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REV. JOHN F. COFFEY, M. A., LL. D., EDITOR
THEO. COFFEY, PUB. AND PROP.

GENERAL AGENTS:
Messrs. Donat Crowe and Luke King,
OTTAWA AGENCY:
F. J. Coffey, General Agent, 74 George St.
S. J. P. Coffey, Editor,
575 York Street, New York.
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Catholic Record.
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OUR CONVENT SCHOOLS.

Professor Austin, Principal of the Ladies' Boarding School, or College, at St. Thomas, writes a lengthy letter to the *Mail* for the two-fold purpose of advertising his own institution, and of injuring the Catholic Boarding Schools of the Province. His letter appears in the *Mail* of the 8th inst. Before passing to the consideration of the ostensible object of this letter, we may say a word on its concealed purpose, the advertising of his "Alma College." Thus does the Professor put on the plaster:

"No one with any knowledge of the Protestant colleges for young women in Ontario will compare them with the convent schools in buildings, staff, equipment and scholastic results, to the advantage of the latter."

Why does not the Professor add "moral training," to his catalogue of superior qualifications of the Protestant colleges? Is it because he is afraid that some of the *academies* which have occurred in his own institution are too widely known to permit him to challenge comparison on this point? Let us tell him that they are known outside the vicinity of St. Thomas. Alma College has been advertised sufficiently in this respect. Indeed it is one of the reasons why Protestants so often prefer to send their children to the Convent Academies that they are sure to have instilled into them the moral principles that will be their safeguard during life. Besides this, it is generally conceded that the social deportment and manners acquired in them are far superior to those attained in the institutions so much lauded by Principal Austin.

We do not intend to say a word in disparagement of the Protestant Ladies' Colleges in general which are to be found in Canada. We believe that the teaching staff generally to be found in them do their best, according to their ability, to train the young ladies under their care, both intellectually and morally; but when bigots speak disparagingly of our Convent Academies, in order to benefit institutions in which they are interested, as Professor Austin is in regard to the Alma College, it is full time for us to accept the challenge he so readily throws out, and to make the comparison he invites. It was chiefly for the reasons we have already stated, that the Reverend Dr. Egerton Ryerson, late Superintendent of Education for Ontario, chose to send his daughters to Catholic Convent Academies for their education; and, Methodist Minister as he was, he preferred to bring upon himself the ire of Conference rather than remove his children from the convent schools in which he had placed them. In fact, so resolute was he on this point, that he was debarred from the exercise of Ministerial functions in consequence; and he did not resume them until his daughters had completed their convent training. Facts like these speak more powerfully of the superior training of the Convent schools than all the empty vaporing and frantic appeals to bigotry which Principal Austin has the ability to employ. We might mention other facts in connection with this part of the subject, but we refrain at present. We presume that one reason for the superiority of the convent schools in this respect is that Catholics have a fixed moral code which can be safely taught, while Protestants, left to individual fancy for the character of the morality they should practice, have not fixed principles to inculcate. It is the natural consequence of a vacillating code of morals, that laxity in this regard will be found among those who are educated in accordance with it. Another cause is undoubtedly to be found in the fact that the lady teachers in convent academies have been trained to the practice of the highest virtue from their youth, and they are thus competent to instruct those confided to their care in the exercise of the virtues with which they are so entirely familiar. In this respect, ladies of the world, however irreproachable in their private conduct, cannot be expected to equal the religious teachers. These causes will also account for the superior social manners of conventionally educated young ladies; for the basis of true politeness is Christian morality.

Let us now examine the truth of the

Principal's boast of the superiority of the Protestant Ladies' College, under the aspects he has mentioned. He speaks of the vast superior staff of the Protestant institutions. We must say that there is great room for doubting this. As far as we can learn, even Professor Austin's reputation does not justify so grandiloquent a boast. He is best known for his public advocacy of an absurd scheme of a universal Christian Church, composed by means of a confederation of all the churches extant, with all their divergencies; and his use of arithmetic in his present letter will scarcely add to his reputation. He says of the Convent Boarding Schools:

"They outnumber the Protestant Boarding Schools five to one, and in proportion to the population, are twenty-five times more numerous." It tells very badly both for the Principal's honesty and ability, that he makes statistical statements out of his own imagination or fancy. The number of Convent Boarding Schools in Ontario does not exceed 25. The number of the non-Catholic Schools of similar class is about the same, as nearly as can be judged from the comparison of the census of the Dominion with the returns of the Catholic Diocese. This, of course, manifests the zeal of the Catholics for superior Catholic Education, but it also shows the utter unreliability of Principal Austin's statistics.

