

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.

LIKE the Mormon spinsters described by Artemus Ward, the Equal Rightists are looking for their affinities, but they find less difficulty in discovering them than did the boxom lass who thought she had found her's in the great humorist. The West York and Peel Conservatives have discovered that the Equal Rights fanatic is very good standard bearer of their party on Mr. Meredith's platform, and in West Peterborough the Conservative candidate, Mr. Carnegie, is to wave the Equal Rights flag, in the hope of polling the solid Conservative vote, together with enough seceding Liberals to out Mr. Stratton. In East Peterborough the Equal Rights candidate has not been selected yet, but a Convention is being prepared for, at which it appears to be the hope that a Reformer can be selected who will divide the Reform vote with Mr. Bleazard, the regular Reform candidate, and thus, with the Conservatives, secure the victory to an Opposition candidate, at least, if not for a regular Conservative. In both Ridings of Peterborough the majorities were small at last election—16 in the West, and 109 in the East; but the dodge which is to be tried will scarcely succeed, though it is just what the *Mail* and the *Canadian Nation*, the Third Party organ, have astutely recommended.

AND so James L. Hughes—the active, energetic, persevering, enthusiastic James L. Hughes—Toronto's school Inspector in name, but Orange demagogue in practice—is about to carry comb the good old River Boyne war horse, and trot him out in the County of Peel when the Ontario campaign opens up. James L. Hughes wants to have "M. P. P." attached on to his flowing scarlet robes to begin with, and "Minister of Education" encircling his hat, in Salvation Army fashion, at the end of the chapter. We are inclined to believe, however, that he will never have either, for the good people of Peel have taken full measure of James L. Hughes. To the deputation who offered him the nomination he stated he would require the permission of the Toronto School Board. It is met, we suppose, that this proviso should be added; but it was merely an act of courtesy. Right well does James L. Hughes know that he will be allowed his fling by Toronto's School Board so long as he holds firmly to the breeches the Orangemen. Toronto's School Board are just the class of men who suit most admirably James L. Hughes, and James L. Hughes is just the man that suits the Board. They are canaries of a feather. While the *Mail* people are sorely afflicted trying to solve the problem "What will we do with the Toronto bad boys" the man who is paid a large salary to look after them is jockeying about the country abusing the Catholics and expressing most unkindly sentiments towards Leo XIII.

SOLID proof that the Equal Rights fanatics are simply the tail of the Meredith kite is furnished by the statement of the Imprudent School Inspector. He says that he feels justified in accepting the Conservative nomination rather than that of the Equal Rights Party, inasmuch as Mr. Meredith has adopted even a broader platform than the Equal Rights proposes. It would indeed be a strange blindness on the part of Catholics not to detect the no-Popery features of Mr. Meredith's policy, when our declared enemies see through it all, as Mr. Hughes does. But the Catholics of Ontario see perfectly through Mr. Meredith's intentions.

THE Toronto Public School Board recently inflicted punishment on two of their janitors, who left their posts to attend the meeting of the Grand Orange Lodge at Brampton, though they had made arrangements to have their work attended to during their absence. Comparing the janitors' work with that of the Inspector, a correspondent of the *Mail* desires to know whether the Inspector can be more readily dispensed with than a janitor; but as the School Board is disposed to be very accommodating to the Inspector, he suggests that they should hire an assistant for Mr. Jas. L. Hughes during the canvass for the election campaign in Peel. There will be this advantage in the arrangement, he says, that when school business will require Mr. Hughes' presence in Toronto, the assistant can take his place on the stump in Peel.

It would seem that the Methodists wish not to be behind their Presbyterian brethren in the matter of a revised Creed, and they are now beginning an agitation for the Revision of their articles of Faith.

Their present Creed is comprised in twenty-five articles which are substantially taken from the thirty-nine articles of the Church of England.

WANTS the little barque of the London *Free Press* starts out on a cruise against the Catholic Church, it always encounters some very unfavorable weather. The editorial in last Tuesday's edition on "The School Issue" was built on precisely the same lines as the sermons of that erudite colored preacher, Rev. Solomon Peter Hale. Here is one clause:

"The French schools are to be left unreformed, with the Syllabus and its invocations to the Virgin Mary and the Saints as a principal text book where Catholic and Protestant children alike are instructed."

