

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.

IN THE PRESENT electoral contest for the Legislative Assembly of Ontario a few of the candidates who are in the field as followers of Mr. Meredith wish it to be understood that they preserve a certain degree of independence, and are not prepared to look with favor on every plank in their leader's platform. In constituencies where a large number of Catholic voters reside even Protestant Conservatives make boast of liberality in this regard, and would be willing to pledge themselves to be friendly to the Catholic educational system. A few Catholic candidates, likewise, take similar ground; and through this scheme no doubt entertain the hope that Catholic voters could, without sacrifice of principle, cast their ballots for them. If we concede that these gentlemen are sincere—that they will at all times be willing to give Catholics fair play in educational as well as in all other affairs—abundant cause still exists why every Catholic should, without hesitation, vote against them. We will suppose that at the assembling of the new house a motion of want of confidence in Mr. Meredith's government is introduced. The votes of our so-called friends will aid its passage, and our declared enemies would then assume the reins of power. What will be the result? An Orange reign of terror quite as unjust and as unmerciful as ever prevailed in Belfast.

We cannot, consequently, be too careful in guarding against false friends. Mr. Meredith has declared we are the common enemy, and we must be treated as such. We must therefore see to it that we do not place in his hands a rod with which he may lash us. He has declared also that the establishment of separate schools was a misfortune, and, finding it impossible to destroy the system, he hurled bitter invectives at Mr. Meredith's government because it permitted their encouragement and extension. Some of his followers, still more intense in their hatred of Catholicity, have declared their readiness to prostrate themselves at the foot of the throne and beseech Her Majesty to pluck out the schools root and branch. Catholics, therefore, who would cast their votes in favor of a Meredith candidate, would not only sacrifice principle, but would be possessed of very little self respect.

The Equal Rights party—or, rather, a sort of unrevised second edition of the Meredith Orange party—are extremely bitter and ill-tempered when referring to Catholic practices. The Toronto Nation is their official organ. In a late issue our contemporary worked itself into a very bad humor when it read once again the report of the Commissioners appointed to investigate the condition of the schools in those sections of the Province where the French people form the bulk of the population. Here is the list of horrors it hangs up before the Orange lodges:

"In addition to these methods of inculcating religion, catechisms, etc., there were found in many of the schools in the county of Essex pictures of a religious character, the crucifix, and small statues or images of the saints. In two instances in Prescott altars were found in the schools."

Where public schools are established in exclusively Protestant neighborhoods it is not the custom of Catholics in other sections to feel aggrieved and utter loud protestations if Protestant religious exercises are conducted therein, or if the Protestant religion, or any form of it, is at times inculcated. In all cases the law gives the Trustees power to authorize such religious exercises as they deem fit. When schools are attended exclusively by Catholic children, we cannot but consider it very great impertinence on the part of any man to interfere with what the school authorities think proper to hang on the walls. Before the great-grandfather of the Nation's editor was born the crucifix had a place in schools in this country, and long after he will be forgotten crucifixes will yet be found in our schools and in our churches and in our homes, pointing the way to heaven, and reminding us that a Saviour was crucified that its doors may be opened.

ON THE 29th of April there appeared an editorial article in the Toronto Mail, bearing the title "Osseock vs. State," in which very great importance was placed on the action of a priest in the Province of Quebec, who, it is charged, refused the sacraments to a parishioner because he did not, in a municipal election, cast his vote in accordance with his (the priest's) wishes. The matter, it seems, was referred to

Bishop Fabre, for adjudication, and it would be well, we think, were the Mail and many other papers, to await a full statement of the case before they enter into the question at such length, and make all manner of speculations in regard to it. The priest may or may not be to blame. At the present stage of the case it would be hasty to offer an opinion. For arguments sake, however, we will admit that the charge is fully sustained. What, then, does it prove? Simply that one priest out of a thousand was guilty of an imprudent act, and for which he will be brought to account by his superiors. That is all. Nothing less—nothing more.

