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London, Saturday, Nov. 7, 1891.

BAPTIST LADIES IN PARLIAMENT ASSEMBLED.

On last Wednesday the Baptist church on Talbot street in London, Ont., resounded with eloquent periods read from carefully constructed papers, laughter and applause at times making the rafters quiver in this stately house of God. It was a missionary meeting. Well-to-do and, in some cases, we will admit, well-intentioned ladies, travelled many miles from their homes and husbands and little ones, for the purpose of delivering orations, as claimed, for the glory of God and the extension of His Baptist kingdom upon earth. It was a happy meeting, and the good things said and the good things provided were salted and peppered with an occasional shot at Roman Catholicism from poisoned arrows propelled with the fierce force of a well-developed hatred. What a shameful, although happy meeting! We may say: "God bless these ladies," but we cannot declare "God bless their work," because it was not God's work. How can heaven's benedictions descend upon transactions where mistaken ideas of duty prevail and where ignorance and uncharitableness pile up mountains high?

As usual a great deal of interest centered in the spiritual condition of the French-Canadians in the Province of Quebec, and the Recording Secretary declared that the Board had decided to send one missionary there equipped with the sum of \$500; and he will, we suppose, be surrounded with battlements of bibles, together with numberless tracts in which the good people of Quebec will be informed that they believe many things which they do not believe, and that they are taught many things which they are not taught.

This movement on the part of the good ladies is all the more extraordinary and unaccountable when we consider that another delegate suggested the advisability of closing up the Indian work because of a deficiency existing in another department. We take it therefore that the French-Canadians are considered to be in greater need of spiritual life than the red men of the North-West, at least in the minds of some of the delegates.

The Corresponding Secretary appears to be a person gifted with very vigorous delivery, for we are told that her report at times evoked considerable applause. She said that two-thirds of the members of the Baptist Church are women; and she appeared to be proud of this condition of things, claiming that woman, from the very nature of things, "is specially prepared for the various branches of our work."

Let us here for a moment consider the appearance of a woman carrying a grip-sack, toiling over mountainous regions, in search of painted and feathered Indians whom she desires to bring to a knowledge of Christ. Common sense will, we are sure, persuade us that the fitness of things would be outraged. "My bachelor friend there in the corner," the Corresponding Secretary went on to say, "don't believe these women who go to missionary meetings know how to bake bread or do up their husbands' collars, but you are mistaken, brother." We are willing to admit that the Corresponding Secretary and her associates are quite competent to perform all the work of the household, which, in their various spheres, they are expected to do; but they certainly cannot attend to the bread and the collar buttons if their time is occupied travelling about the country wrestling with the prerogatives of the preacher. She created tumultuous applause when she delivered the following:

"The report dealt with the excellent progress made among the French-Canadians in leading them up from the darkness and superstition of Roman Catholicism, but they might as well expect a boy on a rocking horse to keep up with the Chicago flyer, as

expect a poor, miserably paid, inefficiently clad missionary to compete with the well-fed, well-dressed, sleek priest of the Roman Church."

The Corresponding Secretary makes a very incorrect statement in the above extract, and it is quite clear that she is possessed of a goodly share of that dense ignorance which prevails amongst Protestants in regard to the Catholic system. We wish to inform the good lady that the \$500 given to the godly man who is to carry the glad tidings to the Frenchmen would be considered a very handsome sum for a year's needs by five Jesuits, or other Catholic missionaries, when sent abroad to work in their holy calling. We might remind her too that some preachers in Toronto receive each a yearly allowance which would be sufficient to sustain fifty Jesuits on the mission. As a rule, however, preachers of the gospel do not receive these extraordinarily large salaries, because in many Protestant churches preaching of the gospel is not a popular subject, and, instead, we have introduced a series of entertainments which generates roars of laughter and tremendous applause. It is not an abundance of material resources which serves to give the priest the commendable appearance our lady friend has indicated, but the consciousness that he is really the Lord's anointed and he is happy within. If we may draw a comparison between the stipends of the priests and those of the ministers, and if we conclude that fat salaries bring about a "sleek" appearance, the preachers should be as happy as the day is long, for, as a rule, they are much better paid than the priests. The preachers, however, had better be on the alert, as great changes are in the air, and ere long it may come to pass—and the system is largely prevailing at present—that the fair sex amongst our Protestant denominations will take upon themselves entirely the preaching of the word, while the ministers will be obliged to remain at home and do the housework.