Further, the Professor says that in scholastic results the Protestant Boarding Schools are decidedly superior. It is easy for an unscrupulous statistician to make such an assertion, but the proof is not so easy; and the Professor, naturally, makes no attempt at proof. We will supply the omission. It is difficult to obtain exact data by which to show the relative results of the teaching of the two kinds of Boarding Schools: still such data are not altogether wanting. In District 115, at the last Departmental Non-Professional Examinations for second and third class teachers' certificates, 8 pupils were awarded second, and seven third class certificates, none of whom were beyond the seventeenth year of their age. This district is the Ladies' Convent Academy. A record equally satisfactory has been made by the same academy for many successive years; and from what we know of them, we feel assured that if the same tests were applied, several convent schools in Ontario would equal this record, or at least come very near it. Is there a Protestant Ladies' Boarding School in the Province that could show an equal scholastic result? It is doubtful: yet it is pretty certain that Alma College is not the one that could do it.

So much for scholastic results: and the efficiency of the respective staffs may be inferred. Let us add that four pupils of Loretto Convent, Hamilton, and eight of Loretto Convent, Toronto, gained medals at the Colonial Exhibition, London, for excellence in painting, needlework and waxwork. Lord Lansdowne said of this when it showed the most perfect training; and Dr. May, of the Education Department said on the same occasion, "the art exhibit, particularly that of the Abbey (Toronto) had attracted the favorable notice of the art critics, and even the Queen had particularly admired it." The only other points of superiority claimed for the Protestant boarding schools are "buildings and equipment." It were proper that Principal Austin gave the figures which would substantiate this. It is a matter quite secondary to the points already spoken of: but even in this respect we are pretty certain that the Convent schools will compare favorably with the Protestant boarding schools. It is certain that many of them are, in respect to buildings, equipment and grounds, ahead of Alma College. We mention the Sacred Heart of London, the Loretto Abbey, Toronto, and the Niagara Falls convent.

Let us now say a few words on the ostensible purpose of the Principal's letter. He appeals to Protestants that their children's faith is endangered by attendance at the Convent schools. He says that (probably) one tenth of the Protestant girls attending these schools become "converts to Romanism." These figures, like the rest of the Professor's facts, are purely imaginary and false. There is no doubt that the conventionally educated Protestant young ladies, inasmuch as they come to the knowledge of the kind and affectionate care bestowed upon their wards by the religious teachers, and of their earnest and unassuming piety, will not accept the ridiculous falsehoods which they so often hear of conventional immoralities, so freely circulated among Protestants as with Edith O'Gorman, Widdows, and Fr. Chiniquy, whom the Principal so confidently quotes, but their religion is not interfered with. As regards the amount of good example in convents, which Protestantism is able to stand, we shall not pass an opinion. No doubt when these girls see that Catholic religious are not so black as they have been painted, it will in future life influence them to think less unfavorably of Catholics in general: but this result ought to be hailed with gladness by those who think that Catholics and Protestants ought to be educated in the same schools. We presume that Professor Austin thinks so too; but it is in Protestant schools he would wish the ex-

periment to be made, and especially in Alma College. The Principal says: "We write in no spirit of hostility to our Roman Catholic fellow-citizens, who have and should enjoy equal rights with us in every respect. We write, not to complain, but to commend them in the matter of which we shall speak—their convent schools."

It is well that he has this much honesty; but he would have proved his sincerity better if he had closed his letter there, instead of writing the misrepresentations which follow this declaration. He adds, "We write 'To set another alarm bell ringing in the drowsy ears of our co-religionists.'"

The Protestant parents who actually send their children to the convent schools do not need the Professor's alarm-bell. They are quite capable of forming their own judgment without the Professor's interference. The proof of this is the fact that they are among the most intelligent and prosperous citizens of Ontario, as our readers may easily verify by making inquiries wherever there is a convent boarding school in their neighborhood. Why, then, do these gentlemen make use of the opportunity thus afforded them? It is not because they are the cheapest schools, as the Professor pretends, but because they are convinced they are the best.