BUT the Mail contends that in an action of this kind on the part of the priest there is much danger to the State. Now let us look into this matter a little bit and suppose another case. In the year 1888, on St. Patrick's Day, a number of Toronto politicians—not Irishmen, however—took it into their heads to celebrate Ireland's great day by passing \$1,000 bills around amongst some of Mr. Mowat's supporters with a view to coax them to vote want of confidence in his government. Besides Mr. C. W. Bunting, of the Mail, and others implicated in this transaction, we noticed the name of a Methodist preacher named Wilkinson. How would it appear at that time were the CATHOLIC RECORD, for instance, to publish an editorial article headed "The Choker and the State," and proceed to demonstrate what terrible things were in store for this Canada of ours if Methodism were allowed to thus interfere in the public affairs of this country. Well, no doubt, many a one would enjoy a hearty laugh at our expense, and many will likewise put on a broad smile at the clumsy attempt of the Mail man to hold the Catholic Church responsible for every little indiscretion of a priest or layman.

IN AN article on the fourth page we deal with the Toronto Empire's vagaries as to parental rights. It will be noted that the Empire claims that His Grace the Archbishop of Kingston and Mr. Meredith hold the same views in regard to this important subject. The Empire editor, however, is in very marshy ground, and of course is stamping and floundering and falling as he proceeds. He is in exceeding bad temper and presents a sorry spectacle. Weakness of argument is a distinguishing feature of the Ontario Tory press in this campaign, and the Empire editor's imbecility becomes especially apparent when he makes onslaught on the strong citadel of His Grace of Kingston.

"W. H. BARTRAM, Esq., Barrister, Solicitor, Conveyancer, Money to Loan" is a faithful picture of the average "Equal Rights" man. W. H. Bartram sought the nomination of the Reform convention for East Middlesex, but, failing to receive it, he placed the blame at the gates of the Vatican. Nature had been very niggardly with W. H. Bartram, and he doubtless believes that the Pope and the Catholic Church had a finger in the pie too. W. H. Bartram has a tremendous desire to soar to eminence, and he feels sore because he cannot soar, and vows vengeance against Catholics because he firmly believes they cling to the ropes and will not permit his little balloon of ambition to ascend. Here is a flash from Mr. W. H. Bartram. It went off at the London West meeting Saturday night:

"He wanted to know if the electors of London West were going to give their support to a candidate nominated in the interests of his patron, by whom he was employed as solicitor for a monetary institution—the Dominion Savings Company, admitted to be a representative Catholic institution of London. Col. Leys was the manager of that company, and Mr. Purdom was its paid legal adviser."

There's legal acumen for you! How nicely he searched and searched, and rolled the matter over in his mind, until he discovered a Popish plot. Not one of the Directors of the Dominion Savings Society is a Catholic, nor is there a Catholic in its service, at least so far as we know; but the mischief comes in right here: Some Catholics deposit money there—a few others may possibly borrow from it. Mr. Purdom is its solicitor. Cannot any one here see the connection with Popery? Certainly they can; and therefore a good Protestant could not vote for a man like Mr. Purdom. We pity Mr. W. H. Bartram. He is disorganized, scattered, disintegrated. Fear of the Catholic Church has made a wreck of him. We would recommend a treatment of bromide of potassium for Mr. W. H. Bartram, and also advise him to procure a Catholic catechism, which may be studied between the doses.

WE ARE requested to state that Mr. W. H. Hutchins, of Parkhill, was not the gentleman who, at the late Conservative convention, endorsed the platform of Mr. Meredith, but Mr. R. Fox, who is

president of the North Middlesex Conservative Association. Mr. Hutchins, we are asked to state, does not approve of all the planks in the platform of the Meredith party.