To a lady of Toronto—and coming from Toronto we are not surprised at it—belongs the renown of having advanced the most slatternly statement made during the proceedings, viz., "that the men, women and children in the back lanes in Montreal never heard the sound of the Redeemer's name save in an oath." We have lived in Montreal, and we know whereof we speak when we declare that there is more real Christianity—a greater love and a greater knowledge of our divine Redeemer—a greater purity of life—a greater sense of honesty and truth and reverence for our Blessed Saviour—in the lowest crowded thoroughfare of Montreal than in the grandest and wealthiest street of proud and boastful and Pharaiseal Toronto.

One of the enigmas of our age is the fact that in the minds of fairly intelligent people such abominable and unfounded ideas of Catholic life should take up their abode. Nor can we account for it in any other way than that the spirit of darkness beclouds the reason of these people—the punishment of heresy—and will not permit them to open their eyes to the divine and beautiful faith of the Catholic Church, which is marching on through the centuries proudly and gloriously and faithfully carrying out to the letter the command which it received from Christ to "teach all nations."

WHAT MIGHT BE EXPECTED.

It is quite a common thing to notice in Toronto papers and proclaimed from Toronto pulpits vigorous denunciations of the system of civic government prevailing in New York city, and the politicians of Tammany Hall characterized, very often without exception, as a gang of thieves whose abode should be inside the walls of Sing Sing. We do not purpose to defend all the actions of the politicians who circle about Tammany Hall. No doubt some of them have been very bad men, and it would be a most difficult matter to find any party which takes upon itself the management of public affairs entirely devoid of characters whose object it is to come into possession, at any cost, of the almighty dollar. But it is certainly somewhat astonishing to note that the most ardent condemnation of these people comes from a city which is itself, in its civic administration, acknowledged to be one of the worst in America. It was, we think, the rector of St. James Cathedral, in that city, who, a few years ago, made this admission:

We cannot be surprised that this is actually the condition prevailing when we take into account the fact that the Queen City is fairly honeycombed with secret, oath-bound organizations; and those of the most objectionable charac-

ter—those who count in their membership thousands of theological desperadoes who never darken the doors of a church—are they who, by their power of numbers, control the civic machine. The Great Grand and Most Worthy and Most Worshipful Lord High Something or another in the lodge is lifted to the top round of the municipal ladder, and those of lesser light and more humble designations occupy the places lower down. Those who placed them there when they made their annual visit to the ballot box expect, of course, to be recouped in some manner, and big pay has to fall into their outspread aprons from the city exchequer. Thousands upon thousands of hungry mouths are ever open, and the men of chivalry as well as the men of shovelry of the Orange order and the Sons of England revel in the sunshine of incorporation favors for value received.

The abuse has become well-nigh unbearable, and the heavy tax-payers as well as the heavy thinkers of Toronto are forced to the belief that there is something very rotten in other places as well as in Denmark and Tammany Hall. Taxes are bounding upward at a galloping pace; public works have been set in motion which were proved to be constructed in a most shameful manner, and many of them were not needed. It has indeed been proved in one paper that there are as many miles of sewerage in Toronto as in some American cities twice its size.

But who are mostly to blame for this sad condition of affairs? Many will admit it is the secret societies. On whose shoulders, though, shall we place the blame for the existence and rapid growth of these organizations? Most undoubtedly, Partisanist purist preachers are for the most part the foster fathers of the unlovely children, and up to the present hour one of these expounders of the gospel is always to be found who will mount the rostrum and scatter amongst the brethren rounded periods in faultless English, having for object the envelopment in gorgous glory the Lodge to which he is addressing himself, and holding up as a pattern to humanity the aims and the objects of its existence, no matter how little he knows about it, or how shameful may have been its public record on the streets of Toronto.

