Catholic Record.

London, Sat., Feb. 22nd, 1890.

DIOCESE OF LONDON.

The regulations for Lent, as follows, were read in St. Peter's Cathedral last Sunday by Rev. M. J. Tiernan, Chancellor of the diocese:

1st All days of Lent, Sundays excepted, are fast days

2nd. By a special indult from the Holy See, A D 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and Holy Saturday.

3rd The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz: Children under seven years; and from fasting: persons under twenty one; and from either or both, those who, on account of ill-health, advanced age, hard labor, or some other legitimate cause, cannot observe the law.

Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year by those who cannot easily procure butter.

THE HULL RIOTS.

We have at all times deprecated and condemned violence and mob law of every description and for whatever cause. We must enter our protest and condemnation of the conduct of French Canadians who last week in Hull battered with stones the doors and window shutters of the little conventicle in which one Miss Wright was holding evangelistic services. It appears the few constables and aldermen who interfered were powerless to arrest the progress of the riot. It is fortunate, however, and we are very much pleased to learn, that, with the exception of a few bruises received by those who interfered to prevent the riot, nobody was hurt very badly, and that Miss Wright and her companions, male and female, escaped without even a scratch. Mr John Charlton, M. P., drew the attention of the House to the supineness on the part of our Government in not interfering to protect the lady preacher and to assert freedom of worship. A debate ensued in the House of Commons, a report of which will be found elsewhere. The Toronto Empire says "that all through Mr Charlton's recent line of action the same hypocrisy and dishonest partisanship has been persistently shown," and that his efforts "to pose as a religious champion is a proof of his dastard malignity and unscrupulousness" One of the rioters named Therien was arrested and sent down for three months or to pay a $20 fine. It appears he was a rowdy of the lowest character, and that his friends, not having the wherewith to release him and not being able to collect it, as every one approached refused to contribute, Therien must serve his full time in jail. The conduct of the French Canadians in Hull is very reprehensible, and no doubt there is law enough and energy enough on the part of the men in power to protect the person and property of Miss Wright or any other lady or gentleman who, while preaching or praying, confine themselves to their hall or church and provoke no breach of the peace by uttering blasphemy at open air meetings or otherwise going out of their way to rouse the passions of the lower classes. There are two sides, however, to every question. The French-Canadians are naturally jealous of their faith, as they are of their language and nationality. They feel keenly any attempts to deprive them of either, or to wound their feelings in tampering with any of those characteristics peculiar to them as a people. The French-Canadians have borne with great patience many audacious attempts of a similar nature. The proselytisers are to be found in almost every township in the Province of Quebec; and by these we mean open air evangelizers, bible distributors and tract peddlers who insinuate themselves into the houses of the poor, and by means of promises and of gifts of clothing or money gain the good will and confidence of the most ignorant and most destitute of the poorer *habitants* Then they suggest doubts about their religion, promise a free education at their proselytising establishment at Pointe-aux-Trembles, for both boys and girls, where they can learn enough English to get a recommendation to some rich Protestant family that will provide for them and procure their independance and marriage to a rich Protestant husband or wife. Several poor people have been lured away from the true faith by those agents of the Mission Society. And the wonder is that a great many more have not been victimized. As a rule they turn out to be neither Catholics nor Protestants, but either canting hypocrites or downright infidels. They form a class of people in Lower Canada peculiar to themselves. They are shunned and mistrusted by their Catholic neighbors; they go about with scowling looks feeling guilty of having committed treason against their family traditions, their country and their God. They are nick-named "Suisses," and not only the perverts but also the preachers, men and women, are designated by the same approbrious term "Suisse." It means a Switzer or Genevese, and has the same odium attached to it as the name of swaddler or souper in the West of Ireland.

