

The Catholic Record.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1905.

To the Editor of THE CATHOLIC RECORD, London, Ont.: Dear Sir:—For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

AN APPRECIATED LETTER. The editor and proprietor of a Catholic newspaper has, like other men, his ups and downs, his trials and difficulties, in endeavoring to do his duty in the newspaper world.

To say we are grateful expresses very mildly our warm appreciation of His Excellency's kind recommendation. Such generous words will cheer us on to make even greater efforts in the future—to continue to promote peace and good-will among all classes of citizens in this country—and in a word to make the CATHOLIC RECORD a power for good in every Catholic household—upholding Church and State, God and country.

My dear sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes.

I therefore earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate.

BISHOP WILLIAMS ON THE AUTONOMY BILL.

The Right Rev. Dr. Williams, the Anglican Bishop of Huron, has accorded to a representative of the Toronto News an interview giving expression to his views on the Autonomy Bill, which has passed its second reading in Parliament, and the details of which are being now discussed in Committee.

America Act, or an expression of the people's will at a general election. No such mandate had come from the people to the present Government for the educational clauses of the Autonomy Bill; and, according to some of the ablest lawyers in the country, there is no such direction in the British North America Act.

"As it appeared to him, the question now is, 'Were we compelled to adopt the school clauses by the terms of the Constitution?' If not, then, why in the name of common sense should we deliberately fasten upon the Western Provinces a school system that would inevitably be a nursery of bitterness and sectionalism? Surely the wisest course would be to let the objectionable clauses of the Bill lie over and be referred to the Privy Council?"

With all due respect to the Right Rev. Dr. Williams we must say that it has seldom been our lot to find in a solemn appeal to common sense less common sense than can be extracted from the above citation. Let us examine it in detail.

He declares that the Autonomy Bill is "a raid upon the Constitution," yet admits that "it is quite an open question whether the Constitution required the clauses under debate to be inserted or not." Some able lawyers, he says, believe that the Constitution is violated, or that, at least, it does not require that these clauses should be passed.

But let us reason the matter. Before ever there was a school law in the North-West Territories, both Catholic and Protestant schools existed. Very justly, Alexander Mackenzie, who was the Premier of Canada in 1875, accepted the suggestion of Sir John Macdonald, which was backed up by Edward Blake, that the people of these territories were entitled to have these rights of establishing Separate schools perpetuated, and the Parliament of Canada unanimously agreed to this, and inserted in the Territorial Constitution a clause to this effect.

It is admitted by the lawyers on both sides of the question that the Dominion has the power to secure the vested rights of the minorities; and as the British North America Act makes the Dominion Parliament the arbiter of what is best to be done in order to secure to the Provinces immunity from future discord, Parliament acted wisely in passing the educational clauses which will prevent the rights of minorities from being tampered with.

Did not Sir A. T. Galt assure the Parliament of Canada that the Protestant minority of Quebec so valued their power to keep up the Protestant Separate school system of their Province that they would refuse to enter into the Canadian Confederation if it were not made part of the immutable Constitution of the Dominion? And why, in the name of common sense, as Bishop Williams states the matter, should not the Catholic and Protestant minorities of Alberta and Saskatchewan be equally secured now?

We all know how the Catholic schools of Manitoba have been crippled by hostile legislation, and the Dominion Parliament has acted wisely in laying down the law so that the same story may not be repeated in the new Provinces. We deny that the Separate school system of the North-West will "inevitably be a nursery of bitterness and sectionalism." The teaching of religion in the Catholic Schools of Ontario does not beget bitterness, and why should similar teaching beget discord in Alberta and Saskatchewan?

that the case "is prejudiced in favor of the Roman Catholics." This is why it is a raid upon the constitution, and he "protests with all the energy we possess." Separate schools would be all right if granted to the Church of England; but they are all wrong if Catholics derive any benefit from them!

The particular occasion to which we have referred, when the Right Rev. Dr. Williams declared himself in favor of religious instruction in the schools, was at the Canadian Provincial Synod held in 1898 by the whole of that Church throughout the Dominion.