The chickens are coming home to roost, and now we are confronted with the fact that, though these organizations were primarily set in motion to antagonize the growth of the Catholic Church, they have in reality become a menace to good government, and have given the Queen City a name abroad that will some day force it to hang its head in very shame.

THE DISORDERS IN CORK.

During the past week many riotous scenes disgraced the city of Cork, the two rival factions, the McCarthys and Parnellites, engaging in hand to hand contests in public places, and large numbers, too, taking part in the unseemly proceedings. The election canvas now taking place in that city between the McCarthite and Parnellite candidates has given rise to much bitterness, and it would seem, indeed, that the demise of the dethroned leader has added zest to the wild opposition of his few but faithful adherents. All over the world, in free America particularly, the disunion and disorder in the ranks of the Home Rule party, as victory appeared to be peeping through the clouds, has caused feelings of a most painful nature to take root amongst Irishmen and Irish-Americans. At this moment every Irishman worthy the name, both at home and abroad, should set himself to the task of promoting unity in the ranks of the people. This, we regret to note, is not the case, and altogether too many are there who by fiery speech and indiscreet conduct succeed in keeping alive the spirit of dissension.

Now that Parnell has been removed from the scene it were unbecoming, it seem to us, to rake up the past, and keep alive the proceedings that brought about his downfall. We should give a bright spot in our memories to the good deeds which he performed for Ireland, and try to forget the fault which clouded and blasted his career. It appears to us that the men who hope to achieve Home Rule independent of Gladstone are merely dreamers; and their persistent opposition to that great and good statesman and the majority of their fellow-countrymen is precisely the work which brings hope of future power and glory to Balfour and Salisbury and the London Times—the most bitter and unrelenting enemies the Irish people have ever had to encounter. A few young men of promise, such as the Redmonds have

been enrolled under the Parnellite banner, and are still leading the forlorn hope of that almost defunct party.

Independent of the mischief which their acts must certainly bring about, we cannot see how they can with any show of reason justify their conduct. A good majority of the Irish members deposed one leader and elected another to take his place. This they had an undoubted right to do. No one supposed that Mr. Parnell held the office by virtue of any other power than the will of Ireland's representatives. Who else could have conferred upon him such a distinction? Those then who had the power to bestow had also the power to take away from Mr. Parnell, or anyone else, the position of chairman of the Home Rule party. The Parnellites, as well as the McCarthites, have always unsparingly denounced the tyranny of the small Tory garrison in Ireland who have been for centuries ruling and ruining the country, and they have in season and out of season contended that the majority, and not a small minority, should shape Ireland's destinies; but now we have the former faction pursuing the same tactics, persistently refusing to submit to the will of a most decided majority of Irish members, knowing, likewise, that at the polls the electors have already in several instances condemned and will undoubtedly continue to condemn their tactics by stripping them of their representative character as occasion arises.

THE INIQUITOUS MANITOBA SCHOOL ACT QUASHED.

In another column we give in full the decision arrived at by the Supreme Court of Canada in the matter of the appeal made by the Catholics of Winnipeg against the school law passed in 1890 by the Legislature of Manitoba.

The case which has thus been decided is entitled "Barret versus the city of Winnipeg" but it is in reality a test case on which depends the legality of the Manitoba School Act; and the Act has been quashed by the unanimous decision of the judges. Before the passage of the Act Catholics and Protestants were in practice permitted to establish denominational, or Separate, schools, and Government aid was extended to such schools in proportion to the secular work done in them. Owing, however, chiefly to the agitation started in the West by Mr. Dalton McCarthy, M. P. for North Simcoe, the Hon. Joseph Martin, Attorney General of Manitoba in the Greenway Administration, introduced an Act into the Manitoba Legislature whereby Separate schools were abolished, and a Public school system was established, ignoring the rights hitherto recognized, allowing Catholics and Protestants alike to retain their denominational schools. The Protestant School Boards of the Province were made Public School Boards, and all control in school matters was given to them until new School Boards were chosen by the electorate.