The Principal says that the Convent Schools are so advertised "that they appear even lower (in price) than they are." We have not yet seen the Convent prospectus that uses any deception in regard to the prices charged for tuition, &c. The Professor acknowledges that these schools have been cheaper than the Protestant Schools "up to recent date," and that it "is now true to some extent." There has been no need of deception in the matter, therefore. But we do mean to say that the Professor uses deception throughout his letter, when he endeavors to advertise his College as being either superior to, or equally cheap with the Convent Schools.

The Convent Schools are not established for proselytizing purposes, as he pretends. They are established to afford to Catholics, particularly, a superior education, at as low rates as possible. If Protestants desire to make use of the same opportunities, they are usually permitted to do so, as far as the admission of their children would not interfere with the thoroughly Catholic training which it is desired shall be given to the Catholic pupils, for whom, especially, the schools are designed.

The Principal says these schools "are not organized for money making." This is true. They are organized for the purpose we have above indicated. Alma College is the property, we believe, of a company who do desire "dividends," and as it has not succeeded to satisfy the shareholders in this respect, it is easy to conceive that a certain pressure has been brought to bear upon the Principal, to make a revival among the dry bones, by securing more pupils, at the expense, if possible, of the Convent Schools. The device will scarcely succeed.

DIGITUS DEL.

Special interventions of Divine Providence for the punishment of blasphemy, either directly against God, or against the sacred truths of religion, are undoubtedly of frequent occurrence. Such events are all alike ridiculed and declared imaginary by the infidel press. All events beyond the ordinary course of physical nature are assumed to be untrue without enquiry into the evidence which attests them; yet, miraculous events are frequently authenticated by testimony which cannot be gainsaid. They are frequently so public that there can be no valid pretence raised that there is collusion or conspiracy to relate what is false. This is the case with many of the miracles which have been wrought at the shrine of St. Ann of Beaupre, and shrines of other saints, especially those of the Holy Mother of God. Yet even there have been sneered at by unbelievers. This does not make them less true or credible.

A narrative comes to us now from Wichita, Kansas, which is attested by the proofs of that town. We have not the proofs by numerous witnesses at hand to enable us to say that the story is absolutely true; still there is respectable testimony sufficient to render it worthy of being recorded as an item of news. We do not even assert that the event is certainly miraculous, in the absence of more details, but we give the story as it is related. A young man inclined to scoff at religion, Frank Morton, of Moberly, Mo., was, not long since, boarding at the Arlington House, Wichita. During the time of his stay there, he attended meetings of the Salvation Army, and one night, after one of these meetings, while 12 or 15 persons were with him in the hotel office, one of Morton's friends said, "Good night, Frank." Morton answered: "Good night; I'll meet you in hell in the morning." Immediately he fell on the floor as if struck by a club. Those who were present crowded round, and beheld him with closed eyes, and livid face, the picture of death. Dr. J. M. Hopkins was called, but found he was not dead, but seemingly in an epileptic fit; or perhaps suffering from the effects of poison. After medical treatment

conclusion was restored, but he was unable to speak. Calling for a paper and pencil, he wrote, asking those present to telegraph for his brother, and added: "When I made my last remark I was nearer hell than I thought." He regarded his affliction as a punishment for his blasphemy. It is said that the proprietor of the hotel, and the others who were present, well known in the locality, vouch for the truth of the story.

FRANCOPHOBIA AGAIN.

Mr. Tasse has replied, in the *Mail*, to the editorial of that journal on the French-Canadian question. His able letter sufficiently shows the futility of the *Mail's* position. It is unnecessary for us to enter upon a discussion of the points so ably dealt with by Mr. Tasse, but there are some matters in the *Mail's* article on which we deem it proper to make some remarks; as they do not come within Mr. Tasse's sphere, precisely, or he has not touched upon them; though he has expressed his intention to speak of some of them in a future letter.