A loud cry is raised along the whole line of Equal Righters and fanatics of every name, and complaint is made that there is no respect for British law and British freedom among French-Canadians. These people forget how such law and such freedom are set aside in Ontario and in the Queen's City, especially, when Catholics attempt to appear in public as a religious body. They could not walk quietly in procession in Toronto from one Catholic church to another without being violently assaulted and assailed with volleys of stones. Even the police, who attempted to protect the processionists in 1875, were maltreated and some of them beaten almost to death. When Mr. William O'Brien attempted to speak in Toronto he was assaulted in a most savage manner by a howling mob composed chiefly of gentlemen students of the Toronto University.

What constitutes an enormous difference in the complexion of the Quebec and Ontario riots is that in the Province of Quebec the untutored masses alone were engaged, whereas in Toronto the mobs were composed of students and men who ought to know better. In Quebec there is no mention made of any priest encouraging by his words or by his presence such disorder and unlawfulness, whereas in Toronto Rev. Dr. Wild from his pulpit and Rev. Dr. Dumoulin by his presence in the Queen's park encouraged such outbreaks and maddened the multitude already too much excited. Another difference is very remarkable. In Hull the friends of Therien went round soliciting subscriptions, but could not raise a dollar to help in saving him from his just deserts. In Toronto, on the contrary, the man who was convicted of throwing stones at Archbishop Walsh's carriage and of wounding him in the arm was rescued from prison by a public subscription of $50. When released from jail he received an ovation from his Orange friends, who showed that not only they approved of his cowardly and ruffianly conduct but made a hero of him on account of it. They honored him with a procession and a fife and drum band played in front of a carriage surmounted with transparencies most insulting to His Grace personally and to every member of the Catholic Church.

It is patent to all that the citizens of Hull generally condemned the conduct of the rioters, when not one penny could be raised to release from prison the man convicted of the outrage complained of. Here is what the despatch from Ottawa said on Friday last:

"An attempt was made to day to take up a subscription to defray the fine of $20 imposed upon A. Therein, one of the participants in the row. Therein's brother canvassed the city for that purpose, but was unable to gather the money. Chief Guest says an idea of the class of people who took part in the disturbance could be had from the fact that they were unable to gather this sum. 'This proves conclusively,' said he, 'that no respectable citizens favor such rowdyism.' The man will consequently go to jail.'"

The evangelising women and tract peddlers who are constantly prowling around the towns and villages of Lower Canada "seeking whom to devour' receive constant support from the fanatics of Ontario and yearly subscriptions are taken up for the purpose in many of the churches in this neighborhood. These people and these subscriptions would be far better employed in suppressing crime and converting the hoodlums and public blasphemers who call Toronto the "Vestibule of Heaven."

EFFICIENCY OF SEPARATE SCHOOLS.

A recent number of the *Educational Journal* makes reference to the fact that only one pupil from the Kingston Separate schools passed the recent High school entrance examination in that city. The explanation has already been given that the Kingston Separate schools have higher classes in which the advantages of a High school are available, and consequently it is not the custom to send children from the Separate schools of the city to compete in the entrance examination. In the cities of Toronto, Hamilton, Kingston and London, and in some towns, it is not usual for the Catholic Separate school pupils to compete at the High school examinations, as the fifth form supplies all the advantages which are to be found in the High schools. Hence the Separate school pupils who competed at the Kingston examination did so of their own motion, and they were not the choice pupils of the schools, nor should they be regarded as a test of the efficiency of the schools. The *Educational Journal* says: "It would be absurd to suppose that they (the pupils) can receive any advantages in the fifth forms of the Separate schools at all comparable with those afforded by the High schools." The absurdity is in the imagination of the writer. There are hundreds of young men and young women who have graduated in the fifth forms of the Separate schools in all the cities we have named, and who are occupying respectable and distinguished positions, and they are as numerous in proportion to the Catholic population as are the High school graduates.