In accordance with this school law the city council of Winnipeg levied a school tax on Catholics and Protestants alike, and Mr. Barret, a Catholic ratepayer, appealed against the assessment. The case was first brought before Mr. Justice Killam, who decided in favor of the city council, and on being appealed to the Court of Queen's Bench, Judge Killam's decision was sustained, only one of the judges, viz., Judge Deane, dissenting. This decision was appealed against by Mr. Barret, the Dominion Government undertaking to bear the expenses of the appeal, in order to test the constitutionality of this Manitoba School Law. This is the case which has now been decided by the Supreme Court in favor of Mr. Barret, who really represents the Catholics of that Province. By this decision the Supreme Court declares that the Legislature of Manitoba had no right, under the Act constituting that Province, to abolish Separate schools.

We need scarcely say that we rejoice at this triumph of justice and right over the efforts of bigotry and intolerance to force the Catholics of Manitoba to pay a double tax for the support of schools. The Manitoba Catholics have had their Catholic schools, and the Protestants have had their Protestant schools. It appears from the action of the Legislature that the Protestants were quite willing to give up their privileges if they could only thereby coerce the Catholics into supporting a school system in which religion should be entirely ignored. But it is well known that Catholics would not support such a system freely. They have been accustomed to support Catholic schools, and they intend to do so still. The

question at issue was, therefore, in reality, whether, besides supporting their own Catholic schools, in which they educate their own children, they should be compelled also to pay a tax for the maintenance of schools to which they will not under any consideration send their children. The decision of the Supreme Court is to the effect that they are not to be so compelled, and we hail it as a triumph of justice over bigotry.

In Ontario and Quebec Separate schools were established by law when the British North America Act, constituting the Dominion of Canada, became law. Under this Act, the privileges of the minorities in these two districts were secured, so that the Legislatures of these two Provinces have no authority to deprive the Catholic and Protestant minorities of their power to maintain denominational schools. In Manitoba there was no such positive law in existence when it was made a Province, but when the people of Manitoba agreed to become part of the Dominion, there was an actual Catholic majority in that Province. This Catholic majority did not ask for any privilege which they were unwilling to grant to their Protestant fellow-citizens; but before accepting union with the Dominion they stipulated that their rights to Catholic education should be guaranteed to them, and the Protestant minority united in making this stipulation in their own behalf. But as the event has proved, the Protestants are now in a majority in the Province. The question is at present whether this accident gives to the Protestant majority a right to tyrannize over the Catholic minority, and to cancel the compact originally entered upon.

We are pleased to find that in the opinion of the Judges of the Supreme Court no such right exists.

The Manitoba Government is said not to be satisfied with the decision of the Canadian Supreme Court, and it is asserted that it will appeal to the Privy Council to sustain the School Act of 1890. The Privy Council has a habit of sustaining individual liberty as against the tyranny of local majorities; and we believe it will sustain the decision of the Canadian Supreme Court if the appeal be made as threatened. But there is this curious feature about the case, that the Manitoba Government has hitherto been very demonstrative in favor of "Home Rule." It will be a very singular circumstance if they appeal to the British Privy Council against a decision of our own Canadian Supreme Court. We have not the least idea that such an appeal will be successful; but it is nothing the less curious that the Manitoba Home Rule Government should appeal to an Imperial Court to overturn the decision of the Supreme Court of Canada.

We do not see that the decision of the Canadian Supreme Court could have been different from what it has been. The Constitution of Manitoba, that is to say, the Act whereby it was constituted into a Province of the Dominion, expressly states, as regards education, that "nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law or practice in the Province at the Union."

The question arose whether the denominations had by practice a right to Separate schools, and on this question the decision of the Supreme Court is based. The judges all assert that by practice, before the admission of Manitoba as a Province, denominational schools existed, and that they are guaranteed by the Constitution all the privileges to which they were by practice entitled when the Constitution of the Province was passed by Parliament.

It is not to be supposed that the decision of the Canadian judges gives any special privileges to Catholics. It sustains Catholic and Protestant denominational schools alike, and declares that no act of an accidental majority can deprive either Catholics or Protestants of their right to give their children a religious education.

Rev. P. J. SHEA, late of the diocese of London, and one of the most respected as well as talented priests in the diocese, has been appointed to a charge in Cleveland, Ohio, his old home and place of his boyhood. Many friends in these parts will wish him length of years in the service of our Divine Redeemer.