The *Mail* opens a new article on the subject by enumerating all the grievances he can think of, which, as he says, are the subjects of the "complaints of the English minority in Quebec." The complaints, he then declares, "must be more or less well founded." "More or less?" Perhaps so: but from reasons which we have already given in these columns, it may well be inferred that they are "less well founded" rather than "more." At all events the *Mail* should not say that these are "the complaints of the English minority," for the English minority have, for the most part, too much good sense to make the frivolous complaints which constitute the greater portion of his list of grievances. The complaints come from a very small section of the "English minority," a section fully represented by the firebrand whose letter, signed "A Protestant Minister," gave rise to the present controversy. The *Mail* has evidence enough in Mr. Weir's letter, rebuking him for his frenzied attacks on the French-Canadians, that these firebrands do not represent the "Protestant minority" in Quebec.

The first grievance is "the tithing and fabric assessment system." Hitherto he pretended that this was equally odious to Catholics and Protestants. We pointed out, and so does Mr. Tasse in his letter, that the Catholics have never shown any dissatisfaction with it. They are satisfied to support the Church by being legally taxed for this purpose. The *Mail* now, by its present silence on this head, concedes that this is true, but he maintains that the Protestants are dissatisfied with it. And why? It is acknowledged that they are not taxed for this purpose: but it is said "the natural tendency of the system is to render the clergy averse to the settlement of Protestants," and that thereby "the church possesses all the apparatus for making heresy and heretics uncomfortable."

MR. GLADSTONE'S WARNING.

Mr. Gladstone warned the people of England that the suppression of free speech in Ireland would imperil liberty in England also; and already his words have proved to be prophetic. Placards calling a meeting at Tower Hill in London to express sympathy for Ireland were torn down by the police, and at midnight, before the meeting took place, the speakers announced on the bills for the meeting received domiciliary visits, and were questioned concerning its purpose. The government, with its now usual imbecility, stopped short just here, but the meeting was not suppressed. The government are evidently tyrannical enough to suppress the acknowledged right of discussing their arbitrary measures, yet too vacillating to put their wishes into actual operation. The same occurs in Ireland, with this difference, that they are emboldened by the possession of their majority in Parliament, to carry their arbitrary measures further where Ireland is concerned. Still even there their vacillation and impotence are evident. They have proclaimed two hundred branches of the National League, but the meetings of these branches take place all the same. On Oct. 2nd a public meeting took place in the proclaimed district, at which ten thousand people were present. Every man there rendered himself liable to arrest and imprisonment: but it is too big a task for the Government to imprison thousands at a time. There are no jails to hold them; and as none will give bail it must, be either jail or they go Scot free. If the Irish could only be induced to break the peace at these meetings, the Government would have an excuse to shoot them down with grape-shot, but as they are so confident that Home Rule is soon to be won, the Irish people are determined to keep themselves within the limits of constitutional agitation. Thus the Government are perplexed.

Another meeting was held on the 9th inst. at the confluence of the Suir and Barrow rivers. The attendance is described as immense. The river was literally covered with boats and barges bearing people to the meeting. The usual resolutions, denouncing the course of the Government were adopted. Yet the police knew nothing of the meeting till all was over.

pariah by the bishop. If the law as it stands gives municipal effect to the acts of the bishop, this is merely equivalent to making him a municipal officer. It is surely no excuse for Ontario interference. If there is any real grievance, the French-Canadians are liberal enough, as they have always proved themselves to be, to treat the Protestants fairly; and any actual grievance will be readily redressed when it becomes known; but if the English settlers merely wish to shirk municipal duties on the plea that French-Canadians will be benefited by them, there is nothing to redress.

The next objection is that the Quebec schools are "sectarian," and that where Protestants cannot support Separate Schools they must send their children to such public schools. The schools of Quebec are Catholic—not sectarian. A sect is etymologically a cutting from the main trunk; and the term therefore cannot be applied to the Catholic Church. However, we know the *Mail's* meaning. He objects to the teaching of the Catholic religion to Catholic pupils in the Quebec schools. Protestant children are, in no case, obliged to receive Catholic instruction; but Catholics desire religion in their schools, and will have it. But if this be so objectionable in Quebec, what does the *Mail* say to the following Ontario school law?

"Pupils shall be allowed to receive such religious instruction as their parents or guardians desire, according to any general regulations provided for the organization, government and discipline of public schools."

