

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.

ON THE 5th of next month the people of Ontario will again decide which of the two political parties—the Liberals and Conservatives; or, to be more in accord with every day designations, Grits or Tories—will rule the Province for the coming four years. Time was, and not very long past, when our political battles were fought on strictly legitimate lines—when questions of public policy and administration were discussed with vigor and warmth, the "outs" attacking, and the "ins" defending, the governmental craft. While this condition of affairs existed we did not take any part whatever in the politics of the Province. Our mission was plainly stated at the beginning of the career of the CATHOLIC RECORD, and this mission was to defend the Church and advance its interests in an honorable, fearless and legitimate manner. In pursuance of this purpose, four years ago we were obliged to take a decided stand against the Conservative party in this Province, for the very good reason that the leaders and prominent men in its ranks had departed from the old political lines and sought place and power by pandering to the worst passions of those whose prejudices against the Catholic Church are easily aroused, and who possess not intelligence enough to realize the evil intentions and unpatriotic motives of their political chiefs.

It was seen that the government of Hon. Oliver Mowat was a strong government—it was seen that his followers were not only numerous and formed a large majority in the House, but that they were, likewise, men of surpassing ability and rectitude of purpose, at one of whom the finger of scorn never had been pointed because of the commission of any act unworthy a public man.

The prospect for the "outs" was a deplorable one. The more desperate wing of the party plainly saw that some more of an unusual character had to be inaugurated, and corruption was the watchword of those miserable men, whose thirst for power overcame all sense of justice as well as of shame. It was sought to purchase some of the members who supported Mr. Mowat, and large sums of money were actually paid over to them with the expectation that they would vote against the government when a want of confidence motion were introduced. These members, however, would not become parties to such a scandalous transaction, and placed the money which they had received in the hands of the Speaker, at the same time making a full exposure of the plot. The conspirators were arrested, but, by some means or other, law once again got the better of justice, and the prisons were cheated of their due. The manager of one of the Toronto papers was a leading figure in the business of bribery; and strange to say, now poses as a sort of political Puritan, all the while, however, dealing out gall and wormwood to the Catholic ecclesiastical authorities and the Catholic people, feeling, as he does, that they blocked the way when the "bawling brood of bribers" sought to enter the beautiful pastures of the Ontario timber limits.

The corruption scheme having miscarried, the political desperadoes now set another movement on foot which it was considered might be more successful. They well knew that in the minds of many of the Protestant people, notably in the minds of those who march after the Orange banner on the 12th of July, a feeling of hatred for the Catholic Church had taken deep root; and, were a brigade against that Church inaugurated—were it asserted that undue friendliness towards that Church existed amongst those occupying the Treasury benches—a Protestant prejudice would be aroused, the effect of which would be the triumph of the Conservatives and the defeat of the Liberals. All manner of preposterous stories were circulated, and most outrageous misrepresentations scattered broadcast in the Protestant constituencies, setting forth the dangers that threatened the State through the aggressive attitude of "Popery."

The men of the new crusade could of course at all times count for a certainty on the votes of the Williamites. When these men are out of power they are in their element. The average Orangeman believes he was born to rule—and to rule over Papists he looks upon as a sort of divine right handed down to him

from remote times by his north of Ireland ancestors. The "outs" had no need to seek the support of this class. Their efforts were mainly in the direction of driving all the Protestants into one camp, leaving the Catholics in a very small minority in the other.

POLLING day came and the tide of intolerance was once more rolled back with a vengeance; but to the Catholic people not all the credit was due. Protestants of all denominations—men who read and study the political horizon with a keen sense of truth and justice guiding their thoughts—came out in their thousands and relegated to the Opposition benches the apostles of hate and division.

In the present contest the old spirit of bigotry has been again introduced. Attempts are made to convince Protestants that their rights are threatened, and that the Pops and the priests are about to do something desperate if the Mowat government be sustained. All these statements have been fully discussed the past few months, and those who have been parading them before the people should in all seriousness be heartily ashamed of themselves.

We need scarcely say that Catholics in this Province, as well as in every other, seek no special privilege of any kind. They want to be treated exactly as are all other classes of the community—they desire to live at peace with their Protestant neighbors, transacting business and holding social intercourse with them in the good old way which prevailed before the poison of bigotry was imported from over the ocean, and its hateful roots transplanted in the new country—they desire to deal out measure for measure of justice, liberality, friendship, charity, and all manner of Christian kindnesses—and they long for the day—as every good man should—when we can all meet as the citizens of a free and happy and united country, having buried once and forever all cause of division and enmity, moving onward shoulder to shoulder, and vying one with the other in the grand and blessed work of developing and beautifying and enriching this magnificent country which a beneficent Providence has placed in our keeping.

