

The Catholic Record.

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Catholic Record.

London, Ont., March 1st, 1890.

A STRIKING CONTRAST.

Mr. Meredith complained in his London speech that under Mr. Mowat's administration the Catholic Separate schools in Ontario had increased in number from 167 to 235.

McGill Protestant University receives an annual grant of \$4,150. St. Francis College receives \$1,000. Protestant Bishop College receives \$1,000.

And where are our Catholic high schools in the liberal province of Ontario? Have we got one? Dare we ask for one?

Again Mr. Meredith made the objection to the present Ontario administration that, indeed, two inspectors are appointed for the purpose of inspecting the Roman Catholic schools.

"This is how the Protestant minority are treated in this Province. I do not speak of electoral districts, where the majority are French and Catholic, and Protestant members are returned—"

AN IMPORTANT discovery is said to have been made by Brinnles, the Archbishop of Nicomedia, being nothing less than a manuscript of the New Testament which was written about the year A. D. 350.

"The Protestant Central Board of Examiners, acting under regulation of the committee, has alone the power to grant diplomas valid for teaching in the Protestant schools."

In fact Mr. W. Meredith and the Protestant bigots, whose name is legion in Ontario, are, as far as toleration is concerned, sunk above their eyes in the

darkness of medieval fanaticism. They should go down to Quebec, not to petition the Governor-General, but to learn from Mr. Mercier and the French Canadian Catholics lessons of fairness, toleration and even-handed justice.

Mr. Meredith protests against 235 Separate schools in Ontario as being too many for 400,000 Catholics.

Mr. Meredith complains of there being two Catholic inspectors of Catholic schools, and says the public is robbed by having to pay them a moderate salary each.

Mr. Meredith grants to Protestant colleges and academies and Protestant model schools and high schools \$20,545 annually.

Mr. Meredith, in his London speech, said: "No man who was not a traitor to his country would have assented to legislation which admitted the right of the Church to define the limits of its jurisdiction and to hand over directly to the Church the control of the educational affairs of any portion of the people of this Province."

Although enough has been said to show the striking contrast between Mr. Meredith's one-sided, jagged-handed policy and Mr. Mercier's generous and unstinted liberality, we may again return to the subject.

After recording the above facts and after reading the report of Rev. Eason I. Rixford, Protestant Secretary of the Department of Education in Quebec, Hon. Mr. Mercier said:

"This is how the Protestant minority are treated in this Province. I do not speak of electoral districts, where the majority are French and Catholic, and Protestant members are returned—"

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PRESBYTERIAN REVISION.

The Rev. W. T. Herridge, of Ottawa, preached in his church on Sunday in favor of the revision of the Confession of Faith of the Presbyterians, on the line marked out by the New York Presbytery.

Will Canada Presbyterianism follow suit? We do not claim to possess so much of the spirit of prophecy as to answer yes or nay to this; but we are aware that Canadians are somewhat more Conservative in creed than are our brethren over the border.

We believe, therefore, that the Reverend Dr. Herridge's views will prevail soon, even in Canada. It is time that the absurd declaration of the Westminster Confession, that the Pope is the anti-Christ described in the Apocalypse (or, as Protestants say, "Revelation"), should be abandoned.

Christianity, properly understood, has never taught these doctrines; and it is precisely on these grounds that revision of the Presbyterian doctrine has been so urgently demanded.

The Presbyterian doctrine ought to be revised. We do not expect that after revision the Presbyterian church will become the true church. Christ instituted, while he was on earth, one true Church only; but the revision movement will bring Presbyterians nearer to the doctrine of that one true Church.

In making these remarks we have no intention of exciting the well-known polemical spirit of our Presbyterian brethren. The Christian religion sees even in an enemy a brother, and following the spirit in which the parable of the good Samaritan is related in the gospel, we entertain the best wishes towards Presbyterians and all other denominations.

At the Conservative convention held last Friday at Owen Sound, Mr. D. Creighton was unanimously elected as the standard-bearer for North Bay at the next Provincial election.

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have been, decided that such and such doctrines constitute the true belief which all must accept, that they are to be received unconditionally, but because doctrines have been handed down without change from the apostles, who received them from Christ, that they are worthy of credit.

Dr. Herridge was one of the few Presbyterian clergymen of Ontario who attempted to stem the tide of bigotry in this Province when, recently, a vigorous attempt was made to turn public opinion into an attitude of hostility towards Catholics generally, and to results in particular.

