are wont to be used by the warlike wing of the Toronto Orange Lodges.

FOR all the abuse and vilification hurled at the heads of the Catholics the past few years, it must be admitted that, looking at the matter from one standpoint, the Hon. Oliver Mowat is to blame. He has a surplus, and a large one, in the treasury. That is what Mr. Meredith's following have their eyes firmly fixed upon, and they have engaged in an anti-Catholic crusade because Catholics do not see fit to mark their ballots for the "Oward to the surplus" in the battle cry which sets their hearts a-jumping and a-thumping.

REV. T. LYNCH we understand, been authorized to make a tour of Prince Edward Island and Canada for the purpose of soliciting aid towards the re-building of the Cathedral at Harbor Grace, Newfoundland. We entertain no doubt that the Rev. Father will meet everywhere kind friends who will give material aid towards this great and holy undertaking, and we hope that only a short time will elapse until the sight of a restored Cathedral will again gladden the hearts of that noble Churchman, Bishop Macdonald, and his pious and self-sacrificing people.

MR. CREIGHTON—"Mowat and his colleagues denied a secret ballot, thus preventing undue interference by the Church."

We should not be surprised, also, were it claimed that the Church forced Mr. Mowat to enact that these same ballots must be marked with a cross. Some few months ago Mr. Creighton rushed into a

bookstore, asked for a drawing book, gave the clerk ten cents, and hurried off without taking his change, four cents. He then proclaimed to the world, through the *Empire*, that the people were paying too much for their school books. We hasten to assure Mr. Creighton that the Church has about as much to do with a secret or any other ballot as with his little escapade in the bookstore.

A CORRESPONDENT in Chatham writes us as follows:

"SIR,—The following valuable amendment to the Separate Schools Act was introduced by Mr. Clancy, M. P. for West Kent in the Legislature, on 13th March last, and finally passed on 4th April. In order that all interested may take advantage of this measure, be good enough to give it a place in the Record: "Provided always that where the proprietor or tenant was not, on or before the 1st day of March in any year, a resident of the municipality, or rated upon the assessment roll thereof, he becomes such resident, and entitled to be rated on the assessment roll thereof, before the time for appealing from the assessment to the court of revision, he shall be entitled to give the notice provided for by this section at any time before the expiration of the said time for appealing, and a notice so given shall have the same effect as if given on or before the first day of March, of the year in which it shall be given."

The clerk of every municipality in which there is a Separate school shall, once each year, upon the written request of the trustees of such Separate school, deliver to them a statement in writing showing the names of all persons appearing upon the assessment roll for the current year, who had given the notice required by section 40 of the said Act, with the amount for which each person has been rated upon such assessment roll. "Separate School Boards should not neglect to see that all those coming into a municipality since March 1st are numbered among their supporters, as provided for by Mr. Clancy's timely legislation, of great value to our Separate schools." —*Yours faithfully*, "CHATHAM."

While Mr. Clancy may deserve credit for having introduced these useful amendments, it would be well to bear in mind that the Government of Mr. Mowat deserves the gratitude of our people for having so willingly adopted them. What would become of them, however, were Mr. Clancy's friends seated on the treasury benches? Why, they would undoubtedly be placed on, if not under, the table. That our people may rest satisfied that this would be the case it is only necessary to state that Mr. Meredith's most bitter onslaughts were made on the Mowat administration because it permitted the increase of Separate schools, while nearly all his followers, notably Mr. Clarke, are on the war path with the object of tearing them away from us root and branch. Mr. Clancy, we regret to see, is on the wrong side of the house. So long as he chooses to remain there, Catholics cannot conscientiously support him.

"THE CATHOLIC RECORD represents the Nation as the official organ of the Equal Rights party. This is incorrect in two particulars. In the first place, the leaders of the Equal Rights movement have disclaimed any intention of founding a distinct and separate party. In the second place, the Nation speaks for the Third Party, which is another organization altogether." —*Toronto Mail* of the 10th inst.

The same issue of the *Mail* which makes the above statement informs the public that on Thursday of last week the "Third Party" held a meeting at which it was resolved "to interview the Equal Rights with the view of securing united action during the ensuing elections." It is true that the two organizations are nominally distinct, but as they are managed by very much the same men, and are working with the same object in view, they are practically one concern. Our view of them as practically one party arises from these considerations. It is not always necessary to take cognizance of minor family differences when we are contending against false principles, rather than against the men who maintain them.

"POLITICAL RELIGION."

"We do not traduce the parties in saying that the Church of Rome has been zealously courted by both, and that, while both Conservatives and Reformers to serve and care nothing for their politics, they will stick at little which may help them, for the time, to secure the Catholic vote. There are, of course, among our public men, noble exceptions to this rule of subservience, but the parties as such are utterly weak when over Rome is united in her demands."