Alas! It is only too true, and it is very sad. Unless we are up and doing—unless we refurbish the good old Boyish words—unless we clasp our bibles to our breasts and surround them with blunderbusses—unless we bring out the big drums and make the sheepskin quake again—unless we start the files a screaming with "Croppie Lie Down" and "Kick the Pope Before us"—and send consternation permeating through every pore of the Popish camp—we will awake some fine morning to discover that the "Syllabus" had been around like a thief in the night and had robbed us of our civil and religious liberty. But, to be serious, for a sample of editorial "ignoramusness" if we may be permitted to coin a word, we have never seen anything that would surpass the extract we have quoted.

TWO SMART, TRUTHFUL YOUNG men wanted for grocery store. No Papist need apply. Call on Monday. Campbell, 65 Queen St. W.

The above appeared as a standing advertisement in the Toronto papers last week. It is to be hoped that even two smart, truthful young men, not members of the Catholic Church, could be found within the fast-expanding circumference of Toronto the Good. If such notices were found in some French-Canadian journal, the Toronto *Mail* would set the fact down to the credit of medieval ignorance and bigotry. The evidences of such bigotry in Toronto are so numerous they cease to excite attention. It is consoling to the Catholic reader, however, to have the admission from the very worst bigots, that smart and truthful young men are not a rarity in Papist circles. Mr. Campbell, 65 Queen street W., Toronto, should hang over his door for the benefit of his numerous Catholic customers the legend of Brandon town in the good old days of Orange ascendancy:

Turk, Jew, Atheist, May enter here, But never a Papist.

Catholics should not forget the address: 65 Queen St. W.

MR. SAM HUGHES, editor of the *Lindsay Warder*, a brother of the Inspector of Public Schools, Toronto, has been getting into difficulties of late because of the possession of an evil mind; and in this regard Sam and James L. are also brothers. In his charge to the jury a few days ago in the town of Lindsay, in a libel case wherein Sam Hughes was defendant, Mr. Justice Rose took occasion to administer a stinging rebuke to that person because of his reprehensible conduct in attacking the character and religious convictions of his neighbors. The burning words of the eminent Chief Justice will apply with equal force to those wild and un-Christian-like utterances of many preachers and editors of Ontario, whose outrageous language and writings have caused no little ferment in the Province during the last few years. The following extract from the charge of the learned judge should be studied carefully—not only by Sam Hughes and his brother, but likewise by the other mischievous and unscrupulous individuals to whom we have referred:

"While I am here remarking upon these matters, because these are the matters of aggravation which the plaintiff says caused him to write the article which the defendant says was the inducement for the articles complained of, let me say a word about this constant attack upon the Roman Catholic Church. . . . It is no advantage to a community, and it is no advantage to the members of the community, no advantage to Protestants or Orangemen or to any other class, to make foul suggestions with reference to those of another faith. It is not wise, it is not politic, it does no good; it creates ill feeling, sows up dissensions and causes those with whom we must live not to live with us in that spirit of friendship that ought to mark the communications of neighbors."

BLUE ruin stares my Lord Salisbury and Mr. Arthur Balfour in the face. The election to fill the vacancy in the House of Commons for the Carnarvon district, caused by the death of Edmund Sweltenham, Conservative, took place on the 10th, and resulted in the return of Lloyd George, Liberal, who received 1,964 votes.

His opponent, Ellis Nauney, Conservative, received 1,944 votes. At last election Sweltenham received 1,820 votes, and Jones Parry, Home Ruler, 1,684. The work goes bravely on, and soon will dear old Ireland be herself once more.

THE Right Rev. John L. Spalding, Bishop of Peoria, in the April number of the *Arena*, answers ably Colonel Ingersoll's recent article entitled "God in the Constitution." The Infield Colonel maintains that "intelligent people know that no one knows whether there is a God or not," and he infers that the framers of the American Constitution agreed that there should be no legislation "respecting the establishment of religion, or prohibiting the free exercise thereof," because they had themselves no definite religious belief. The Bishop shows that it was not from Scepticism that the clause was adopted, but because, amid the diversities of belief which existed in the various colonies, it was deemed more prudent and patriotic to leave each State free to settle such matters for itself. The Bishop says:

"Had our fathers been sceptics or atheists, they would not have required the president and vice-president, the senators and representatives in Congress, and all executive and judicial officers of the United States, to call God to witness that they intend to perform their duties under the Constitution, like honest men and loyal citizens. The causes which would have made it unwise to introduce any phase of religious controversy into the Constitutional Convention have long since ceased to exist. We have become a united people; the States have coalesced into the nation; our political and religious differences are of a prolific and emulative nature. If there are still reasons why express recognition of God's sovereignty and providence should not form part of the organic law of the land they are certainly not those by which the minds of the authors of the Constitution were swayed in omitting to do this."