The Toronto Mail of last Monday piles up compliments on the heads of Mr. Mowat and his associates for the admirable manner in which they have managed the affairs of the Province during the longest and period in which they have held the reins of power. It says:

"Mr. Mowat has, moreover, given the province much good legislation, and his management of the public business generally has, on the whole, been free from scandal."

But the poison comes after the antidote, for further on it says:

"Like Achilles, however, his Government has one vulnerable spot, namely, its connection with the Roman Catholic hierarchy, and this weakness may yet prove fatal to it."

Following the course of the most subservient political organs of the Hamilton Spectator and London Free Press stamp, our contemporary here makes an insinuation having no foundation whatever. In what manner has the Government become connected with the Catholic hierarchy to any greater extent than with the different Protestant ministers of the Province? What favors have they received? Is it not a fact that Catholics do not hold even a fair share of public offices? If grants are at any time made to Catholic institutions, are not Protestant ones treated similarly? In what part of the country can it be found that Catholic Church property is exempt from tax where Protestant property is not? Do the Catholic schools receive any favors denied to the public schools? "Its connection with the Roman Catholic hierarchy" is a very pretty way in which to urge on the Orangemen to desperate deeds. These poor fellows will never await further particulars. The Grits are on terms of amity with Papists. That's enough. Away they go. "No surrender." A member of the government is seen in the vicinity of the Archbishop's palace. What more proof is needed of dark plots to burn our bibles and introduce brass money and wooden shoes? The great bulk of our Protestant people are altogether of too intelligence to mould to place any importance on these mean insinuations of the organ in chief of the "bawling brood of bribers."

Popery and make Sunday look like a corpse. Many other affairs, too, come in for a share of his meddling, and, in fact, it may be said that in nearly all matters of little as well as great importance his narrowness and uncharitableness are only too often showing forth.

LAST week the preachers of the Queen City made a combined movement to prevent the Salvation Army parading on the Lord's Day. Rev. Drs. (they are all Doctors) Parsons, Hunter and Barton, all of them athletes in wrestling with Romanism, were appointed a committee by the Ministerial Association to devise means for stopping the very familiar demonstrations of General Booth's battalions. We would not be far astray, we think, were we to state that the green-eyed monster of jealousy has a good deal to do with this movement of the preachers. A live exhorter, who runs a live church, and who is paid a fancy salary, is expected to attract immense crowds. Falling in this, the business outlook becomes gloomy, and a divine call somewhere else confronts the good man. What wonder, then, that outdoor attractions on the Lord's Day are termed unseemly and that efforts are put forth to paralyze the male and female Generals, majors, captains, lieutenants, ensigns, sergeants and corporals of the Salvationists.

IT CANNOT assuredly be the quality of the music to which objection is made, for oftentimes infinitely worse sounds are heard in the streets of Toronto, and these sentinels on the watch towers of Israel raise not their voices in denunciation. Many a time the boisterous boys in yellow, the fiscal descendants of the carpet-beggars who settled in the north of Ireland, turn out and march in procession to the strains of the fife and drum playing "We'll Kick the Pope Before Us" and "Croppie Lie Down," and all the Doctors of Divinity remain silent as the tomb. It may be that they consider the airs mentioned sacred music, and those played by the Salvationists quite the contrary.

"WHAT is a crank?" was a question asked in the Mail of last Monday. We beg to nominate Mr. James L. Hughes as a fit and proper person, etc.

For the West Riding of Huron the name of Mr. McGillicuddy, of Goderich, has been prominently mentioned as the coming man for nomination by the Reform party. Many gentlemen of first-class ability are to be found in this riding, any of whom would make a very good Parliamentary record. For many reasons, however, we sincerely hope Mr. McGillicuddy will be chosen to carry the Mowat banner to victory. A man of unimpeachable character and integrity, a brilliant speaker, and of an energetic and active turn of mind, he would make a capital member, and reflect no small amount of credit on the West Riding of Huron.