THE Empire keeps on repeating the cry of Mr. Meredith with regard to the Canadian Freeman, of Kingston. That journal was publicly shown to be not only in nowise Archbishop Cleary's organ, but to be wholly independent of him. The Freeman has again and again affirmed that it never consults His Grace about its editorial publications. Last week, however, the Empire was out with an unmanly and groundless attack on the Mowat Government on its alleged subversion to the hierarchy. "The Kingston newspaper," it shouted, "which advocates the views of Archbishop Cleary." For this unwarranted assertion Mr. Meredith suffered severe castigation and drew upon himself the contempt and condemnation of a discerning public. No false assumption was ever more completely disproved than the contention that, because the Freeman is published in Kingston, the Archbishop is responsible for all or anything it publishes, or must be supposed to have inspired its editorials. Unfair though the Empire and other Popery journals may be towards the Archbishop of Kingston, we think they are at this time of day pretty well aware of his intrepidity in uttering aloud his principles and sentiments before friend or foe. It is childish for the Empire to keep harping on the same string. The cause it advocates can gain nothing, but lose immensely, by the puerility of charges that have been so triumphantly quashed and which brought only defeat and disaster on their imprudent and fatuous author. Archbishop Cleary never, so far as we sought to go behind the Freeman or any other journal for any stealthy advocacy of his views. Why do not the Mail, Empire, et hoc genus omne, deal with that journal as with all others and criticize its articles as its own, for which its editor is solely responsible? Why manifest so much dread of the Archbishop, and why falsely charge him? Why, oh why, and wherefore those traits?

A CLERGYMAN of Ohio, named Rev. Howard McQuarry, who styles himself "a Presbyter of the Protestant Episcopal Church of the United States," has issued a work entitled "The Evolution of Man and Christianity." His views are rather singular for one professing to be a Christian, and especially so for a teacher of Christianity; nevertheless he declares that he is a consistent and orthodox Churchman. In his teachings he is not at all obscure. He eliminates everything which is miraculous in the Bible, until it can be explained naturally by Hypnotism or the influence of one mind over mind or matter. He denies the Trinity and the Divinity of Christ, as well as the birth of Christ from a virgin. He admits the future life of the soul of man, and in some sense, that there is a God, and on this he founds his claim to orthodoxy. We are accustomed to read in the different Protestant journals which favor union of the sects that the true test of Christian charity and Catholicity is such a breadth of view as will recognize the most indefinite variety of belief. Would not Rev. Mr. McQuarry's programme, from this point of view, be a most simple basis on which to form a union? Even Bob Ingersoll might almost call himself a Christian on such a liberal basis, but certainly Tom Paine would be a thorough Christian, and the new Christianity could likewise be made to embrace the Mormons, Jews, Turks, and even the Buddhists and followers of Confucius. We learn, however, that the book is not receiving a very favorable reception from Rev. Mr. McQuarry's fellow Presbyters, who appear to think he is carrying his Catholicity too far.

INASMUCH as in the last number of the Contemporary Review, Canon McColl states that Cardinal Newman had expressed to him his disapproval of the excommunication of Dr. Dollinger, the Rev. Austin Richardson communicates to the London Weekly Register the result of some enquiries he made into the facts of the case. Cardinal Newman, when asked concerning the conversation with Canon McColl, answered:

"He cannot recall the conversation with Canon McColl; but he knows that he could not have said one word inconsistent with his habitual recognition that the persistent rejection of a definition of such a Council as the Vatican justly entailed excommunication." When Father Richardson informed Canon McColl that it was his intention to publish this, the Canon threatened that he would in that case publish a letter which he received from the Cardinal many years ago. The letter with which the Canon attempted to frighten Father Richardson from his purpose

merely gives expression to a "regret that more time and patience had not been employed in gaining Dollinger and the Old Catholics before excommunicating them." This sentiment is, of course, the outcome from a kindly heart; yet it in no way disputes the justice of the sentence; and undoubtedly the Archbishop of Munich knew the obstinacy of Dr. Dollinger and his followers before he adopted the extreme course of excommunication.