You have therefore in Ontario a law allowing the schools to be "sectarian," as the *Mail* says, but the Ontarioians propose to step in to prevent the Catholics of Quebec from teaching the Catholic religion to Catholic pupils? And without, the *Mail* assures us that he "is not animated by the slightest animosity toward the French-Canadian people or their creed. Surely not—by the slightest—but by the most bitter hate."

CHAMBERLAIN IN ULSTER.

Mr. Chamberlain arrived in Ireland on the 11th inst. He was received with great rejoicing by the Orangemen. At Lorne he was presented with an address. He said "the time had passed when the Irish had cause to murmur at the Government; for there is now a Democratic Parliament representing the people. He favored land law reform, that every cultivator might ultimately own the land he tilled, and the greatest extension of local Government consistent with the integrity of the Empire, the Supremacy of Parliament and the protection of minorities." At Belfast the streets and houses were decorated in his honor. He was received with cries of "Boo" from the Home Rulers, and cheers from the Orangemen. He said "We have saved the Union, thereby preserving Great Britain from injury and Ireland from ruin and disaster. However, it seems possible that this great issue will again have to be faced, when much will depend upon the attitude and determination of the men of Ulster. If the majority are animated by the spirit of those present, I have no doubt of the result. It may be possible to give Ireland Home Rule if the demand were unanimous, but it would be impossible to force Ulster to accept a Government she distrusted and detested."

He entirely ignores the fact that Ulster even has returned its majority for Home Rule. The minority in all Ireland favorable to Coercion and alien rule is but a miserable faction, a mere corporal's guard. Mr. Chamberlain shows his bad faith by such double-dealing, which deserves only contempt. Because one-half of Ulster is desirous of continuing the present system under which the country is suffering, is that a sufficient reason why the whole nation is to be wronged? No Irishman desires Ulster to be oppressed; and if he is required to give the Ulstermen security to this end, no one will object to its being given: but Home Rule must be obtained.

At the inquest in the Mitchelstown shooting case, the jury returned a verdict of wilful murder against Head Constable Brownrigg, Sergeants Kerman, Ryder and Brennan and Constables Gavan and Moran. Warrants have been issued for their arrest. On the eve of the return of the verdict the policemen were removed from the district. The Coroner declared their removal "illegal, improper, and unconstitutional." The police inspector said he had been removed because their duties in the place had ceased, but they would return if necessary. Mr. Harrington accused Constable Brownrigg of deliberately planning the murders. The Constables have not yet been placed under arrest, but the Government promise to investigate their conduct.

LATEST PHASES OF THE IRISH QUESTION.

The acquittal of Lord Mayor Sullivan has completely paralyzed the Government. It is reported, however, that a determined effort will be made to suppress the National League throughout Ireland. The Cabinet will not meet formally until 28th October. Meanwhile full powers are given to Mr. Balfour to deal with Ireland as he deems best. Many of the officials of Dublin Castle are acknowledged to be incompetent, and until a radical change is made, the Government cannot execute their purpose efficiently. In the meantime, the League leaders remain in possession of the field, and are confident that each week will make the Government less capable of enforcing the obnoxious laws. No new prosecutions of any importance have taken place of late, and those which have been undertaken bring out more forcibly the strength of the National sentiment. The Coercion Law remains for the present a dead letter.

A striking incident, in this connection, occurred at Tighman, County Wexford. Twenty persons were presented under the Crimes Act, for having attempted to intimidate a "land-grabber." Sixteen were discharged for want of evidence, the four who were convicted being all children. While pronouncing sentence, the magistrate told one of these, a little girl, named Lawler, that if she expressed regret for her conduct, he would accept nominal bail, and she would not be looked up. She answered promptly, "It is no disgrace to be imprisoned for Ireland. I do not regret what I have done, and I will not give bail." The crowd cheered heartily; and Mr. Edmund Leamy, member for Northeast Cork, who was defending the prisoner, exclaimed: "You are the best little girl in Ireland, and a credit to your country."

A public meeting was held after the adjournment of the court, and the girl's loyalty to the National cause was unanimously approved.