It cannot be denied that there exists in the minds of many of our Protestant friends a feeling very much akin to a superstitious dread of Catholics occupying prominent civic positions. The following extract will, we hope, have a beneficial effect amongst our Ontario bigots, who at present act as though they think something dreadful would occur were a Catholic elected to the position of mayor in any of our cities:

"The new mayor of Rochester, N. Y., a Catholic, has won the approval of all classes of law-representing citizens by his vigorous and successful enforcement of the ordinances enjoining the closing of saloons on Sunday. The press, without distinction of party, and the pulpit of all denominations, cordially endorse and encourage Mayor Carroll's praiseworthy action. Said the Rev. Mr. Colt, of the Memorial Presbyterian church: 'We must not hesitate and question—this is his own congregation—as to what are the mayor's politics and what his religion; it should be enough for us to know that he has begun a good work and needs the support of all law-respecting people.' The members of the Methodist Baptist church, by resolution, say: 'We thank him (Mayor Carroll) most heartily for this action and pledge him our support.' To a reporter of the Post-Express (Rochester), Mayor Carroll said: 'I have no alternative in the matter. I am sworn to execute the laws and I propose to do it.'"

"THE next time you hear a man prating about the ignorance and 'unprogressive ness' of the French Canadians tell him this: Last year, in the Province of Quebec, 198 new schools were opened, 90 new school buildings were erected, 430 more teachers were employed and 7,000 more scholars enrolled than in the previous year. And free night schools have been established and maintained in Quebec and Montreal, mainly at the expense of the Province."—Globe.

We will look in vain through the columns of the Mail for a paragraph of this sort; and doubtless it will for the time to come keep on daily chattering, to the pig iron element of society, the good

old song, setting forth what a mass of Popish ignorance and superstition prevails in medieval Quebec.

THE Rev. J. W. Sanborn, of Lockport Protestant Episcopal Church, N. Y., has been boycotted by the wealthy members of his congregation because he would not discontinue some revival services, and join with a sensational evangelist whose preaching drove one girl crazy in that town. He announced on Easter Sunday that he had only six cents, and that his family had had for six weeks only a three cent meal daily to live upon. The ministers and wealthy members of other churches came to his rescue and are now supporting him and his family. The meanness of his own congregation is universally condemned.

THE Presbyterians and the Episcopalians have both been claiming recently that their respective denominations are the first which erected a church in the United States. The oldest Presbyterian church in the United States was built in 1683 at Snow Hill, Maryland; but Catholicity was established in Maryland in 1633, and churches were immediately erected, whereas in Florida and New Mexico there were Catholic churches in 1565 and 1596 respectively; so that Catholicity can claim a greater antiquity than Presbyterianism or any sect in the United States by more than a century.

IT IS somewhat remarkable that among Presbyterians even there is a growing sentiment which leads them to honor the saints of God, though they have not got much farther than to name some churches after them. Not very long ago it would have been esteemed rank idolatry to have done this, but when it is considered that Holy Scripture says "the friends of God are exceedingly honored," it would seem to be a sign of returning faith in Christianity to find that churches are now named after St. Andrew, St. Joseph, etc., though it is enough to make John Knox groan in his grave to find such names on Presbyterian churches, taking the place of the Ebenezer and Knoxonian designations hitherto given to them. For many years St. Andrew was favored with this distinction, as he was recognized in Catholic times as the patron saint of Scotland, but last week the Rev. Principal Caven of Knox College dedicated a church in Hamilton to St. Joseph. This is altogether a new departure. Of what use is it to adopt a patron saint at all if the saints in heaven cannot aid us in some way by their patronage?

A PHOTOGRAPH of the recent total eclipse of the sun which Father Perry, S. J., took at Cayenne two days before his death, appears in the last issue of the Observatory. Father Perry's photographs are the only successful plates secured by the British authorities, and they will soon be published by the Royal Astronomical Society. While in Canada the fanaticism has been engaged in abusing the Jesuits the British Government has been making use of their learning and skill for the purpose of increasing the general stock of astronomical knowledge.

THE Rev. Father Kent, of the Order of St. Dominic, has been promoted to be Superior of the novitiate of the Order in Kentucky. Father Kent is well known in this city, as he was born in London West, and left here when a boy to study for the priesthood with the Dominicans in Kentucky. He is known as a zealous and learned priest.

MISS AGNES O'CONNOR, a pupil of St. Patrick's parochial school, Rochester, N. Y., won a prize offered by the Post-Express of that city for the best composition written by a pupil attending the schools of the city.

THE number of Presbyteries which have declared for Revision of the Confession of Faith has reached 46, while those which have declared against number 25. The total number of Presbyteries in the United States is 211.

