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London, Saturday, July 1, 1898.

OFFICIAL.

The annual retreat of the clergy of the diocese of London will begin at Assumption College, Sandwich, Ont., on the evening of July 10, and not of July 3, as had been announced.

By order of His Lordship. M. J. TIERNAN, Sec. London, Ont., June 12, 1898.

THE FEELING IN ULSTER.

The Press Association's Belfast correspondent declares that should the Home Rule Bill be passed into law, the Orange lodges and Protestant associations of Ulster intend to elect by ballot an Ulster Parliament of six hundred who will form a Cabinet of forty for the Rule of Ulster, the Dublin Legislature being entirely ignored.

It is further stated that the intention is to extend this preliminary Council to the other Provinces of Ireland, which will also be invited to elect representatives to it, so that Unionists throughout Ireland may be brought into line with those of Ulster.

All this bravado will not prevent the passage of the Home Rule Bill, the greatest danger to which lies in the intestine broils which distract the Irish Nationalist Party. We may still hope that these dissensions will come to an end—though it seems to be hoping against all hope, as it is unfortunately the case that there seems more likelihood just now that new dissensions will become more bitter than that old ones will be healed.

The recent offer of Mr. Sexton to resign his seat in Parliament has emphasized the fact that there is an almost irreconcilable difference of opinion between him and Mr. Timothy Healy, in consequence of which the former was requested to resign his position as director of the Freeman's Journal. Owing to this request, which Mr. Sexton took as a declaration of non-confidence in himself, he tendered his resignation as a member of Parliament, placing the document to this effect in the hands of Mr. Justin McCarthy.

The Parliamentary party saw by this that they had made a serious blunder, for Mr. Sexton is the most discreet debater in the party. His loss it would be difficult if not impossible to repair, and the party hastened to acknowledge their mistake by reconsidering their hasty vote, and reversing it. As a consequence Mr. Sexton remains; but it is to be feared that the want of harmony thus shown to exist will do great damage to the cause of Home Rule, already too much injured by the perpetuation of the trouble which arose from Mr. Parnell's mistakes.

These bickerings have injured the Home Rule cause more than the threats and violence of the Ulster Orangemen. No one takes seriously the threat that Ulster will erect itself into an independent Province with its own Parliament, but the Belfast riots have done great injury to the Unionist cause throughout England, as the people of England now see plainly that the only purpose of the Orangemen in opposing Home Rule is that they may trample on the rights and liberties of Catholics with that immunity from punishment which they have hitherto enjoyed.

The British electorate are quite aware that the threat to organize an Ulster Legislature arises from the desire to make them believe that civil war is sure to follow the passage of the Home Rule Bill. But they are not to be terrified by any such threats. They know very well that a "Legislature within a Legislature" cannot be upheld by the insignificant fraction of the rebelliously disposed talkers in Ulster; and now the Unionists themselves are quite discouraged at the fact that the so-called "Ulster Defence Union" is getting very few members, except that

to swell its numbers all the Orangemen in a body are set down as members and are paraded as such in the newspaper accounts of its progress.

There is in reality no enthusiasm in Ulster for the Defence Union—and in the Catholic counties of the Province the Union scarcely exists at all. On the contrary, the Protestants as well as the Catholics are convinced that there will be no remedy but Home Rule for the evils under which they, as well as their Catholic neighbors, are suffering.

Mr. William O'Brien has pointed out to Lord Salisbury the fact that the Presbyterian farmers are more concerned about the questions of compulsory purchase and revision of rents than about preparing to kick the Queen's crown into the Boyne if Home Rule becomes part of the law of the land, notwithstanding the fact that the last General Assembly passed resolutions against Mr. Gladstone's Bill.

These ministers and the Orange members of Parliament are too much concerned in appealing to the spirit of religious hate than in making the homes of the people happy.

AN UNEXPECTED RESULT.

Our readers will remember that two years ago there was a great sensation in West Brighton on Staten Island, owing to the refusal of the School Board to employ a young lady, Miss Morrison, as a teacher, avowedly because she was a Catholic.

It was no new thing for Catholics to be refused employment by this Board, which was composed entirely of Protestants, for until 1890 there never was a Catholic teacher employed, though the Catholic population had so increased that for many years it has predominated in the town. It is stated that now the population is two-thirds Catholic.

In 1890 a Catholic teacher was employed, and in 1891 Miss Morrison, another Catholic, was applicant for a vacancy.