MR. EDITOR—The above is from the pen of the learned Principal of Knox College, on which I wish to make a few remarks. Is it not the learned Professor and men of his ilk who are continually running down their Catholic brethren as bad men, bigots and ignoramuses? If so, then why fear so much from the ignorant? If we are wrong in the position that this learned but yet intensely bigoted gentleman and his followers

consider his Catholic fellow-citizens ignorant, but, on the contrary, since men, then why not from them let him and his class learn wisdom? I am a Protestant, and at the same time a regular reader of your valued paper, and I very much regret that Principal Owen, Bishop Carman and their followers, do not display the light of wisdom, the spirit of justice and fair play which at all times mark your utterances and your talks. From the position these men occupy, from the non-sensical arguments, if such they can be called, that they produce, from the fear they at all times exhibit, I am led to believe they fear that in political matters right shall prevail and that justice will be done our Catholic brothers and their religion respected. I venture the assertion that all these wild attacks upon the Catholics will strengthen instead of weaken the Catholic Church. If these men would pay more attention to the training of the youth under their control and less time to attacks on the religion and members of the Catholic Church, the less learned of the Protestants would know far less of the spiritual benefits as well as the temporal powers of this powerful Mother Church.

Amherst, Nova Scotia. ANGLICUS.

MONTHS MIND FOR REV. L. A. WASSEREAU.

On Wednesday, the 7th inst., solemn High Mass was celebrated in the Catholic church of Kingsbridge, in the township of Ashfield, for the repose of the soul of the Rev. Father L. A. Wassereau, late P. P. of St. Francis Church, Trudell. Father Wassereau had been formerly parish priest of Ashfield for eighteen years, and was much beloved by his parishioners for his great zeal and the interest he always manifested for their welfare, spiritual and temporal; and after his departure he was always held in affectionate and grateful remembrance.

The Rev. B. Boubat, the present P. P. of Ashfield, manifested his kindly feelings towards his predecessor by inviting a number of the priests of the diocese to conduct a month's mind or memorial Mass for the deceased priest. The Rev. C. Blaise, P. P. of Wawanosh, was celebrant; Rev. P. J. Gnam, of Wyoming, deacon; Rev. J. Cook, of Irishtown, subdeacon; and Rev. D. A. McKee, P. P. of Parkhill, master of ceremonies.

About four hundred persons of Ashfield parish received Holy Communion at the Mass, offering their communion for their first pastor, whom they so much loved and cherished.

PRESENTATION TO ARCHBISHOP O'BRIEN.

A FEELING ADDRESS FROM THE PRIESTS OF HALIFAX, ACCOMPANIED BY A PORTRAIT.

His Grace the Archbishop met with a pleasant surprise recently at the Globe House. The priests of the city waited upon him there and presented him with the following address, which was read by Very Rev. Canon Carmody, V. G.:

To the Most Rev. C. O'Brien, D. D., Archbishop of Halifax:

MAY IT PLEASE YOUR GRACE—The approaching departure of Your Grace from the old Globe House to a new and more suitable episcopal residence furnishes us, the priests of the city of Halifax, with a favorable opportunity of giving expression to the sentiments of devotion and love which we entertain for you, our spiritual father and guide. Your kind and gentle disposition has completely won our hearts. Your brilliant and rare qualifications, enlivened by an ardent zeal for the progress of religion and the salvation of souls, have stimulated us in our labor to establish the kingdom of Christ in the hearts of men. And while we are thoroughly alive to the advantages which the new residence will afford Your Grace, giving you, as it must, more ample facilities to devote yourself to the spiritual claims of the diocese at large, still we are convinced that the change will be to our disadvantage. We shall miss the gentle words of advice and fatherly direction which have always fallen so graciously from your lips. But in our loss we must recognize your gain, and so we are content.

In conclusion we beg to wish you, with all our hearts, a long and happy life in your new home, and we request you to accept the accompanying portrait of yourself, hoping that your humanity will not refuse it a prominent place among the portraits of your predecessors, in whose ranks you have won a exalted position.

We beg to subscribe ourselves, Your Grace's faithful and devoted priests, of the city of Halifax.

John Canon Carmody, P. L. Manden, E. P. Murphy, Geo. A. Ellis, George Murphy, D. P. McManis, John Walsh, William Foley and Donald J. Summers

His Grace made a kind and touching reply, expressive of his love and attachment to his priests. He desired them to observe that the change of residence would make no change in the spirit of union which bound them and him together. He felt assured they would lend their hearty co-operation in the future as in the past, to aid him in his plans and designs for the advancement of the holy Church. Want of suitable accommodation for his priests made the change necessary. But he hoped they would regard the new residence as their home also and visit him there as they now do at the Globe House.

The gift accompanying the address consisted of a very handsome and much admired portrait of the Archbishop which had occupied a position in Norman's studio. —*Morning Chronicle*.

The Congregation of the Propagation of the Faith, in order to facilitate the works of the Catholic missionaries in West Africa, has now divided the territories belonging to France, England and Germany into three Apostolic Prefectures. They have hitherto been united in one vicariate, that of the Gabon and the two Guineas.