We have before now pointed out that the Separate schools of Ontario stand fully as high as the Public schools. The teachers are as well or even better qualified, and their success is as complete as in the best Public schools in the Province wherever there have been opportunities for comparison. The one entrance examination held in Kingston in December was no test, for the reason that no Separate school boys were sent by their teachers to compete, as they had their own fifth form in the Catholic schools. But in July last seven girls were sent to compete, and all were successful in passing the examination. We have no doubt that if the most forward boys had been sent up for examination in December they would have been equally successful, but as they were not sent, there is no means of judging what the amount of success would have been.

We had occasion to notice in our columns several cases wherein the Catholic Separate schools were remarkably successful at the December entrance examinations. In Almonte six passed in December and six in July, making a total of twelve for the year; whereas the Public schools of the town only passed eighteen, though the proportion of pupils attending the Public and Separate schools respectively, according to the latest report of the Minister of Education, was: Public schools 494; Separate school 181. This shows a Separate school success of one in 15, while the Public school success was only one in 28. A Separate school pupil also stood at the head with 500 marks. In Goderich and Ingersoll the Separate school pupils made a similar showing. In Cornwall the Separate school passed an equal per centage with the Public schools, and in Arnprior the Separate school passed 86 per cent. of the pupils sent for examination, while the Public schools only passed 50 per cent.

It is the fashion with anti Catholic journals to represent the Separate schools of the Province as inefficient, but there is absolutely no ground for the statement. Outside of the religious orders, who are not required by law to hold certificates for teaching the separate schools, the proportion of first and second class certificates held by Separate school teachers is much larger than in the Public schools. With superior teachers, it is absurd to say that the schools are inferior; and though the religious orders have not always certificates, they are not on that account any less competent than the teachers who hold certificates. They devote themselves entirely to their work, and they are not likely to be less efficient than teachers who, outside of the school room, spend their time in worldly pursuits which are not always calculated to make them more efficient. We do not hesitate to say that the religious orders who are engaged in teaching the Separate schools in the cities and towns are fully as competent as the lay teachers employed by the Public School Boards, though we are aware that it is difficult to institute a comparison between them.

Mr. White, the Inspector for the Western Division of the Separate schools, reports that of the ninty four lay teachers in his division, about one-half hold first and second class certificates. "A few have temporary certificates, and the rest are third class teachers." Mr. Donovan, Inspector of the Eastern Section, does not give the proportion, but it may be presumed that it is equally satisfactory, as he states that "most of the teachers are abreast of the times—earnest, faithful, painstaking and thoroughly alive to the interests of their profession."

In all the schools of the Province there were 7,594 teachers employed in 1887, of whom 3,029 held first or second class certificates, so that the standing of the Catholic Separate school teachers really is higher than the average. The average attendance of the children at school is also a very fair test of the efficiency of the schools, and in this respect the Catholic Separate schools make a better showing than the Public schools. The total number of children attending the Catholic schools was 30 373, with an average attendance of 16,866, being more than 55½ per cent. The number of children at the Public schools was 462,839, with an average attendance of 238,286, being less than 48½ per cent. The attendance at the Separate schools is therefore over 6 per cent. better than at the Public schools. The proportion of pupils in algebra, book-keeping and geometry in the Separate schools is also much in excess of the number in the same classes in the Public schools. The school returns show ten Separate school pupils' names in these three subjects, out of 59, whereas there are only 10 out of 117 in these same subjects in the Public schools. This certainly does not indicate inferiority among the Separate school pupils. The indications are highly favorable to the general standing of the Separate school.

THE PARNELL COMMISSION.