The Rev. Canon Burke said: "They owed a debt to a gentleman who was tolerably well known, namely, the Pope of Rome, for the help he had given to religious instruction in the Public Schools of Quebec. It was the insistence by that (Catholic) Church upon religious training going hand in hand with secular knowledge which had awakened the people, and now they have in the schools under the Protestant Committee of the Council of Public Instruction (for Quebec) a regular course of public instruction which meets the need as far as Quebec is concerned. It seems almost a pity that the Pope did not do for Ontario what he had done for Quebec. He had a proper objection to the character of the instruction which our Roman Catholic friends instill into their children, but the candor with which it is done and the insistence upon the training of the moral and religious side of the youth commanded his admiration. They might not see it, but no doubt the day will come when we shall have our own schools. In the meantime, let the Church itself be united upon the question."

The Rev. D. Williams (now Bishop of Huron) favored the appointment of delegations consisting of the Bishop and some lay and clerical members of each diocese who should wait upon the civic governments of the Provinces asking for "the desired advance and improvement in the matter of religious education. There is now no difference of opinion as to the need of religious instruction in the schools. A few years ago there was a great diversity of opinion in regard to it. Now there is a general recognition of the need of the case. They had passed resolutions and made speeches in the several dioceses but nothing had been done. Now he proposed something practical, and he hoped the Synod would carry it."

Later on the Synod passed a formal resolution somewhat more detailed in favor of approaching the provincial governments of Canada on the matter in question. We commend to the London Free Press, the Toronto Mail and Empire, World and News and other journals that have heaped so much abuse on Mgr. Sbarretti, this action of the Canadian Church of England, which is perfectly parallel with that for which the Pope's delegate has been so grossly misrepresented and even caricatured. These journals never made any derogatory remarks against the Anglican Bishops and clergy for their action. But we can inform them that the Catholics can make it known to all that they are fully determined to exercise their rights as freely as their Protestant fellow-citizens.

LONDON'S POSITION.

London has not changed its tailor. It prefers the garb of toleration and justice to that of fanaticism and hatred. It elects to walk on the high-road of honor, rather than on the way frequented by the bigot. It refuses to be classed with that section of the country which is dominated by prejudice and gives approval to every charge, however absurd and lying, against the Church. It refuses to give its fame into the keeping of men who have proved unequivocally their unfitness to be teachers of Canadians, who seem to have no regard for social amenities or truth, and who still cling to their "foul and vile and soul murdering mind-Gods." London has given them its answer. It refuses to be identified with sectarian bitterness. It turns aside from politicians with their muttering about revolutions and from preachers who are haunted by clerical influence. It steps into line with the cities which have no liking for frenetic bigotry and childish attacks against citizens, and which prefer amity to hatred, concord to disorder—to speak, in a word, the language of civilization. It has kept its place despite the agitators. It has endured much during these weeks past, but has been patient. It has wondered why men who profess a love for truth should resort to slander, and with their outcry against "coercion" should attempt to throttle other Canadians. The agitators now wonder why no harvest of victory came from their sowing of dissension. They worked hard and late, but no blossom of triumph was vouchsafed their efforts. And why? Why did the predictions of an abundant return come to naught and the labors of the politician prove of no avail? One reason is that the soil of London is somewhat different from that of Toronto. Another is that we cannot be hoodwinked by rant and clap-trap.

Still another is that our citizens, irrespective of creed, judged that men who looked with favor upon such tactics as we have witnessed, and insulted their intelligence by brainless drivel, were not to be entrusted with their political fortunes. And every impartial Canadian has no doubt as to the sanity of that judgment.

A DISAPPOINTED JOURNALIST.

Mr. J. S. Willison, editor of The News, Toronto, must be dejected over the outcome of the election. He is surprised, doubtless, that we did not follow his advice. He has such an idea of his wisdom and influence that he must be puzzled as to why we looked elsewhere for guidance. But we do not take the gentleman at his own valuation. And more, we regard him as an exponent of "dirty" journalism, and an exploiter of stale chronicles. The trenchant pen has lost its edge and the gallant fighter has degenerated into a bravo. The gentleman has deserted the ranks of reputable journalists, to ally himself with the quill-drivers who have no honor to lose and who are despised by those who employ them.

