

The Catholic Record.

Published Weekly at 64 and 66 Richmond Street, London, Ontario. Price of subscription—\$2.00 per annum.

Catholic Record.

London, Sat., March 15th, 1890.

A STRIKING CONTRAST.

In our last two issues we enumerated several marked differences between the noble generosity that marks every clause of the Protestant Separate School Act in the Province of Quebec and the paltry, meagre provisions so grudgingly made for the education of the Catholic minority in the Province of Ontario.

asked for last year at the Presbyterian Synod in Toronto, and granted, for the support of the proselytizing establishment at Pointe-aux-Trembles, near Montreal, for the conversion to Protestant intolerance of the religious, God-fearing French Canadians.

There is another feature in the management of those dissentient schools in Quebec that should not be overlooked. All the Protestant schools in that Province, even where a majority of the district is Protestant, are left to the care and under the jurisdiction of the Protestant Committee of the Council of Public Instruction.

In Ontario, when the Catholics form the great majority of a school district, or are altogether the entire population, there is no provision whatever made for them.

The Catholics of Ontario should insist upon being placed on the same footing as the Protestant minority in the Province of Quebec. But while they submit to the bigotry which compels their school teachers to be trained in the Toronto Normal School, where they breathe a Protestant atmosphere and imbibe to a greater or less extent some non-Catholic principles, such men as Mr. Meredith ought to blush for shame in maintaining that they should be coerced still further and that too many concessions have been already granted.

ST. PATRICK'S DAY.

On Monday next, wherever the English language is spoken, gorgeous churches and public halls, magnificent cathedrals and humble country chapels, all gaily decorated with national emblems and trophies of green and gold, shall resound with entrancing eloquence and sacred song in memory of Ireland's ancient glories.

with Calvary, St. Patrick's faith and miraculous power did not terminate with his glorious and exemplary life. They have lived on through the ages, and they are still living. There is no diminishing of the integrity and spotless beauty of that faith, even to this day, nor is it likely to change or lose its influence or its power while the Irish race exists.

THE EQUAL RIGHTS MANIFESTO.

Among the arguments which are most pertinaciously put forward as objections to the Separate school system, the opponents of Catholic education assert constantly that the existence of Separate schools implies a connection between Church and State to which it is desirable to put an end.

We will not deny that it is undesirable that there should be in Ontario any State Church, but we maintain that the aid given to Separate schools is not given in consideration of the religious teaching. We have every reason to believe that secular studies are quite as efficiently taught in the Separate as in the Public schools, and the religious teaching is an extra branch, the importance of which cannot be too highly estimated.

The opponents of Catholic education are accustomed to say that the State should furnish purely secular schools at the public expense. It is conceded by all that it is not advisable for the State to undertake to teach religion, but we maintain that it is both the right and the duty of parents to do so.

The so-called Equal Rightists who aim at abolishing the Separate school system are therefore aiming at the infliction of a gross injustice. This injustice is actually inflicted upon the Catholics of the United States. So strong is their conviction of the importance of religious education that they support Catholic schools, and send their children to them, though they are already taxed for the support of Public schools.

is "to promote distrust and disunion among those who, as compatriots, should cherish mutual confidence." We maintain, on the contrary, that the teaching of religion will have the effect of making better citizens than a merely secular training will produce.

A secular system of education forced upon Catholics would not have the effect which the Equal Rightists claim. The firm purpose of Catholics to give their children a religious education is to be seen in the fact that in the United States they tax themselves so heavily to do so.

We have that confidence in the sense of fair play of the majority of the people of the Dominion and of Ontario that the injustice which a fanatical clique would willingly inflict upon us will not be consummated.

Another reason is assigned by the concocters of the manifesto, why Separate schools should be abolished. It is said: "It is believed by Protestants and admitted by many Roman Catholics that the teaching in Separate schools is generally inferior to that of the Common schools."

We know that the Toronto Mail and some other journals have frequently made this statement, and it is not surprising that owing to its being constantly reiterated, some persons believe it to be true; but the superior success of many of the Separate school pupils at the High School entrance examinations during 1889 proves that the assertion is made without ground.

LA VERITE AND THE CATHOLIC WEEKLY REVIEW.

Those two Catholic journals are engaged in a little bit of wordy warfare with each other. From the beginning of the present year of grace, that is, since the beginning of January, the Toronto Weekly Review has been incessant in its attacks on La Verite.

The Verite has the Toronto Weekly in a tight box from which it is utterly impossible for it to escape without crying "peccavi." Old Horace must have been inspired when he said: "Ne sutor ultra crepidam."

MR. WILLIAM O'BRIEN.

The ablest, and certainly, after Mr. Parnell and Mr. Gladstone, the most popular man in Ireland is Mr. William O'Brien, M. P. for Mallow. Several times already he has suffered martyrdom in Balfour's dungeons and lain to rest his weary limbs month after month on the plank bed.

admonitions, that were given solely in the interests of peace. On the occasion of the demise of the lamented Mons. Trudel, late editor of the Standard (L'Etendard), the Review opened war both on the Standard and La Verite. It went even much farther. It opened its batteries against the Ultramontanes in general, especially those of France, and took up the defence of the Liberal Catholic school founded by Mgr. Dupanloup and Count Montalambert.

The Verite then translates into French the article which appeared in the Toronto Weekly, in which it is said that "Catholicity is summed up in the Syllabus, and that the L'Etendard and the Verite are equally guilty with the Toronto Mail in stirring up the passions and helping on the work of the Equal Rightists."