What Mr. W. Meredith declared as his programme and platform in his speech at London was, in Mr. Meredith's words:

1. I would be guilty of treason if I opened the door wider for the admittance of the Separate schools into Ontario.

2. One of the sins which I charge at the door of the Government of the day (the Mowat Government) is that they have not been mindful of this high duty.

3. In proof of my contention I will quote a few statistics. In 1806 there were 161 Separate schools in existence.

It is evident, therefore, and proved by his own words, that it is his intention, if his party gets into power, to undo the work of Mr. Mowat and lessen the number of Separate schools by vexatious and harassing amendments that will render them unworkable and compel the Catholics to close up the schools which they have built at a great cost and many sacrifices.

Mr. Meredith seems willing enough to allow the Separate schools to exist because they are there in spite of him.

"I repeat what I said at the last election, I say I think it was a great mistake that Separate schools were established in Ontario, and I wish to-day that my Roman Catholic fellow-citizens could see how much better it would be if these schools should be done away with."

As they cannot be done away with, Mr. Meredith is willing to allow some of them to remain: "But the legislation of Mr. Mowat, which increased the number of them from 161 to 235, must be reversed by my government.

At the Conservative convention held last Friday at Owen Sound, Mr. D. Creighton was unanimously elected as the standard-bearer for North Bay at the next Provincial election.

This is his programme in plain words, and this is the platform Mr. Creighton endorses unqualifiedly. The Catholics and liberal-minded Protestants of Owen Sound and vicinity will scarcely support a man who is bound by his programme and platform to utterly destroy and blot out 74 Catholic Separate schools.

that Mr. Mowat's Government had done nothing to cripple our school system and render it inoperative. In fact he said that under Mowat's Government the Catholic Separate schools, instead of diminishing in number and importance, had increased in both.

It was of the utmost importance, therefore, that all good Protestants should unite as one man against "the common enemy"—meaning the Roman Catholics—and should place him and his friends in a position to break down the Separate school system by stringent laws that would make it irksome and next to impossible for Catholics to support them;

Mr. Meredith, in his famous London pronouncement, stated: "In 1874 or 1875 Mr. Crooks introduced an amendment by which he declared that where property was assessed for land and tenant that the destination should be determined by the religion of the tenant, and that no matter what the agreement between the landlord and tenant might be as to the payment of taxes it amounted to nothing.

Mr. Meredith knows well that there are more Protestant than Catholic landlords in Ontario, which is a Protestant country, and that if the law be changed it will be next to impossible for many Separate schools to exist in Ontario; and that if such an iniquitous and unfair law be enacted by his government when in power that at least the obnoxious 74 schools shall be utterly abolished, and the poor people who built and equipped them shall be robbed of the fruit of all their toil and personal sacrifices.

It strikes Mr. Meredith as being unfair. Would it be unfair in the Province of Quebec, where most of the proprietors are Catholics? Is it not fair and in accordance with justice and equity that school taxes should follow the children who are to be taught in the schools?

A tax is imposed on a certain house for educational purposes, yet the children in that house can get no benefit from the tax. They must pay an additional tax for their education.

And the lucid and liberal mind of Mr. Meredith can see nothing unfair in a house or property being doubly taxed for one purpose! Another means proposed by Mr. Meredith for the destruction of our schools is the dismissal of the two Catholic Government inspectors of schools. Here is what was proclaimed in the London speech. Mr. Meredith said:

"And now two inspectors are appointed for the purpose of inspecting the Roman Catholic schools, paid out of the Provincial Exchequer. That may be a small matter, but it is a matter of unfairness to the taxpayers or the people of this province (cheers)."

Are not the Catholics taxpayers? and is not the public exchequer supplemented from Catholic as well as from Protestant sources. Mr. Meredith would deny the Catholics two or three thousand dollars of their own taxes in payment of the necessary work of two Government school inspectors.

For these and many other considerations we cannot believe that any Catholic in North Bay will vote for Mr. Creighton and enable him to aid and encourage Mr. Meredith in the prosecution of a bigoted policy that must engender bitterness, strife and civil war among the Catholics and Protestants in this fair Province of Ontario.

The Ministerial Association of St. Thomas has drawn attention to and condemned the posters announcing the performance of the Lily Clay Female Minstrels. It is about time there should be some check put on the posting of infamous and indecent placards that shock the eyes of the pedestrian, or every dead wall of our cities.

Let us hope action will be taken in time.

THE POPE'S ENCYCLICAL AND THE ANTI-CATHOLIC PRESS.