In answer to the Colonel's statement, that Christianity has been "the sworn enemy of investigation and intellectual development," the Bishop says: "The Church preserved the literatures of Greece and Rome, and by the genius which forever burns there, the modern mind has been set aglow, and the classics are still the best school of the most perfect intellectual culture. The authors of scientific investigation are Descartes and Bacon. Both were Christians; Descartes, a Catholic, educated by the Jesuits; Bacon, a Protestant, who, in his essay on atheism, says: 'I had rather believe all the fables in the legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind. . . . It is true that a little philosophy inclineth men's minds to atheism, but depth in philosophy bringeth men's minds about to religion.' Not only the originators of modern science but nearly all the great investigators of physical truth—Copernicus, Kessler, Newton, Leibnitz, Ampere, Liebig, Fresnel, Faraday, Mayer, Agassiz, Van Beneden, Pasteur—were or are religious men, Catholic and Protestant."

In a recent speech Lord Roseberry declared that he has no doubt that the next election will settle the Irish question for this generation. He is quite confident that it will result in a decided victory for the Liberals, and that victory means Home Rule for Ireland.

THE Association known as the "King's Daughters" have had a split owing to an evident tendency on the part of the Central Council towards a denial of the most essential doctrines of Christianity. A number of prominent members have left it, protesting against the manner of revision of one of the leaflets issued for distribution. In the leaflet a sentence expressing belief in the Trinity was revised out, and the word "atonement" was also expunged from the sentence: "Our foundation is Jesus Christ our Lord in whose atonement alone we rely for salvation." These omissions, according to the seceders, were evidently made in the interests of Unitarianism. But if every individual is to be free to interpret revelation according to his own fancy, it is difficult to see why members should object to Unitarianism, towards which the Protestantism of to-day is tending strongly.

THE simoniacal practice of purchasing ecclesiastical livings is still in vogue in the Church of England. Recently a living was purchased for \$4,500, which, though almost a sinecure, gives an annual income of \$600. This is certainly a good investment for money where people are glad to get 3 per cent. on their investments.

MR. ALEXANDER MARLING, L. L. B., Deputy Minister of Education, died suddenly at his residence on Carlton street, Toronto, on Friday, 11th inst., his fifty-ninth birthday. Mr. Marling has been for thirty-six years connected with the Ontario Education Department. During this time he was respected by all for his ability, industry and affability in the discharge of his onerous duties. He was

appointed Deputy Minister of Education in 1889 to succeed Dr. Hodgins. He had been two weeks ill of pneumonia, but it was thought that he was convalescent, and that he would soon be able to resume his duties. He was a member of St. Simon's Anglican Church, Toronto.

WHILE many of our neighbors have been making themselves very officious in regard to the teachers and the teaching in the Catholic Separate schools, it would appear that all the while their own houses of learning have been allowed to wear cob-webs. Objection is made by these parties that a few of the Separate school teachers, members of religious communities, do not possess certificates of qualification from the Board of Examiners; all which is true enough, yet this fact does not prove that these teachers are not fully qualified for their work. But how does matters stand with the Public schools? All the teachers are, of course, in possession of the requisite certificates of qualification. The question here arises, however, does this prove they are competent teachers? The following extract from the *Advertiser's* report of the London School Board meeting will prove not a little startling when we bear in mind with what a flourish of trumpets was proclaimed the superabundant excellence of the Public schools:

"Three principals and eight lady teachers are looking in some of the qualities looked on by the Inspector as essential to make successful teachers. In speaking of one teacher Inspector Boyle said to the committee: 'She is deficient in everything. She has no energy, neither mental nor physical, and will never make a teacher.' Four of the ladies whose positions have been placed in the balance are charged with inability to maintain perfect order. In one ward school the principal and the head assistant were reported as being inefficient, while the remaining teachers are spoken of as 'not first class.' A few more particulars which have been secured will show that something is or has been radically wrong. The seven teachers referred to (whose names will be withheld for the present) have taught for the following terms: One, with short interruption, has been in the employ of the Board for sixteen years, one for fourteen, one for ten, one for eight, one for five and the other for about two years. Such a report as the following will be found of interest, as they are the words of Mr. Boyle himself, speaking of one of the seven: 'She is deficient in order and quite as deficient in method. Order is the principal feature. I have notified this teacher many times that this must be improved, but no improvement has taken place.' And still another: 'This teacher does not appear to have any clear conception of the objective points of the lesson taught. Still the teacher is good natured and friendly and consequently popular.' The Inspector's report has been dealt with in secret, no reporters have been allowed to see it, and, as far as the citizens and taxpayers of London are concerned, the Board of Education has seen fit to deal with the matter in a hole-and-corner fashion."