Up to this time the question of the religion of the teachers had not been ostensibly mooted as a test of fitness, but as Miss Morrison had been proved by her examination to be the most fit among all the applicants for the vacant place, it was naturally inferred that the refusal of the Board to employ her was caused by her religion, and she herself appeared before the Board at their subsequent meeting and accused them of voting against her on this account.

Two members of the Board, ashamed of the ridiculous position in which they were placed by the courage of the young lady in thus appearing to tax them with their wrong doing, put on a brave aspect and acknowledged that such was their reason for opposing her appointment. Miss Morrison then, in a scathing address, exposed the fanaticism of their conduct, that among so many teachers employed by the Board they should object to admit a Catholic though the great majority of the ratepayers supporting the school were Catholics.

Miss Morrison's father was very indignant at the manner in which his daughter had been treated, and did not let the matter drop, but opposed and defeated the president of the Board, Mr. William L. Sexton, at the next school election. Subsequently another Catholic, Mr. Roach, was elected instead of Mr. Heals, and thus a majority of the Board were Catholics.

The third commissioner, Mr. Westervelt, a Protestant, resigned, and another Protestant, Mr. Gratacap, was elected to his place by acclamation, as the Catholics had no desire to leave the Protestant minority unrepresented; but the public meeting of ratepayers who elected him passed a resolution expressing their wish that Miss Morrison should be appointed as teacher, the resolution being passed by a two-thirds majority, among whom were a number of Protestants. Miss Morrison was accordingly placed upon the staff.

The Catholic majority of the Commissioners used their victory with a moderation which was in striking contrast with the fanaticism of their predecessors; but occasion arose recently to make some changes in the staff, when, as a matter of necessity, the Board resolved upon the dismissal of some teachers and the employment of others. In making the changes, one of the new teachers was a Catholic, and the Board, passing a resolution that the vacancies should be filled according to merit, and not religious belief, appointed her on the ground of superior competency. There were still fifteen Protestants on the staff; however a controversy was raised that the appointment

was made through a religious partiality and bigotry.

Mr. Roach, the President of the new Board, said in reply: "Two-thirds of the population of West Brighton are Catholics. For fifty years before 1890 a Catholic could never get a position as teacher. Why was this? Just because of what our Protestant friends are now accusing us."

"Two years ago Mr. Morrison was elected, by a partisan vote, true enough; and last year I was elected. Though in a majority, I maintain that we have not acted so arbitrarily and in so palpably partisan a manner as our Protestant friends; for to-day there are eighteen teachers in the school, only three of whom are Catholics; but it is our intention to be governed by the qualification and capabilities of the applicants, whether they be Protestants or Catholics; but being a Catholic will not henceforth be a bar to an applicant for a position as teacher, as has been the case under our liberal-minded neighbors who are now raising all this howl. There are now five vacancies to be filled, and we are resolved not to be influenced by the religious belief of applicants in filling them."

It is stated that A. P. A. influence at work in West Brighton was at the bottom of the original trouble, but the result has been as unexpected to them as it was unwished for.

FREEMASONRY.

Two important edicts affecting Freemasonry have been promulgated by the Congregation of the Inquisition. The first is that the secret chiefs and adepts of the sect should be denounced conformably to the constitution "Apostolic Sedes," even when they are not notoriously known as such; and the second, that the duty does not cease to be obligatory where Freemasonry is tolerated by the civil Government and cannot be constrained or punished by ecclesiastical authority.

Freemasonry we believe has not in this country many Catholics in its ranks. Now and then we hear of some unfortunate lured away by the prospect of temporal advancement, but he is generally a person of little character; hence he is no loss to the Church and no gain to Freemasonry.

A Catholic, however, who allies himself with the Freemasons is a traitor to his faith. He pledges his service to a body that, since its institution, has used every means to blacken and revile the fair fame of Catholicity. He deserts a reality—the embodiment of truth—and gives his allegiance to a figment, the offspring of falsehood. He surrenders his dignity as a man and sees in all the senseless mummery and meaningless symbols of the lodges a sublime wisdom.

Poor deluded being! We have compassion for a Catholic who commits a crime, but for a Catholic who permits his name to be inscribed on the membership role of Freemasonry we have unbounded contempt. He should be exposed to the derision which his unworthy and craven conduct so justly merits.

We have no time or desire to trace out for our readers the workings of Freemasonry. This has been done, and often, by competent hands, and we would ask all who imagine that it is an organization striving to uplift mankind to read these exposes and see in it all its hideous reality.

COMMENCEMENT.