THE editor of the New York Freeman's Journal, after reading the address of the Toronto Orangemen to Emperor William, writes as follows:

"There's richness for you, as Mr. Bumble used to say when he stirred together a pint of milk, a gallon of water and a pound of chalk. Kaiser Wilhelm will smile rather broadly when he reads this instruction from the bigots of Toronto as to how he shall manage his Government. The translation forcibly recalls the famous three tailors of Tooley street who met and resolved that 'We, the people of Orange fanatics representing themselves as citizens of the Western world' is highly comic."

DURING the seven years, from 1878 to 1884 inclusively, the anti-Catholic Government of Belgium succeeded in making

a deficit of \$11,800,000. This deficit has been almost cancelled by the present Catholic Government, which in five years has secured a surplus of \$9,500,000. The people of Belgium are experiencing the benefit of having honest rulers, and they will undoubtedly continue to trust a Government which can show such results.

THE Canadian Nation, the organ of the Equal Rightist, is much offended at some journals which imagine it to be "in sympathy with the Tories." It repudiates the statement strongly; yet in another column on the same page it endorses the Conservative candidate for Peel as the "Equal Rights candidate." The kind of Equal Rights advocated by the Nation is very clearly shown in a short editorial wherein it reiterates a complaint published by one of the Mail's correspondents, that there are two Catholic teachers employed by the Ontario Education Department. While doing this it comically declares that "no one would object to the appointment of a thoroughly qualified teacher, simply on the ground that he or she was a Roman Catholic." It adds:

"But when it is well known that these appointments are made chiefly on the ground of creed, and to please the hierarchy, it is altogether a different matter. The Government has never recognized the right of other denominations to be represented in this way."

Where did the Nation learn that these teachers were appointed on the ground of their creed? Their competency is thoroughly well known throughout the Province, and two Catholics are but a small number to employ among the multitude of teachers in the Normal schools of the Province. But it did not require this exhibition of bigotry to show that by the term "Equal Rights" fanatics like the Nation mean "No Rights for Catholics."

A WRITER signing his letter "Scotus" sends to the New York Catholic Review the following timely and thoughtful suggestions in regard to our Presbyterian friends: "The proposed Presbyterian council for the revision and expurgating of Calvinistic doctrine will be, I conceive, an event of the first importance, not only to Catholics, but also to Christians generally. If not impertinent, I would ask whether it does not deserve that, in due time, all Catholics, especially of America, be invited to public prayer to obtain from God for them and for all seekers after truth grace to recognize and courage to accept the divine light appointed guidance of the Catholic Church. At such a time men's minds are peculiarly open to conviction, and, apart from the efficacy of prayer, such action on our part cannot fail to impress many with a new sense of the broad charity that distinguishes the One, Holy Catholic and Apostolic Church."

There and Here.

FOR THE CATHOLIC RECORD.
When Dante, following the elder poet,
Unsummoned entered sins avenging
shade,
Never a spirit there could help but know
it
By the dark shadow he in passing made.
Things touched were moved—and there
awoke a yearning
In those sad spirits, stronger than their
pain,
That he, unto their loved on earth return-
ing,
Their names outspoken now, might
speak again.
Can we not tell of them the self-same story?
When they come back to us do they not
cast
Their shadows over all the sunlight's glory:
And dim the present by the shining past?
Do they not often from untrodden places
Press back the briars our fears have made
too much—
And smile assurance from their mourned-
or faces
And with hands folded long move all they
touch?
And when the wearing links of pain that
bind us
Seem all too heavy for our strength to
bear
How often does their mystic coming find us
Turning for solace to remembrance
there!

FRANCIS M. SMITH.

ANTI-CATHOLIC SCHOOLS.

THE New York Commercial Advertiser says: "Of this abuse there have been a great many instances. Even in this city there are men in the prime of life who remember sentences like this in the school readers, 'The Roman Catholic religion is merely the old Roman paganism, with the images of the Virgin and the saints substituted for those of the pagan gods and goddesses.' There is a tradition among the Roman Catholics of one public school where the arithmetic was made to teach Protestantism by the use of such problems as this: 'If the Pope can pay a man out of purgatory in so many hours, and a Cardinal can pray him out in so many, and there are so many Cardinals, how long will it take them all to pray him out?' The first of these cases was, of course, extreme, the latter mythical. But the fact remains that in all intensely Protestant communities the teaching of Protestantism in the public schools has been of frequent occurrence. Boston furnished us an example about two years ago. The explanation in the school his-

tory of the Catholic doctrine of indulgences was little short of a caricature. Even where anti-Catholic doctrines have not been taught, the conducting of religious services without any of the Catholic ritual has seemed to Catholics—not without reason—to be aggressively Protestant."