A meeting announced to be held at Woodford was proclaimed; but it was held, notwithstanding, on Saturday night. The telegraph wires to Dublin were cut, thus preventing communication with Dublin. Messrs. O'Brien, Gill and others spoke

amid great enthusiasm. Mr. O'Brien burned a copy of the proclamation forbidding the meeting. Six members of Parliament were among the speakers. The police appeared to find that the meeting was at end. They were greeted with good humored laughter. The *Daily News* says: "The Nationalists did a capital stroke of business at Woodford." The *Morning Post* advises decisive action against those who contemptuously set the Government at defiance.

Mr. Chamberlain's land theories, propounded in Ulster, are being criticized by the Unionist press. They consider that his plans show crudity of judgment and want of capacity to grasp the difficulty of the position.

In Sussex, Sir William Harcourt exhibited a cartoon from a Liberal paper, representing Mr. Balfour with a pike, prodding an Irishman. Near by stands the Prime Minister with a rifle, saying: "Prod away, Balfour, until he resists, and then I can shoot him."

EDITORIAL NOTES.

It is now confidently announced that before the end of this month there will be a "modification" of the British Cabinet. It is to be hoped that the changes will be for the better. It would be difficult to make a change for the worse; but mere patchwork will not make an acceptable Cabinet. There must be a thorough cleansing of the Augean stables. There will be no solution of the present difficulties until the imbeciles be thrown aside, and Gladstone take the lead. This will come in good time.

TENNESSEE, like TEXAS, has rejected Prohibition, though not by so decisive a vote. The majority against the prohibitory amendment is about 20,000. Most of the Democratic counties voted against the amendment, nine being for and thirty-nine against. The Republican counties were more evenly divided, but were decisively for the amendment, which received the vote of twenty-two of these counties, while twelve voted no. The negro vote was very much divided, but it appears to have predominated in favor of Prohibition.

On Wednesday, 5th Oct., Mr. Jarman of London West, applied to the Methodist Minister of the village to have his child baptized, as it was near death. The minister promised to attend after dinner but as he did not come, Mr. Jarman called on him a second time. This time the minister refused to attend on the plea that the Board of Health would not allow the visits of clergymen to patients suffering from diphtheria. The child therefore, died without baptism on the next day. The parents are indignant at this deprivation of a rite which even the Methodists deem of great importance. The plea of the minister is declared by the chairman of the Board of Health to be untrue, as infected houses are not quarantined against the clergy, doctors, or any others who wish to comfort the afflicted. Cases like this are of frequent occurrence, as the Protestant clergy will not expose themselves to carry contagion into the families. Besides, probably, they do not consider that their ministrations are of any real benefit; though Our Divine Saviour went about doing good, and feared not, as an example to the clergy, to visit heal, and comfort the afflicted, even when their diseases were contagious, as in the cases of leprosy, &c. The imitation of our Divine Saviour in this part of the Catholic priest's duty, it is unheard of that they shrink from fulfilling it, whether the case be diphtheria, scarlet or typhus fever, small-pox or cholera. Would not the difference of conduct between the two kinds of clergy suggest that, after all the abuse which is heaped upon the Catholic priesthood, they are the best imitators of our Divine Master? Would it not also show that an unmarried clergy, "sollicit for the things of the Lord," make the best "dispensers of the mysteries of Christ?"

THE editor-in-chief of the *Victorian Warder* has been called by a facetious contemporary "Fighting Sam," because it is said he keeps in his sanctum an effigy of the Pope, on which he practices daily.

HEATHENISM is now preached in Toronto under the auspices of Protestant clergymen. Wong Chin Foo lectured in Shaftsbury Hall on 13th Oct. Rev. A. T. Bowen, M. A., B. D., being in the chair. His subject was, "Why am I a Heathen?" His English was good, for a Chinaman. The doctrines of some of the sects were hardly dealt with that many of the audience withdrew. He considers heathenism quite equal to Christianity in its civilization power.

SIMULTANEOUSLY with this event, we learn that Joseph Cook, speaking at Springfield, said: "If ever there is to be a time when it will not do to scatter seed contradictions in Japan, China, India, Turkey and the islands of the sea, the time will be in the next quarter of a century, the great transitional period through which heathen lands are passing. The missionaries' chief trouble in relieving