ARCHBISHOP IRELAND, like St. Paul, acknowledges no social or religious distinction on account of race or color. He said recently:

"My solution of the negro problem is to declare that there is no problem to be solved, since we are all equal, as brothers should be, and we will, in consistency with our American and Christian principles, treat alike black and white. I know no color line; I will acknowledge none. I am not unaware that this solemn declaration of mine will be deemed by many upon whose opinions I set high value as rash and untimely. Yet I fear not to make it, for I believe I am right."

CARDINAL LAVIGERIE estimates that to carry out his plans for the crusade he meditates for the abolition of African slave hunting he will need one thousand men and £500,000 sterling. Men enough have volunteered, but the difficulty is to obtain the necessary amount of money.

The New York correspondent of the Boston Globe is lavish in his praise of the Christian Brothers' Parochial schools of the Metropolis, while relating their successful competition with the Public school pupils for Congressman Cummings' West Point Cadetship. The winner was Wm. Donnelly, and the seven succeeding places were won also by Parochial school pupils. The correspondent does not hesitate to state that the Christian Brothers are thus successful because they have higher motives for their zeal than mere love of gain. He says:

"The reason for this remarkable showing is easily explained. The teachers in the Catholic schools are inspired by a higher motive than that of gain. The greater number of them belong to religious orders, and have been specially educated for the vocation of teaching. Personally they get from their order, natural to the common fund of their order, which cares for their absolute necessities and provides them with a home. If they are compelled to go a distance to teach they are provided with car fare, but no more. They possess not a penny which they can call their own. Living according to a strict daily rule themselves, it is only in their spare rooms. Political influence has nothing to do with their appointment. Experienced judges pass upon their capacity, and place them in the sphere where they will do the most effective service."

After a high eulogium on the Christian Brothers, he continues:

"The Parochial schools in New York have turned out some of the most brilliant men of the day. Senator Tom Grady, the silver-tongued orator, is a graduate of one of them. Father Thomas J. Dacey, the pastor of St. Leo's Church, on Twenty eighth Street, received his first instructions at St. Bridget's school. Brother Butler, now President of the Christian Brothers' College, London, is another shining light who obtained the elements of his knowledge at St. Bridget's."

The Parochial schools in New York or elsewhere need not fear to be judged by their fruits.

"The scandal of a Protestant clerical election is going on at Launceston. The incumbency of the parish of St. Stephen's in that town is in the patronage of the ratepayers, who have advertised for a clergyman. There were eighty-nine candidates, who at a vestry meeting were reduced to six. Each of the selected men is to conduct divine service in the church, and preach a trial sermon. Then a poll will be taken, in which every ratepayer under £50 will have one vote, another being conferred by every additional £25 of rateable value, up to a maximum of six."

The above is from an English exchange and is but a sample of what occurs in almost every Protestant church on the occasion of the death or removal of an incumbent in this country. There is high and heavy bidding for a lucrative church living. The eighty-nine candidates who presented themselves for the pastoral charge of St. Stephen's at Launceston evidently had in view the profits and emoluments of the living more than the anxiety to save souls. They were more desirous of gathering the wool than of attending to the Divine command "feed my lambs and feed my sheep." The Catholic doctrine is that one must be chosen as Aaron was and in a true pastor must be divinely commissioned or sent, for, St. Paul says, "how can they preach unless they are sent?" But with Protestants a call is given or a day of bidding announced and then comes the scramble and "bet you ten to one that the foremost horse will win it."

The Municipal authorities of Milan, in order to ascertain the will of the citi-

zens who have children attending school, took a vote of the parents whether or not they desired religious education to be imparted. Out of 27,000 parents, 25,000 voted for religious instruction, and a very inconsiderable number against it, some neglecting to record their votes. It thus appears that the Catholic religious element, even in the Italian cities, is much stronger than we would be led to believe from the apathy with which the anti-religious legislation of an infidel government is submitted to. It is surprising how the Garibaldian element can so terrorize the loyal Catholics as to prevent them from bringing their influence to bear so that the infidel politicians may be checked in their proceedings.