Often have we heard the adage that the darkest hour of night is the one immediately preceding daylight. At every crisis in Ireland's history, when people were driven by landlord tyranny to the verge of madness, the above old saying whispered in the ear of the unfortunater or proclaimed aloud, as we often heard it from pulpit and platform, saved people from actual despair. But never have we seen it realized so truthfully as in the late horrible accusations brought against Mr. Parnell and his faithful followers. They were accused of fomenting and inciting to the worst crimes—they were branded as assassins—they were connected by sworn affidavits with the Invincibles who so foully murdered Burke and Lord Cavendish outside the viceregal lodge in Phœnix Park. It was sworn that Mr. Parnell furnished money to enable murderers to escape from the clutches of the law. Again it was sworn by Orangeman Houston, and Delaney the informer and penitentiary bird, that Mr. Parnell was on intimate terms with the Invincibles in Dublin and that he must have known beforehand of their intention to assassinate Lord Cavendish, and therefore was accessory before the fact to one of the most unprovoked and most unpardonable of crimes ever committed in Ireland. Week after week these charges were reiterated in the columns of the London *Times*, with letters and autographs of Mr. Parnell as substantial proofs of his guilt. From the boldness of assertion on the part of the *Times* and the multiplicity of evidence and proofs alleged to be on hand when called for, much credit was given both in America and England to such damning charges. Even people who professed unbounded trust in the integrity as in the ability of the Irish leader began to waver in their good opinion of him and his cause. In fact had they been proven in a manner to satisfy England and America of Mr. Parnell's guiltiness the cause of Ireland were lost irretrievably and Home Rule set back for another century. Orange ascendancy and Toryism, castle rule and rack-renting landlordism, would have another lease of unbridled license to crush and to starve the industrious tenants and toiling masses of Ireland. But, fortunately, and as though through a special Providence of God, the day dawned and a light as it were from Heaven appeared which illumined all the dark places of the secret plottings against Parnell's innocence of crime and Ireland's day of deliverance. The letters and autographs produced by the *Times* were proved most conclusively to be abominable forgeries. The arch-forger Pigott admitted his guilt, and rather than reveal the names of those who suborned him he fled to Spain and blew out his brains. Houston, the Orange Unionist, and Le Caron, the British spy, were proved to be in league with the chief conspirator, the London *Times*. A Parliamentary enquiry may yet fasten the entire guilt upon the Tory government of Lord Salisbury and his unscrupulous Irish Secretary, Balfour. What is certain is that the Commission appointed by Parliament and the judges named by the Government to inquire into the guilt of Parnell and his colleagues, after mature deliberation, and one of the longest and most patient trials ever held in England, have handed in their report in which it is unanimously and unqualifiedly declared that Mr. Parnell is innocent of all and every one of the horrible charges brought against him and repeated so often in the pages of the London *Times*. The three judges, Sir James Hannen, Sir John C. Day and Sir A. Smith, after full investigation and hearing of all witnesses and speeches, pro and con, declare:

Beside these remain three specific charges against Mr. Parnell personally, namely:

(a) That at the time of the Kilmainham negotiations Mr. Parnell knew that Sheridan and Boyton had been organizing outrages, and, therefore, wished to use them to put down outrages. We find this charge not proved.

(b) That Mr. Parnell was intimate with the leading Invincibles, that he probably learned from them what they were about when he was released on parole in April, 1882, and that he recognized the Phœnix Park murders as their handiwork. We find there is no foundation for this charge, and that the Invincibles were not a branch of the Land League.

(c) That Mr. Parnell, in January, 1883, by an opportune remittance, enabled F. Byrne to escape from justice to France. We find that Mr. Parnell did not make any remittance to enable Byrne to escape from justice.