A very extraordinary feature of the proceedings of the Board is the fact that there seems to be no disposition to remove the inefficient teachers. Be it remembered, also, that the London School Board were elected by ballot; and we might therefore be excused if we venture the assertion that the ballot may be made to play peculiar pranks at times in putting into lofty places men who do not deserve to raise above the lowest round of the ladder. Before our Orange and Equal Rightist friends go out a house-cleaning they should see that their own domiciles are in perfect order.

In consequence of the establishment of the great Catholic University at Washington, the Methodists and Baptists are making great efforts to establish universities for their respective denominations. Bishop Hurst, of the Methodist Episcopal Conference of Washington, in company with Bishop John B. Newman has been soliciting the bankers and business men for subscriptions, and from one gentleman who owns a quarry of brown stone, he has been promised all the stone needed for the building. The ground has been selected for its site, and it will be purchased at once. The new Baptist University is to be erected in Chicago.

St. George's Church, Ottawa, has a so-called Ritualistic trouble. The rector, Rev. Dr. Owen Jones, requested the congregation to rise on the entrance of the clergy; but many of the congregation, thinking they saw in this something of Popery, determined to withdraw from membership. The seceders will go to other Anglican churches of the city. Bishop Lewis said, when interviewed on the subject: "I think if the statements in the papers are correct, the proceedings at the vestry were a disgrace to Christianity. Objection seems to be taken to mere trifles. The rector asked the congregation to rise in church at the

entrance of the clergy, a very proper request, in my opinion, to make. This is what we would do on the entrance of a lady into a room, or in a court on the entrance of officials, and why should this not be done in the presence of the officials of the Church? In almost every Church in England the congregation do this, and it is perfectly right and proper." The upshot is that Dr. Jones has resigned the rectorship, and many of his adherents will leave the church. Altogether it seems that the way the Evangelicals are determined to bring the Church to their standard of Christian perfection is by every man of a little wealth or prominence making a ritual to suit his own fancy. Imagine the Apostles establishing the Church of Christ on such principles!

THE *New York Tribune* gives the following elegant specimen of Sam Jones' style of preaching. Recently during a sermon in Tyler, Texas, "this modern successor of St. Paul" said:

"You little Tyler tuffid, you narrow-eyed fool, a fly can sit on your nose and paw you in one eye and kick you in the other."

HERE is another of Sam Jones' gems, made public by the *New York Tribune*: "My ideal of a man is John the Baptist, who jumped on a king and stamped the very founders out of him. When he was put in jail he said he would stay there until the ants carried him out through the keyhole before he would modify anything that he had said."

It is no wonder that infidels increase in number when religion is turned into a farce by those who profess to be its authorized ministers. But it should be remembered that the clergy of the Sam Jones kind are they that prophecy falsely because they have no divine commission. Yet Sam's credentials are as good as any of those other denominations which deny the need of Apostolic succession, because they do not possess it.

THE OBJECTS ARE GOOD.

MILWAUKEE CITIZEN.

A "Catholic Truth Society" has been formed at St. Paul with the following object:

1. The publication of short timely articles in the secular press (to be paid for if necessary) on the fundamental doctrines of Catholicity.
 2. The prompt and systematic correction of misstatements, slanders or libels against Catholic truth.
 3. The promulgation of reliable and edifying Catholic news, as church dedications, openings of asylums and hospitals, the workings of Catholic charitable institutions, abstracts of sermons, and anything calculated to spread the knowledge of the vast amount of good being accomplished by the Catholic Church.
 4. The circulation of books, pamphlets, tracts and Catholic newspapers.
 5. Occasional public lectures on topics of Catholic interest.
 6. Supplying jails and reformatories with good reading matter.
- Objects one, four and five are particularly commendable. The "Catholic Truth Society" idea comes to us from England. We should like to see a similar society organized in every city. With this and the Catholic Reading Circle idea, we have signs of a wholesome movement in Catholic centers of population.
- There is no reason why existing church societies should not take on these new features while continuing their old aims and organization.
- We beg to suggest to the gentlemen who have charge of this admirable work in Toronto that it would be an excellent move to make an effort to establish branches in many other parts of the Province, more especially when it is considered that at this particular time there seems to be abroad a vast amount of ignorance in regard to the Catholic faith.