As will be seen in an article published elsewhere, Mr. H. A. Costigan, Collector of Inland Revenue at Winnipeg, has been made the recipient of valuable testimonials of esteem by his associates and other friends, on the occasion of his marriage, which took place a short time since. Mr. Costigan is one of the most efficient as well as estimable officers in the Inland Revenue Department. We wish himself and his fair bride long life and every happiness.

RECEPTION AT THE SACRED HEART.

In the beautiful chapel of the Sacred Heart Convent a very imposing ceremony took place on Friday, the 2nd inst. The veil and habit of the Order of the Sacred Heart were assumed by Miss Mary Shanon at the hands of the Rev. Father Tierman, Chancellor of the diocese of London. Several of the immediate relatives and friends of the young lady occupied seats in the chapel. Before the young lady had answered the usual questions, and declared her intention of entering the Order of the Sacred Heart and expressed her most anxious wish to devote her life to the service of God, the rev. celebrant blessed the veil and habit she was about to assume in exchange for worldly raiment. She then retired, the Lady Superiors accompanying her, and soon returned habited as a Religious of the Sacred Heart. At the end of solemn High Mass Rev. Father Tierman preached a very eloquent and touching sermon from the text, "You have not chosen me, but I have chosen you and have appointed you that you go and bring forth fruit and that your fruit remain." He dwelt on the blessedness of the high and exalted privilege of being chosen as the bride of the Prince of Peace, of the King of kings—an honor before which all earthly distinctions and espousals must sink into insignificance. The sacred though trying obligations imposed by a religious life were found in the 44th Psalm: "Hear thou, my daughter, and see, and incline thine ear, and forget thy people and the home where thy father dwelleth." All must be foregone by those self-denying souls, who elect who espouse the Crucified. Home and friends, parents and brothers, youth's enjoyments, fond hopes and cherished associations of childhood's happy hours—all must be forgotten, all must disappear, never to engage serious attention, or distract the mind, or dim the light from above, or lessen the heart's longings for Him who calls, for Him who says, follow Me, for Him who says "friend, give Me thy heart," "thou hast chosen the better part which shall not be taken from thee," "enter thou into the joy of my Lord."

After the address of the Rev. Father Tierman the address was listened to with rapt attention and drew tears from the eyes of many present.

Sister Shanon is the fifth member of one family who has left the world and its perils to embrace a religious life. Two have already received the hundred-fold reward promised by Him whose words never pass away. They died, one a Sister of St. Joseph at Mount Hope Orphan Asylum, the other a professed nun of the Sacred Heart, whose holy death we chronicled in November last. One is still at the Sacred Heart in this city, at a professed Sister, and another a nun at Loreto Abbey, Toronto. God has certainly blessed the house and home of the venerable pioneer, Mr. Shanon, of Dereham, Co. Oxford, who still lives and rejoices in thankfulness of a signally blessed offspring. His daughters have been to him an abundant source of heavenly blessings and consolations in the sunset of his useful and honored life.

FIRST COMMUNION AT INGER-SOLL.

Sunday, the fourth day of May, was a day long to be remembered by the Catholics of Ingersoll, and especially by the children who on that day received their first Communion. For some time before the joyous day the little ones were carefully prepared and instructed in the Christian doctrine by Rev. Joseph P. Molphy and Rev. George R. Northgrave, and as the day approached when they should for the first time receive our Blessed Lord in the most holy Eucharist, they were found to be exceedingly well instructed in their religion.

The Mass of first Communion was celebrated by Rev. Joseph P. Molphy, P. P., who also gave a very edifying address to the children on the excellence of the Holy Sacrament which they were then admitted to partake. They were tastefully dressed, the girls wearing, as usual, the white garments and veils so suggestive of the innocence and purity of their souls. The altar was beautifully decorated and the whole ceremony was very

impressive. The number of first communicants was about sixty.

REV. FATHER DAWSON.