The judges, however, declare that Michael Davitt, M. Harris, John Dillon, Wm. O'Brien, W. Redmond, J. O'Connor, Joseph Condon and J. J. Kelly, established and joined in the Land League agitation with the intention by its means to bring about absolute independence of Ireland as a separate nation. They also condemn boycotting as illegal and criminal, and say: "It was an elaborate and all-pervading tyranny, aiming to injure the landlords as a class and drive them out of the country, that it is a criminal conspiracy, and all the home rulers are guilty, from Parnell and Davitt down to the youngest Irish member elected on Home Rule principles." There was never so triumphant a victory gained over Balfour and his party. Never since the Volunteers of 1782 did Irish representatives stand before the world so confident in their cause and so hopeful of a speedy termination to the woes and ills that betide their native land. All England is to day awake to the unholy and ignoble means devised by the Government of Balfour and Salisbury to disgrace and discredit the cause and the men of Ireland. The accusations made against Parnell and the crimes alleged by the London *Times* to have been either committed or connived at by him and his associates, have been so utterly disproved, and the English electorate so perfectly disgusted with the forgeries and the spy system of the Tory Government, that Mr. Gladstone is certain of glorious and unprecedented majorities at the next general election. Mr. Gladstone and Mr. Charles Stewart Parnell are the foremost and most honored figures that stand before the British public, and, for that matter, before the admiring gaze of the civilized world to day.

THE NORTHWEST QUESTION.

It is now positively stated that the original Bill of Rights which was presented by the settlers of Manitoba, and accepted by the Federal Government when Manitoba entered into the Canadian Confederation, has been discovered among the papers of Sir Donald Smith, it having been entrusted to his care at the time. The agreement will be published shortly. It contains a clause providing absolutely for the preservation of French as the official language of the Province for all time, and also for the maintenance of Separate schools.

It was recently publicly stated by His Grace Archbishop Tache that when the Province of Manitoba and the North-West Territories agreed to enter into the Confederation, these clauses were in the Bill of Rights presented, and in the copy of the Bill of Rights which he published they were contained. The accuracy of His Grace's copy of the Bill of Rights was disputed, and it was boldly asserted, in behalf of the aggressive movement against the French language and Separate schools, that the Bill of Rights had been tampered with in the interests of the French-Canadians and Catholics. Father Richot, who was one of the delegates of the Province who went to Ottawa for the purpose of arranging the terms on which it would agree to become a part of the Canadian Confederacy, testified to the accuracy of Archbishop Tache's version. Independently of Father Richot's testimony, there could be no reasonable doubt that His Grace possessed a correct copy, as he was commissioned by the Canadian Government to bring about a peaceful settlement of the difficulties which in 1869 and 1870 threatened seriously the welfare of the Dominion. He must therefore have known the terms on which the people of Manitoba agreed to enter into the Dominion, but the weight of Father Richot's testimony strengthened greatly His Grace's statements.

The production of the original document will, however, be important as well as interesting, as it will show in its true light the greatness of the injustice which the demagogues of Ontario, Messrs. McCarthy, O'Brien, Charlton, etc., desire to inflict upon the North-West Territory and Manitoba.

The fact that several different copies of the "Bill of Rights" have been produced by the gentlemen who called Archbishop Tache's version into question, has been well explained by His Grace's statement of what every one knows to have been the real state of the case. Many drafts of "Bills of Rights" were drawn up for consideration, as is always the case when a deliberative body of any importance meets to consider a weighty matter. Some of these drafts fell into the possession of the gentlemen who have disputed the Archbishop's statement; but, after all, the Archbishop's document is the one which was adopted by the Provisional Government which held negotiations with the Government at Ottawa, and which was agreed to by the Dominion Government.

The retention of French as an official language would not, taken apart from other considerations, be a matter of very serious importance, in comparison with the attack made on Catholic Separate schools. The whole Catholic people of Manitoba and the North-West must regard the attack upon the Separate school system as directed against Catholic liberty of conscience. The question of speaking French in the Legislature or of printing the statutes in French is in itself quite a subordinate matter. If it were approached in any spirit of friendliness, in any desire to cut down an unnecessary expenditure, it could be calmly considered, even in despite of the solemn covenant which was entered into between the Dominion and the North-West, when the latter was really a separate Territory.