CATHOLIC PRESS.

N. Y. Catholic Review.
Mr. Justin McCarthy often says a good thing, but he never said anything truer or more to the point than when in answer to a gentleman who thought the Catholic Church must be afraid of revolutions, he said: "Whatever changes take place must be changes which are directed by the spirit that rules the universe; and, therefore, the Catholic Church has no fear." This is the proper view of the Church's position. The revolutions of the last four centuries have swept from her millions of her children, but as a compensation her spirit has been renewed, and at the present moment she actually gains ground with every shift of the world's politics. Her fear has always been not that revolutions would overwhelm her, but that, when the storms had passed and the seed time and the harvest came, she would lack the laborers demanded of her.

Chicago Catholic Home.

Two fanatics in California, the Prophets Erickson and Woodworth had proclaimed that on April 14th, Chicago, Milwaukee, San Francisco and other places would be submerged by a tidal wave thirty feet in height, or be totally destroyed by earthquakes. For weeks they had "made night hideous"—and day also—by preaching in the streets of California cities, exhorting the people to flee from the wrath to come. Strange as it may seem, their wild vituperations were listened to by hundreds, who, terror-stricken, fled to the mountains from the doomed cities. But April 14th came and went, and the awful destruction predicted did not come. On the day in question, Prophet Erickson's attention was called to the fact that the day was an unusually bright and sunny one, but he answered that his prophecy held good until the midnight of Monday. But that midnight melted away into the day of Tuesday and all the threatened cities are still in being. What satisfactory explanation these false prophets will give their deluded followers we know not, but we do not doubt that the latter will be easily persuaded to trust again in the mysterious powers of these agents of occult spirits. Our readers might be inclined to wonder at the foolishness of these blinded people, but it is an historical fact that in proportion as the sure guidance of the Catholic Church is cast off, do the unfaithful become superstitious and inclined to follow pretended wonderworkers. History informs us that the reformers in England were grossly captivated by degrading practices of superstition. Queen Elizabeth counseled the celebrated astronomer, Dr. Dee as to the appointing of a "lucky day" for her coronation. The famous, or infamous, Earl of Leicester, and Secretary Walsingham were also among this mountebank's patrons. After the overthrow of the ancient faith in England, soothsayers, sorcerers and wizards became so rare that laws had to be promulgated against them.

"MERRIE" ENGLAND.

Rev. Father John S. Vaughan, preaching to a crowded congregation recently in the pro-Catholic, Kensington, from the text, "Without faith it is impossible to please God" (Hebrews xi, 6), said that some four or five hundred years ago the whole of England, from Berwick on Tweed to Lundy Is. in Cornwall, was bound together in the unity of Catholic faith. Master and servant, the lord and the laborer, knelt before the same altar and worshipped at the same shrine. Though innumerable were the churches and monasteries and convents scattered over the land, yet one and all were dedicated to the service of the same religion. From a thousand spires and turrets the joyous bells would ring out their merry peal at midday, and the reaper would stop his busy sickle and the housewife her spinning-wheel while they knelt to recite with becoming reverence the *Angelus Domini* in memory and in honor of the Incarnation. This was in the good old times when England was "Merrie" England, and "merrie" because there was more of the bright sunshine of God's grace and truth about it than it has ever enjoyed since. Indeed, we love to linger upon the thought of those thrice blessed days, and to picture to ourselves the condition of our country before it was rent and spoiled by religious strife, and torn by conflicting factions. Nor could we easily forget that period even if we would. There is too much to remind us of it. Hundreds of chapels, churches, monasteries and cathedrals, some in ruins, some standing, are yet to be seen in our midst, bearing their silent testimony to the historical fact that England was once Catholic. Indeed, among the many vast cathedrals now existing in this country, the most superb and majestic are those that date from Catholic times.—London University.

The Church has progressed marvelously in India. Fifty years ago there were in the Indian vicinities of Madras, Hyderabad, Nagpur and Vazganapatam only 23 churches or chapels; there are now 255. Half a century back the same districts possessed only 90 schools, now there are 55. The Hyderabad cathedral, built about 1848, and dedicated to the Blessed Virgin Mary, under the title of the Assumption, is a splendid structure in the decorated style of Gothic architecture. It was built almost entirely from the contributions of the Irish soldiers.