At the convocation of Queen's University, Kingston, held on the 30th ult., the Rev. A. M. Dawson, of Ottawa, delivered an address. We are indebted to the Kingston News for the following report:

This venerable priest of Ottawa, upon whom the degree of LL.D. was conferred by Queen's two years ago, was introduced by the Chancellor. He received an ovation, the applause keeping him silent for several seconds. At the outset he said he trusted that his hearers would give him credit for being sincere when he said it was with great pleasure that he was present. "It was a two-fold pleasure, that of being here, and that arising from having been kindly invited to be here by your distinguished and learned Chancellor and by your eloquent and much loved Principal. It gives pleasure also to contemplate a beautiful object; and such object is here before me in the elegant commemorative tablets that have been prepared. They suggest also other and greater beauty, that of man's genius, which in this our age has brought art to such high perfection. There is still greater beauty—the gratitude which these tablets are designed to commemorate—gratitude which dwells in and decorates the minds of all good men, which adorns heaven itself, countless hosts of angels pouring forth at every moment celestial songs of praise in thanksgiving for the redemption which has availed them for everlasting life and glory. To return to earth, we have on this terrestrial scene a very marked and truly noble instance of gratitude—the gratitude shown by this University to its early benefactors. This seat of learning had its beginnings that were not unlike those that are common to almost all institutions that are destined to be great. There was some trouble, some anxiety, some difficulties and some wants. But if there were wants, there were friends also. Of these some four thousand came forward at the opportune moment, and by their liberal contributions enabled the infant institution to stride over the entrance into the happy haven of peace and prosperity in which it now rides triumphant. So great a service is well deserving of gratitude; and the University is grateful and shows its gratitude by placing on its walls tablets of enduring brass. Thus in days to come, and by unborn generations, will be held in grateful remembrance the generous benefactors of Queen's University.

"I need not try to express the delight it affords me to see risen up amongst us in this our Canada a seat of learning moulded according to the sound and safe principles and traditions of the universities of a land we loved, and still love right dearly and right well.

"Let me in concluding give utterance to my earnest wish that Queen's may continue to prosper as in the past, that it may be efficient as hitherto, and may command, as it now commands, the esteem and respect of all lovers of science and letters, disseminating far and wide, throughout the length and breadth of this vast continent of America, that knowledge and learning which give a decided superiority to the sons of Scotland and all other alumni of this University and kindred institutions wherever their lot is cast."

E. B. A.

Messrs. P. F. Gleason and J. McDonald, delegates of Branch 23, London, on last Tuesday went to Dundas, to attend the meeting of the Grand Council of that branch, published in the official organs of the Association, and a copy sent to his bereaved widow.

Resolved, That while we, the members of the Branch bow in humble submission to the will of Divine Providence we cannot but tender our sincere and hearty sympathy to the widow of our late Brother in this hour of sad affliction.

Resolved, That by the death of our late beloved and efficient officer, and the Association a member that was a true Emerald in every sense of the word; and be it further Resolved, That the charter of the Branch be draped in thirty days out of respect for our late Brother.

May God in His great mercy comfort and console his stricken widow. And may his soul rest in peace.

Resolved, on behalf of the Branch: J. J. Nightingale, President; J. J. Maloney, Vice-President; W. Lane, Recording Secretary; M. Sullivan, Financial Secretary; J. Fahy, Marshal.

Resolutions of Condolence.

ADOPTED BY ST. PATRICK'S BRANCH, NO. 12. We, hereby, it having pleased Almighty God in His infinite wisdom to remove from this life our highly esteemed and much respected Treasurer, F. J. McConnell, therefore be it Resolved, That resolutions of respect to his memory be inserted on the records of the Branch, published in the official organs of the Association, and a copy sent to his bereaved widow.

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Bishop Caspar H. Borgese, who was stricken with paralysis at St. Augustine's Danery, Kalamazoo, Mich., last Sunday night, died on Saturday last. He had been failing each day, although he remained conscious until near the end.

Rev. Father Jones, of the Jesuit's College of Montreal, is not only an able de-fender of his Order, but also an adept in practical science. He has invented and patented an improved fire escape. Two of his escapes have been placed on St. Mary's College, and they were successfully tested on the 1st inst.