The commencement season is at hand with the sweet girl and boy graduate. How fair they look and how hopefully they gaze upon the great world which they are to conquer! We wish them every success, and breathe a fervent prayer that the reality may not embellish them, but make them stronger and doubly resolved to act up to the high principles imparted to them during their collegiate or conventual training. Let them keep their ideals.

"God's kingdom is within. What we have is not what we are, and the all-important thing is to be and not to have." Let them keep their souls pure from aught that can befall the wellspring of clean thinking and living. "A pure heart penetrateth heaven and hell." They have read Tennyson, and have doubtless remarked the words spoken by the virgin knight, Sir Galahad—

"My good sword carves the casques of men. My tough lance thrusteth sure. My strength is as the strength of ten. Because my heart is pure."

Purity was the secret of his prowess. The world will dazzle you with its fascinations and bewildering pictures of pleasure, and human strength may not withstand the temptation if not aided by supernatural help. This, however, they now know.

The young ladies who graduate from our convents become, with few exceptions, worthy recipients of anyone's praise and admiration. They under-

stand their duty and have a definite idea of the sphere in which they should employ their activity. Theirs is not the desire to pose before the public as woman righters; they are content to be true, pure women, doing more by good example than by noisy harangues on public platforms. This they learned in their conventual homes from the companionship and teaching of nuns and sisters; and this alone will make them faithful to the true mission of womanhood.

From the graduates of our colleges we hear good and strong words. They—with brains burdened with the garnered wisdom of years; with memories of victories achieved by heroes despite a thousand difficulties, and with visions of a success so attained by persistent endeavor—step forth on the world's great stage. Enthusiasm is a good thing, but work is a better one. Enthusiasm, coupled with close and unrelenting application, wins always a prize in life's lottery.

Many of our graduates throw away their books as soon as the college gates close behind them, or, at most, give them but a weak and desultory attention. They forget that a collegiate training can give us only a method by which to undertake the task of educating ourselves in an intelligent manner.

This is, perchance, the reason why so many of our young men, after commencement day, are heard of no more. We do not expect them all to be ornaments of Church or State, but they should, without a doubt, exert an influence on those around them. They must realize the truth that to whom much is given, much shall be required. The education bestowed on them, through many a sacrifice of father and mother, must not be destroyed by aimless and sinful living. It is an instrument for good, and dread punishment will be theirs if they have to account for a wasted life and for ruin wrought on other souls by their negligence and criminal conduct.

What nobler aim can a young man have than to develop his heart and mind? By this he will be able to distinguish between the real and the sham, and to become an adept at plucking off the gown of wisdom with which the false and pretentious theories would fain adorn themselves; and more than all, he will find within a source of happiness to refresh him in adverse days and to nerve, when the "skies are blue and the wind is fair," to greater exertions. He must have a serious and abiding purpose and be in earnest.

Who does not admire the old crusading spirit? It prompted thousands to go forward to unknown lands and to encounter perils of every kind. Would that such a spirit animated our young men, for surely a crusade was never needed more than in this our own century! They have no long journey before them: their work is at their door; and so, with the cross on their shoulders, and "God wills it" on their lips, let them go forth. Let them be friends of constant labor and foes of sham and pretence and all that is mean and low. Let them, in a word, show forth the spectacle of a truly Catholic life. This is their mission.

ARCHBISHOP IRELAND.

The address of Archbishop Ireland at the World's Congress, on Social Purity was, as are all the utterances of that great prelate, thoughtful and forcible. His voice has no uncertain ring when denouncing an evil. Fearless and earnest he is a champion that few dare to encounter. One characteristic of his addresses is that they are eminently suggestive and thought-producing.

"The highest evidence of civilization in a people and their practical Christianity is social purity. Civilization is the freedom of the human being from animalism and its enthronement upon the elevated plane of rational life. The strongest hold which animalism has upon the races lies in the sexual passion. The triumph over this passion, the reduction of it under the laws of reason, is the supreme act of the spiritual power in man."

In a few piquant sentences he outlined the effect wrought on humanity by the teachings of Christ. Woman was crowned queen of the home, reigning by force of her purity. Marriage was invested with a sacred dignity and stamped with the seal of indissolubility. The hope of pure morals in woman, and all her power of good, comes from her purity.

It is useless to attempt to stem the tide of evil, say many; but no effort for good ever went without fruit.

He calls attention to the evils and activity and open warfare of impurity. The literature of the day is subser-

vient to it; and we find Catholic mothers and fathers permitting their daughters to read the ordinary novel, which, if not abounding in indelicate allusions and descriptions of vice, is at least trivial and nonsensical.