And what did Mr. Willison receive for his campaign—for the stupid cartoons and stuff that are kept constantly on hand for the use of Toronto? Let us see. Conservatives say he did their cause no good. Opposed they are, many of them, to the school policy, but they are content to fight it in fair fashion. So strong is the feeling in some quarters against him that we venture to predict that at the next election he will be advised to curb the zeal of the cartoonist of the News and to use argument. The Liberals value his services since they serve to show the people that the cause which requires them must be destitute of merit. He gets, of course, the plaudits of the Toronto bigots, but anything that could do a no-Popery dance would fare as well at their hands. And for that—the praise that dishonors the man who merits it he gave us a "few of the unpleasant words that ever blotted paper." We are sorry to see a gentleman who edited us a short time ago by a preachment on the responsibility of the journalist among the pariahs of the press. It is his own fault, however, and he seems to enjoy their company.

THE BATTLING BIGOTS.

What a difference between the array that swept into battle and that which was swept out of it! With "Wellington" Bennet in command of the right, the Orange drum in the centre, the valorous Hughes with his musket, the Toronto editors who had emerged from their cess-pools for the occasion, they rushed forward to do or die in 12th July style. They were sure of victory. But somehow the Colonel's blunderbuss did not do any damage. "Wellington" Bennet's artillery had not arrived in time from the West, the saffron hued benches of Dr. Sproule forgot some of the pieces they had to say—and the day was lost. It seems to us that their strategy was at fault, and their intelligence department woefully out of date. With efficient scouts they might have gleaned the information that the citizens of London are not bigotry fodder. Our readers may wonder why we did not mention Hon. G. E. Foster, of the variegated past, and who has such a wonderful future behind him. He would, we suppose, have had a place of honor, but as Mr. E. E. Sheppard informs us that G. E. Foster is a man deformed in every bone by his attitude in 1896, he was probably in a sanitarium meditating on these words: "Heat not a furnace for your foe so hot that it do singe yourself."

AFTER THE BATTLE.

Our friends the worsted are trying to account for their condition. Beaten in their own battle-ground—beaten though they had the most accomplished orators to aid them (not to say anything of Toronto)—they need some potent remedy. Sad indeed they should have sacrificed the things that the most of men prize, to gain unenviable notoriety and a sound thrashing from Canadians. And what embitters them and makes them realize the ignominy of it, is that defeat cannot be ascribed to the Hierarchy.

A MONUMENT OF PEACE.

A highly interesting event has taken place at the pinnacle of the Andes which is on the boundary line between Argentina and Chili, South America, in the erection of a noble monument of peace which has been made under oath between these two countries. It is hoped that under the agreement arrived at the peace shall be permanent, and a colossal statue of Christ the Redeemer and Prince of Peace has been erected on the pinnacle with the significant inscription:

"Sooner shall these mountains crumble to dust than Argentines and Chileans break the peace which at the feet of

Christ the Redeemer they have sworn to maintain."

These two countries have had frequent hostilities arising out of boundary disputes. One of the last wars threatened between them was in 1898, when by the intervention of Great Britain hostilities were averted; but in 1900 the situation was again menacing. On this occasion the Argentine Bishop of Cupo, Mgr. Benevente, was the arbiter of peace, and it was at his suggestion that the statue of Christ was made to be placed in the position which it now occupies. This statue is 26 feet high, and though it is on a cliff 14,000 feet high it is visible to all the country about.

The statue was placed in position on March 13th 1905, and was blessed by Mgr. Espinosa of Argentina in the presence of the whole hierarchy of both countries, together with diplomats and statesmen who all joined heartily in the prayers that the "Christ of the Andes" may be a pledge of permanent peace between these two nations, who are of the same race, language and creed.

A TIME FOR REFLECTION.