Legally, we may concede that the Territory in rebellion was merged into the Dominion as soon as an Act of the Imperial Parliament declared it to be a part thereof, but that the North-Western settlers had rights which ought to have been recognized is now universally acknowledged outside of the Orange Lodges. When the Dominion Government entered into negotiation with the settlers and the Metis, it yielded its strictly legal rights, if it had any, and recognized the North Western settlers as a belligerent body whose claims had to be settled by treaty. By treaty they were settled, and the terms of that treaty should not be departed from.

We do not assert that the dual language should forever remain imposed upon the people of Manitoba and the North-West, should the permanent relative proportions of population demand a change in this respect: but we do say that the time for such a change has not arrived. The expense of printing a few books, $400, in the North-West Territory, is not a sufficient reason for so grave a change. The generation is still living to which the promise of retention of their language had been made. It may be that English is going to be the prevailing language of the North West, but as the prevailing language has changed in a score of years from French to English it is quite possible that within twenty years more the state of the case may be reversed, and it is surely too soon to assert that English must forever predominate: that is to say, unless the preamble of Mr. McCarthy's bill is to be accepted. But this preamble asserts an insult to the French Canadians. It asserts that they are a subordinate race and that their language should be crushed out.

We do not need to prove here the perfect equality to which the French-Canadians of the Dominion are entitled; but that equality must be maintained, or the existence of the Dominion of Canada is not worth a day's purchase. It is well, however, that Mr. McCarthy's motion has been brought forward. We want to know how far the Orange Lodges control Ontario and the Dominion. We want to see the votes on Mr. McCarthy's motion. The final vote will probably not be taken before we go to press. We do not expect Mr. McCarthy's motion to be carried. No one expects this; but will the Parliament of Canada adopt a compromise motion on this important question?

We confess we would wish to see Mr. McCarthy's motion voted on directly. We would like to know exactly who are those members of Parliament who would repress French-Canadians and Catholics by Mr. McCarthy's method of bullets. We know thirteen of them by their votes on Colonel O'Brien's anti Jesuit resolution—but are there any more? We would be glad to know them. We do not care how numerous they are; we know that they shall not control the Dominion.

We can only refer in this issue to the eloquent and statesmanlike speech of Hon. Edward Blake on Mr. McCarthy's Bill which will be seen in another column. It shows in the clearest manner the danger to the Dominion of Mr. McCarthy's method of procedure. Its aim is dissension and disruption. We hope that Parliament will not adopt any compromise, but if amendments are to be added to Mr. McCarthy's Bill, let them be made more offensive still than the Bill itself expresses. Let them record that our French-Canadians are a race which has no business in the country, and that the stigma of inferiority must be placed upon them. We shall then have what Mr. McCarthy said in his speech moving his bill, and we shall know what the Parliament of Canada really thinks of his proposition.

TORONTO UNIVERSITY DESTROYED.

Toronto University was totally destroyed by fire on the 14th. The loss is estimated at over half a million dollars. Preparations had been made for the annual conversazione, at which two thousand people were expected to be present, and it was just before the guests commenced to arrive, at 7 o'clock, that the fire broke out. The building is not supplied with enough gas jets, so that on any special evening it is necessary to light up with lamps. Two men were engaged carrying upstairs in a rack half a dozen lighted lamps to be put in chandeliers, when the man on the lower end became frightened that they might fall and instantly let go his hold. The lighted lamps fell and broke, oil spreading all over the stairs and down into the already heavily oiled floor.

All the buildings were destroyed. The library, worth $100,000; the museum, with its invaluable specimens and curiosities; valuable documents of Dr. Wilson, President of the University; chemical apparatus, mathematical instruments, furniture and utensils were all destroyed.

The property, including all buildings and contents, was insured in twelve companies to the extent of $164 000. Following are the names of the companies:—Ætna, Citizens', City Mutual Fire Insurance, Exchange, Hand-in-Hand, American, Hartford, County of Perth Mutual, Quebec Fire Assurance Company, Queen City, Royal Insurance Company, Royal Canadian and Western.