"Theatrical posters nailed up in prominent squares and streets of the cities, are to our young people unmistakable object lessons in lasciviousness. Cultured society, erroneously perhaps, but not less effectively, serves the interests of vice by its immodest fashions in dances and female dress. Public opinion is debased. We have evidences of it every day. There are men in every city who have no right, divine or human, to associate with civilized beings, and yet they are the pampered darlings of society. We refer to the lowest and most imbruted specimen of humanity—the seducer. He, with false promises, ruins an unsuspecting woman, and leaves her, too often, to hide her shame in the homes of iniquity."

And it often happens that women themselves are the loudest in their denunciation of a poor unfortunate. Well for them perhaps that had never known the life of toil amidst cheerless surroundings that makes the voice of the tempter successful in beguiling young girls from the path of moral rectitude!

"Preventive measures in the shape of aid and encouragement to poor unprotected girls demand the serious attention from the Christian and philanthropist."

THE ELECTIONS IN GERMANY.

The German elections for the Reichstag took place on the 16th of June, with the result that the new House will be composed of as many different parties as there were in the House recently dissolved, with a new one added, comprising such members of the Centre or Catholic party as will support the Emperor's favorite Army bill.

The Reichstag consists of 397 members who are elected by ballot by manhood or universal suffrage, but only those how secured an actual majority of the votes cast are declared elected, a second ballot being necessary for those who fall short. This being the case it was not to be expected that on the first day of election the actual constitution of the new Chamber should be known. There are returns from three hundred and forty-eight constituencies so far, in which only one hundred and sixty-eight members have been elected, leaving one hundred and eighty in which there must be a second ballot, which takes place this week.

The division in the Catholic party is only the Army Bill, a minority being in favor of it. Among the one hundred and sixty-eight who have been elected there were forty-nine belonging to the compact Centre, together with nine Centrists in favor of the Army Bill. It is expected that the compact Centre party will have fully one hundred seats; and when the Poles and Alsations are added—who always support the Centre on questions affecting Catholic interests—together with the New Centrists, there seems to be little doubt that in the new Reichstag there will be a fairly compact party of nearly one hundred and forty members who will oppose themselves to a man to the renewal of any of the anti-Catholic measures of the Bismarckian regime. The Catholic party will be by far the strongest party in the Reichstag. They will not be, as some anti-Catholic journals have represented, ready to sell their votes to establish an absolute or a military regime, for some paltry concession, but they will be able to demand justice. To give the Emperor William his due, though he is disposed to take high ground in the direction of absolutism, he is friendly towards Christianity in general, or to the religious sentiment in any form, and particularly so towards Catholics, so that there will be no need that the Catholic party should exhibit hostility toward the Government in order to force concessions. They seek only equal rights; and they will be quite strong enough and sufficiently influential to insist upon having them, even should there be a reconciliation between the Emperor and Bismarck such as the friends of the latter are anxious to bring about.

The Emperor's prospect to have the Army Bill passed is thought to be at least as good as it was with the old Reichstag, and the probability is that by a combination of parties a compromise measure will be agreed upon which will become law.

During the elections the Government exhibited the greatest respect for the liberties of the people, not having departed at all from a position of a perfect neutrality. It is thought

that the confidence thus exhibited in the patriotism of the people will strengthen it much with the various parties of the new Chamber, and will secure a good majority in favor of its general policy.

Among the notable features of the new Reichstag is the almost complete annihilation of the Herr Richter party, and the increased strength of the Socialists, who captured the entire representation of Berlin, besides some other seats.

THE DISESTABLISHMENT MOVEMENT.

The Bishops and clergy of the Church of England are making a desperate effort to ward off disestablishment of the Church; and with this object several meetings have been held in London at which the Welsh Suspensory Bill was bitterly denounced as indicating early disestablishment, not only in Wales, but also in England.

It was, of course, well understood from the beginning that the Welsh Suspensory Act was passed as a preliminary to Welsh disestablishment; and Messrs. Gladstone and Asquith, when questioned upon the matter in the House of Commons, admitted that this is the intention: but the Bishops think they see further forward and state that after Welsh disestablishment, the total separation of Church and State will soon follow in England.