Perhaps the most exciting election contests ever held in this province were those of London and North Oxford, which took place on the 13th. In both ridings the Liberal candidates—Hon. Mr. Hyman in London and Mr. Smith in North Oxford—were successful. Handsome majorities in their favor proved that most of the people of this province cannot be influenced to such an extent as was to be expected by sectarian appeals. Now that the battle has been fought and won by the sober-minded and fair dealing citizens of this Western district, it would be meet were many persons, some of whom we regret to say, are ministers of the Gospel, to give calm consideration to their reprehensible conduct. Two clergymen of this city were conspicuous to a degree on the side of fanaticism. Their influence in the contest, however, availed but little; and now that it is over, they will, we believe, be called to account by many of their Church members. Indeed the continual interference of certain Protestant clergymen in matters political will doubtless, ere many years have passed, induce the people of the province to consider seriously the advisability of finding some means of forcing these persons to attend more particularly to their own business, and allow the affairs of the country to be managed by those in whom the people, by their votes, have placed confidence. True, clergymen have the rights of citizens, and they should enjoy them to the fullest; but they have no right to indulge in inflammatory appeals to prejudice, and they should not try to stampede their people into a course of action dictated by a narrowness and bigotry unbecoming men of education. While the fierce heat of the electoral contest to which we refer was at its height, we noticed with pleasure that many Protestant clergymen preserved a dignified silence; a few others raised their voices in behalf of fair play towards their Catholic fellow-citizens, and expressed sentiments of regret that some of their cloth so far forgot the dignity of their calling as to enact the role of the ward politicians.

There was a cry abroad against the Pope and the Catholic Church: that was enough to cause them to go with the unthinking crowd. The Conservative organ of this city and some of the Conservative canvassers raised cries which we trust for the good of our fair country will never again be heard in Canada. "The Pope, Laurier, Sbarretti, and Hyman on one side and Wm. Gray on the other," was the dominating note of that paper, and "Are you going to vote for the Pope or King Billy?" was the watchword of some of the Conservative canvassers, many of whom, without knowing to whom they were speaking, put this question to Catholics.

The battle has been won. Bigotry has been given its death blow. And we trust it will never again raise its hideous head in this fair province.

FRENCH EVANGELIZATION.

At the meeting of the General Assembly of the Presbyterian Church held last week in Kingston, several matters of general interest were discussed beside others which concern chiefly the Presbyterian body. There were present two delegates from the Established Kirk of Scotland, the Rev. Dr. Milford Mitchell and Rev. Dr. Norman McLeod, both of whom congratulated the Canadian Presbyterian Church on the union which had been effected between nearly all the Presbyterian bodies of this country. But Dr. Norman McLeod, by stating that the Church of Scotland will "always hold to its endowment and establishment," showed how hopeless is any similar union between the branches of Presbyterianism in Scotland, where the differences between them may be

summed up in the one point, the submission of the Church to the State, especially in matters of administration. French Evangelization, which is a theme at every General Assembly, was reported on, the report consisting of addresses by Rev. John McKay of Montreal, Principal Kelly of Montreal High School, and Principal Brandt of the Pointe Aux Trembles Mission Schools.

This report admitted the continuous growth of the Catholic Church in Quebec, whereas Protestantism is being gradually wiped out in the Province, notwithstanding all efforts at evangelization; yet confidence was expressed that "the system employed by the Presbyterians to promote French evangelization is better calculated to meet the encroachments of the Catholic Church than politics or newspapers."

On examination of the figures of the successive censuses of 1891 and 1901 it does really appear that Protestantism of all kinds is not holding its own in the Province. The total population in 1901 was 1,648,898, which is an increase of 10.77 per cent. over that of 1891. The Catholic population shows a small decrease on these figures of percentage, the ratio of increase being 10.65. The Protestant or non-Catholic (Christian) increase of population during the same period was only 9.28 per cent. But how are these figures to be accounted for in view of the fact that both these ratios fall below the increase of the total population? It arises from the fact of the very large increase of the Jewish population which, being only 2,703 in 1891, became 7,498 in 1901, the ratio of increase being 177.39 per cent.