Dr. E. A. Le Bel, late of Laval University, Quebec, has been visiting his cousin, J. D. Le Bel, of this city. He is quite struck with the prettiness of London, having stopped off on his way to Saginaw, where he has commenced practicing medicine. Dr. Le Bel's first case was a rather peculiar one. While on route to his new home an elderly Chicago lady fractured her leg while getting on the train. The doctor set the limb and the patient was so thankful that she gave him \$25 on the spot.

THE OBSERVANCE OF SUNDAY.

Our attention has been called by a respected subscriber to a controversy which is being carried on in the columns of the St. Catharines Standard on the observance of Sunday as the Christian day of rest.

The controversy originated in a sermon delivered by the Rev. Solomon Cleaver, the pastor of one of the Methodist churches, of that city.

Mr. Cleaver maintained in the sermon in question that the change from Saturday to Sunday was made by the authority of Christ and His apostles, and that the Sunday is therefore of divine appointment. A Mr. Broom, however, takes him to task for this statement, and challenges him to produce a single text of Scripture whereby it can be proved that the apostles or the first disciples of our Lord ever met together on the first day of the week for public worship. He maintains that the Sabbath which God orders to be kept holy is the Saturday, and that the Saturday is therefore the weekly feast which Christians ought to keep. He adds:

"The seventh day is the Sabbath of the Lord: in it thou shalt not do any work. The first day of the week is the Sabbath of Rome. Then give her credit for her creation of it. If God be first, then honor Him; if the Church of Rome, then honor her."

We must say that, from the Protestant point of view, Mr. Broom has the best of the argument; for it is nowhere stated in the New Testament that the first day of the week is the day which Christians should observe. The appointment of Sunday as the weekly festival of Christians was made solely by the Catholic Church in order to commemorate the Resurrection of Christ, which took place on Sunday. It is certain that the change was made at a very early date, for it is mentioned by St. Clement, Justin Martyr and Cyprian, and also by Tertullian, as being in their time the day observed by Christians; but the Scripture itself nowhere prescribes its observance, nor does the Scripture state in what manner it should be observed. Catholics are justified in regarding the Sunday as of Apostolic institution, and we have no doubt that St. Paul in the sixth chapter of his first epistle to the Corinthians referred to the Christian practice of observing the day, but his words, cannot be construed as a command to observe it. Protestantism, which professes to observe only what is found in Scripture in plain words, is therefore inconsistent with itself in accepting the teaching of the Catholic Church on this subject. But, on the other hand, Mr. Broom is no more consistent than is the Rev. Mr. Cleaver, whom he so strongly condemns. If the Jewish law of Sabbath observance is obligatory on Christians, Mr. Broom should keep the Saturday just as the Jews were commanded to keep it. It would therefore be forbidden to cook food, or even to light a fire on a Sunday.

The truth is that the ceremonial laws of Judaism ceased to be of obligation when Christianity was established. The institution of the Sunday as a holy day was therefore an institution of the Catholic Church, and to the Church we must look both for the manner in which the day is to be kept and for the observance of the day at all.

A STAUNCH CATHOLIC.

In connection with the disallowance of the Manitoba School Act it is just that we should make reference to the part taken therein by Mr. John K. Barret, of Winnipeg. From the very beginning this talented and worthy Catholic gentleman evinced the keenest interest in the battle for Catholic rights, and the narrow-minded bigots of the Manitoba Legislature found in him a foeman in every respect equal to the occasion. It was in his name that the appeal to the Supreme Court was entered, and to him belongs in a large measure the credit for having obtained the victory of justice and fair play over bigotry and intolerance. Mr. Barret holds the position of Inspector of Inland Revenue for Manitoba and the North-West, having won his way to that high place by sheer personal ability. He is a Hamiltonian and once taught school in that city, where also he has a host of friends. His father, Chas. Barret, is a well-to-do farmer in Puslinch, near Guelph. Our C. M. B. A.

Brothers will have special reason to feel proud of the achievement of Mr. Barret, he being a prominent member of the Winnipeg branch, as also a member of the Grand Council of Canada.

It is said that the Hon. E. Downtney has accepted the Lieutenant-Governorship of British Columbia.

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