There is little room for doubt that such will be the case too. The people of England are even now tired of the great injustice of taxing Non-Conformists and Catholics for the support of an establishment in which fully one-half of the population do not believe; and the more the subject is ventilated the stronger becomes this conviction. Hence even the meetings which are now being held in favor of the continuance of the injustice will only have the effect of strengthening the disestablishment movement. This movement will be all the more irresistible as the friends of the Establishment desire to perpetuate the gross injustice inflicted upon the people of Wales where the vast majority of the population are Non-Conformists—mostly Methodists. Even members of the Church of England revolt against this; and the disgust engendered by the injustice advocated by the warm friends of the Establishment increases the determination to repair the outrage.

It has been said that when Anglicanism will be disestablished it will split into many fragments. Considering that there are so many parties—High and Low, Broad and Erastian—within the Church, hating each other most intensely, there is little doubt that the prognostication is correct; for it is because every party has its share of the loaves and fishes under the present system that they have borne with each other so long. But it may very reasonably be questioned whether a Church so divided is worth sustaining at the cost of a great injustice inflicted upon half the population of the country. It is well argued by the opponents of the establishment that if its coherency depends upon the support it obtains from an unjust tax, it cannot be of God, and it is not worth perpetuating.

In view of the well known fact that the revenues of the establishment are derived from property originally stolen from the Catholic Church, and that they are perpetuated by an unjust tax levied upon non-adherents, it is a curious phenomenon that the Bishops and other speakers at the pro-establishment meetings lay so much stress upon the great iniquity of "robbing the Church."

The State robbed the Catholic Church in the first instance and gave part of the booty, including the churches themselves, for the support of the new creation then styled the Church of England. It is a principle of morals that stolen property belongs to the original proprietor as long as it continues to exist, so that the possessors of the stolen goods have no right to complain if the property be taken away from them. It ought to be restored to the original owner; but there is no expectation that this will be done. At least the next best thing should be done—that the State should resume possession of it and use it for the benefit of the general public, which is what would occur with the chief part of the property if disestablishment were to take place now. A considerable share would doubtless be retained to let the present possessors down easily. They have no right to complain, therefore, for they would be treated with more consideration than the receivers of stolen property deserve, or are usually granted. The Catholic Church only

can say to both Church and State: "You are both robbers. The property is mine."

The Bishop of London has assurance to assert at one of the sittings held in favor of the establishment that the "wealth possessed by the Church had been used mainly for the service of the poor." This is obviously not the case. During the times this was the use to which the surplus monastic and Church property was put, and William showed conclusively that it was reason that it was unnecessary poor-houses supported by tax. But as soon as the ecclesiastical property was confiscated, poor-houses were erected; and it is now by tax, and not by the property of the Church, that these institutions are supported.

Neither the Church as an institution nor its individual members have any good reason to object when disestablishment will be effected. The reason for complaint is that the property has been robbed and so is justly taxed to pay huge salaries to lords Bishops and dignitaries.

Another argument has been freely used on the side of the establishment is that the Bishops are in favor of continuing their position. They say, with a speaker at one of the meetings: "We have a Protestant Queen she is bound to uphold Protestantism."

Even though the Queen is to uphold established Protestantism there is no law of morals to justify its being upheld by force. But at all events, the moment that same Parliament solves the connection between Church and State, the Queen will be from an oath which has no object on which she can exert zeal. She may adhere to Protestantism as a private individual, but the Parliament which established Church dissolves the connection between Church and State, no longer be even a sentiment for upholding an establishment shall have ceased to exist.

EDUCATION IN QUEBEC.

The state of education in the Province of Quebec is always a theme with the anti-Catholic which is fond of representing the Province as sunken in gross and darkness, owing to the ecclesiasticism "over every and especially over education."

The Mail is constantly this string; and from time to time have statements to the effect that from the Montreal Witness renowned lecturers who speak for the delight of P. P. A. We had not long since announced this in our own city, while our making some comment, wherein we were false.

Recently this statement appeared in the columns of the Witness, while bringing a task for showing that carrying out Ontario journals anything and everything, Quebec is not likely to be the way of reform there. Bitterness which these verities manifest is calculated to the people of Quebec that they have not the Province at heart, and the purpose is to give a Quebec throughout the country cannot say that they are wrong. We know that even Lord repeated in the British the same calumnies as which have appeared in the newspapers to which we have no desire to school system of Ontario acknowledge that it is success, and that it has been within the reach of every that the rising generation to the front in comparison of any other world.

We must recognize that so favorably situated a land is not so good, and aspects it falls behind the people are not nor the Province so deplorable. All these circumstances which contribute to rendering a school system results, and Quebec very well if its schools behind those of Ontario the number of pupils in school in Quebec 1889 did not constitute percentage of the population of Ontario, the percentage