Previous census reports tell the same story of the gradual gain in the Catholic proportion to the entire population; but as there is still actually a Protestant gain in numbers, it cannot be said, as the report of the French evangelization Committee states, that the Protestants are being wiped out. The reasons on account of which the Protestants are losing ground in Quebec it is difficult to state accurately; but some assert that it is because many of the Protestants of that Province dislike their Catholic surroundings, and therefore emigrate to other lands, or perhaps rather to the more Protestant Provinces, and especially to the North-Western parts of the Dominion.

In former years, the Toronto Mail, which had not then its present double appellation, gave two causes which it maintained were at work to produce this result. One was that the Catholic priesthood endeavored to make the stay of Protestants in their parishes disagreeable, and the other, that the French Canadians have larger families than the English Protestants.

That the first reason here adduced was a calumny is evident from the many testimonies given by Protestant residents of Quebec to the effect that Protestants have been invariably well treated by their French Canadian neighbors. These witnesses to French Canadian liberality include many Protestant gentlemen from the very localities where the relative decrease in the number of Protestants has been greatest.

Among the Protestants who have given such testimony from time to time we may mention Mr. Robert Brickerdike, M. P. of St. Lawrence, Montreal, and Mr. Monk, both of whom expressed themselves strongly to this effect during the debate on the Autonomy Bill. Testimony to the same effect has been given by the Montreal Witness, and Protestant clergymen who are the Protestant School Commissioners, and in the past the testimonies of Hon. Messrs. Pope, Young, Galt, and others without number have been constantly given to the same effect.

How different is this language from that of Messrs. Stapleton Caldecott, J. S. Willison, Dr. Goggin and those who spoke at the so-called meetings of the Toronto Citizens' Association, and of Dr. Sproule, W. A. McLean, Col. Samuel Hughes and others who endeavored to stir up strife by representing the Catholic Church as endeavoring to bind the New Western provinces with chains of injustice.

We can tell the writer of the French Evangelization report that the aggressiveness of which he speaks was not and is not the act of the Catholics of either Quebec or Ontario, and their call upon the Presbytery to meet the encroachments of the Catholic Church is calumnious and wanton.

It has not been the case that the Catholic priests of Quebec endeavored to drive away the Protestants of the province that they have diminished relatively at a slow but sure rate. We must therefore look to other causes for the facts. If the true cause be what the Toronto Mail suggested in the past, the cause is of the making of the Protestants themselves. It is scarcely to be expected that the Catholics of Quebec will kill their infant children to please the French Evangelization

Association and the while it is quite President Roosevelt strenuously as "I have something to do. This is a practice unknown among seem proper, in view of the case, drop its work of entirely, as its success what it is boasted to

A REBUFF TO

When the election the thick of the candidate to represent ion house certain Toronto took it in they were in duty the struggle against Bill. This very doubt not, served Hyman's majority, by quite a number independent of the visit, was most editorial utterance Mail and Empire, the the Telegram, the and Saturday Night, deuce that the m were bigots of the were only too will good feeling which amongst all classes favored country, might give vent to of the Catholic Ch of the World and work of men of c contrast this count witness such an rancor. We sh wholly blame the formed the work. unsavory task. T papers were ha responsible, and themselves in the thinking men a people would cov We should not the disgraceful p Free Press plays manly, straightl wanting in every our contemporan an exhibition of the like of which never have repa the Free Pre echo of the Pro ances were like u of that office—i and in style clos mischievous de the campaign it "the end justifi trine falsely—t We hope the when the peopl their faces stern ist who endea this country th many respects, literature which strong hold up places in the Un a city from wh be expected, t oft repeated bo tion and its c seems to be in In fact we hav sons in a posit Queen City a not meet with the mass of the indulges in sensa The manner campaign was c North Oxford reflection among this province.

THE FEDER

The movement of Catholic States has met success. To c XIII, is due direction. Th tion, which i the apostolat in the famous duties of Cath action," wrot tiff, "of what work with v various assoc their individ gether undor iver force." The first carrying into our late Hol of the unific in the Unit Thanksgiving from societi nationalities public met a York city. federation, s fixing a dat the delegat Cincinnati,