Another article of the Catholic Weekly is quoted, in which Father Lvoordaire, Montalambert and Bishop Dupanloup are set up against Louis Veuillot and the Ultramontane party in France. The latter were styled Obcurantists, because they were opposed to the new lights who were not in favor of the dogmas of infallibility. Even Cardinal Newman was an "opportunist" on the same question, and Dr. Brownson is triumphantly quoted by the Review as having stated, with the Avenir and LaMennais, that "there should be a complete separation of Church and State, and that the Church should renounce all pecuniary aid furnished by the State."

The Encyclical Letter of Pope Pius IX, Quanta Cura, which accompanied the Syllabus, formally condemns the modern school of liberal Catholics, which maintain with the Avenir that: "The perfection of governments and of civil progress demand that human society be constituted and governed without taking religion into account, as though it never existed, or, at least, without making any distinction between true and the false worship."

All this is very fine in appearance and is taught in the school of liberal Catholicism. But it is far from being orthodox. Pius IX, condemned it, so did Gregory XVI. in the encyclical Mirari Vos, so did Leo XIII. in two encyclicals, Immortale Dei et Libertas. The Toronto Weekly approves it, however, and blames Veuillot and the Univers for having retarded the progress of religion in France by opposing views and doctrines condemned by so many Popes.

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The Catholics of Waterloo town, who hitherto attended church at Berlin, are organizing to erect a church and school in Waterloo, and will likely have both in operation by next fall.

The new Separate school at Preston, organized last summer, is well attended and does excellent work under the able management of Miss Kelleher, of Galt. The Catholic congregation of this progressive village is outgrowing the old church, and room will have to be made at once by addition to the building or by a great enlargement of the gallery.

In Clonmel the inhuman and barbarous rigors he was subjected to of having his clothes torn by main force from his back and of his hair and moustache being forcibly hacked and clipped—these rigors and these indignities offered to a political prisoner caused a shout of horror to be heard not only in Ireland, but all over England, Europe and the civilized world. After having endured his long term of punishment, for no crime, in Clonmel, he was rearrested for being present and having spoken at a proscribed meeting in Kerry. Six months in Galway jail were this time awarded to him in reward of his services to his country. On the eve of Christmas day last he was allowed once more to breathe the free air of his native hills. But there is no rest for the lover while the loved one suffers. Not Sarisfield or Robert Emmet, not William Tell or the heroes of Marathon ever loved their country with more intense, more undying zeal than William O'Brien loves Ireland. Since his liberation from Galway jail, a little over two months ago, William O'Brien has spoken at several public meetings in England and Ireland. Last week he addressed an immense gathering in one of the spacious halls of Manchester, and had to be carried fainting from the exertion. It should be remembered that Mr. William O'Brien has a very weak constitution, is inclined to be consumptive, and from deep study and voluminous writing, appears stooped and emaciated. How he has been able to bear up under it all is a mystery to more than one eminent physician.

During the debate on the Times commission, which is still going on in the House of Commons, Mr. William O'Brien arose to the full height of his name and fame as an orator, and delivered one of the most scathing philippics on coercion and Balfour's Tory policy that was ever heard since the days of Burke and Sheridan. It was published everywhere a few days previous that his health was so shattered and his constitution so entirely undermined that his physicians advised him to take a trip south and spend the winter in Upper Egypt. To the surprise of every member in the House of Commons and to the astonishment of all, Mr. O'Brien arose in his place two weeks ago last Monday and delivered a speech that was heard with unbounded pleasure by the whole House, Balfour, Smith Barry and a few others not sharing in the general enthusiasm and hilarity of the occasion.

DIOCESE OF HAMILTON.

Special to the CATHOLIC RECORD. Berlin, Ont., March 5, 1890. Last Tuesday, March 4th, a solemn Requiem was celebrated in the Church of Our Lady of Sorrows for the repose of the soul of our lamented pastor, Dr. Louis Funcken. Rev. Father Breitkopf, C. R., was celebrant, Rev. Drs. Weiler and Steffen, C. R., deacon and sub-deacon, Rev. Dr. Klepfer, C. R., master of ceremonies, and Rev. J. Gehl, of St. Clements, a former pupil of the late Dr. Funcken, preached an eloquent and impressive sermon before a crowded congregation. Over six hundred members of the parish approached the sacraments on this occasion and thus gave a practical proof of their love for their former zealous pastor.

By appointment from Rome, the Rev. Dr. Koepfer is now Superior of the Congregation of the Resurrection, and pastor of the church of Our Lady of Sorrows at Berlin, and the Rev. Dr. Spetz, C. R., succeeds the late Dr. Funcken as rector of St. Jerome's College.

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THE LATE JOSEPH BIGGAR, M. P.

At a meeting of the Celtic Benevolent Association of Ottawa, held on the 5th March, the following resolutions were unanimously adopted: "That the Association has learned with profound regret of the death of one of Ireland's ablest and most patriotic sons, Joseph Gillis Biggar, M. P. for West Cavan, whose early and perilous efforts in the British Parliament in behalf of Home Rule contributed very materially to the extraordinary success that has attended the movement for the restoration of freedom to Ireland."

"That the Association deplores the great loss which his country has sustained in Mr. Biggar's death at a crucial time in the history of the great constitutional struggle inaugurated by himself unaided and alone, and continued with such magnificent results with the assistance of the allies which his tactics had won over to the cause of Home Rule, both in the Imperial House of Commons and from the ranks of the British democracy."