"Can anything of good come from Nazareth? This was the objection raised by Nathaniel when Philip told him that the Christ had appeared of whom Moses in the law and the prophets did write." (St. John 1, 45, 46.) Nevertheless Nathaniel was not obstinately hardened against conviction, and when our Lord spoke to him of things which he had done which only himself and God knew of, he acknowledged at once: "Rabbi, thou art the Son of God, thou art the King of Israel."

So it is with the late Encyclical letter issued by the Holy Father on the relation of Christians, or Catholics, to the State. The Encyclical deals with the duties of Christians, and shows in a beautiful and clear manner what is to be done when there is a conflict of authority between Church and State, but as it is the Pope who speaks, it is agreed, as a matter of course, that nothing good can come from Rome. The Presbyterian Review, one of these critics, has the indecency to remark on the subject:

"The clergy are at liberty to do what they see fit, right or wrong, without being called to account by private citizens or the public press. Where is the civil liberty of the individual? No wonder that priests approve of preventing Miss Bertha Wright and her associates from expressing before the citizens of Hull opinions which are under the ban of the priesthood and the Church. They are only doing what the Pope approves."

The Review knows well that its statement is false, and that priests had nothing to do with the disgraceful conduct of the Hull rioters, for it was publicly known that His Grace Archbishop Duhamel had condemned the lawless proceedings of the rioters, and that all the clergy brought their people not to repeat such conduct. It is not the custom of the Catholic clergy to incite their flocks to deeds of lawlessness and violence, though every one knows that such is a frequent occurrence in some of the Protestant pulpits of Toronto.

What has the Pope said in his grand Encyclical which is susceptible of such an interpretation? The Presbyterian Review says: "The Encyclical reiterates the well-known statement that politics are inseparably bound up with the laws of morality and religious duties." The inference is drawn that "when the Pope defines duty ex-cathedra in matters political every Roman Catholic must submit or come under ban as being a rebel against the authority of God represented by the Pope."

Well, is it not true that "politics are inseparably bound up with the laws of morality and religious duties"? Take even so purely political a matter as the adoption of a free trade or a protectionist policy, is it not true that our Legislators and Government, selected by the people for the purpose of ruling the country in such a way as best to promote its welfare, are bound by the laws of morality to consider which of these policies will most contribute to the prosperity of the country, and to adopt it? There is indeed a moral aspect in which even all political questions may be viewed; yet it does not follow that every Christian must necessarily be a free trader, nor that he must be a protectionist. Neither does it follow that the Christian Church is bound to take sides on the question of the tariff. Yet it is the conclusion which the Review draws from the Holy Father's words that the Pope is on the very eve of interfering in every matter which concerns the politics of Canada, and it has this alarmist view of what is going to happen: "We are glad the Pope has sent forth this Encyclical. Like the Syllabus of Pius IX, it will show what we must expect under Jesuit rule."

The Jesuits are the bugaboo which haunts the Presbyterian Review night and day. Who knows but these dreadful Jesuits are at this moment plotting even to dethrone or murder the excellent Premier of Ontario, and to plant Dr. Sutherland, the third party leader, in his place, and to make even him legislate according to their wishes? There are only a few Jesuits in this Province, and we know that most of these are engaged in evangelizing and teaching the poor Indians of Algoma, but who knows but they are merely preparing the way to seize the Government House at Toronto and turn it into a Jesuit College? After all some people will consider that the building might be put to worse use; still there is little danger of such a catastrophe; but we do remember seeing the cross and the letters I. H. S. over the gate of a building in Quebec which was once a Jesuit college, but was then occupied as a soldiers' barrack, it having been diverted from its purpose, "the education of the youth of Canada;" and we well remember, for it happened only a few months ago, that the Presbyterian Review was one of the journals which joined in abusing the Quebec Government for rectifying the injustice. This shows what we might expect from the rule of such persons as control the Review. The Review shows this by its next words. It says:

"There is nothing for it but resistance, if we are to maintain our blood-bought

rights speech our duty to the Catholic Church Canada. It is of the guard State Church and faith When Church the Ch beyond thing The E the ren "Sic self from the salious Christ magist the Ch ing the God r which accout who or ough without cumst Wou Encycl But in to the Po tion means the lin der to and to The Pope's is a p to the Ch hands countr spher ical mark The war th duty; r all th desert there is which and in when I'm, se ends fo and p because For fear of the Divine prejud the du in the author a duty them- Selfe religion These author attack nothing ought galleed edged so read him w The abusin Encycl between that of sentin the spre of the olic Co suprom matter when in puttor Interesr itself minist "The to bin word the ke he has take served God by blasp all co and c and t settle (Chap The but th suppo press and if byteri Church carry added both nt the m It is or diff void author that a