THE JESUIT-MAIL LIBEL SUIT.

THE *Mail* was again brought up before Judge Mathieu on the 11th inst. In answer to the contention of the *Mail* that the Jesuits cannot lawfully bring the action, as they have been unlawfully incorporated, Mr. Lamothe appeared for the plaintiffs and argued that the Courts had no power to pronounce upon the validity of the Act of the Legislature incorporating the Jesuits on the strength of an exception to the form, as the existence of the Act was *prima facie* evidence for the tribunal's direction without any further inquiry. On the point raised that the incorporation was contrary to the supremacy of the Sovereign, the learned counsel said he thought it strange that it should be raised at all since the Crown itself had sanctioned the incorporation. If the Crown did not object to the incorporation, why should the present defendants do so? The Privy Council had held that when the Crown assented to an Act it became a party to said Act. As to the principles said teaching of the Jesuits, to which exception was taken, the Committee of both Chambers, who had adopted the resolution for their incorporation, must have made the necessary inquiries, as in all cases of persons seeking incorporation, before pronouncing in its favor; but once the incorporation was decided it could no longer be challenged in the Courts. Mr. Lamothe again argued the point that the Attorney-General was the only person competent to ask the setting aside of an Act of Incorporation. He was followed

by Mr. Geoffroy, who spoke in the same sense, and Tuesday next was fixed for defendants' reply.

NEW TIPPERARY.

THE New Town Formally Opened. A Dublin despatch says: Owing to the late arrival of O'Brien and Davitt and the English visitors the ceremonies attending the opening of the town of New Tipperary were delayed until the afternoon. Deputies from all parts of Ireland attended, but the attendance of peasants from the outlying districts was smaller than had been expected. A procession was formed with the visiting Mayors in full regalia and the members of the municipal councils in uniform at head. Accompanied by bands of music and with flags and banners flying, the paraders marched from Limerick Junction to New Tipperary. The scene was one of great enthusiasm. The houses were gaily decorated. Upon arriving at a platform which had been erected opposite the mart the procession halted. A meeting was promptly organized, with Canon Cahill in the chair. Upon taking the chair Canon Cahill presented the addresses to the English visitors from the Town Commissioners and the Towns' Defence Committee. After a few words by the Lord Mayor of Dublin, Mr. Davitt was introduced. He was greeted with loud cheers. He said that the first care of the evicted tenants had been to provide for their poorer brethren. The fact would redound to the honor of the Irish name and to the advantage of the national cause. He was proud to join in the welcome to the English visitors. He described the people's triumph in this struggle, which had roused the whole Irish race. When the national fight was ended it would be their proudest thought that the men from Tipperary had risked their homes and property, their liberties and lives for justice and this dear old land. He concluded by declaring the mart open and praying that God would bless the people and save Ireland. A banquet was given in the evening, at which six hundred guests were present. Canon Cahill presided. Letters of apology for their absence were read from numerous English Liberals. Mr. Schwann proposed a toast to "The Prosperity of New Tipperary." Mr. O'Brien said he could not express his overwhelming delight on this glorious day. The bare announcement that Englishmen were coming had sent a shiver through the coercion Garrison of Tipperary. Balfour was on his best behavior. He would keep the police from committing brutalities until the visitors had left. Balfour did not dare to discuss the Tipperary question before any free audience of English, Scotch or Welshmen. If Balfour could obtain their verdict in his favor he (O'Brien) would come and ask the people of Tipperary to hand down their flag and make peace with the coercionists. Mr. Davitt, replying to the toast "Ireland a Nation" dwelt upon the significance of the daily increasing number of English visitors in Ireland.

The most prominent building to be called the William O'Brien arcade. There will come later an obstinate and rather curious contest in the courts over Smith-Barry's claim to exclusive rights to hold a market in that section of the County of Tipperary. These alleged rights come down to him by the patents obtained from the last two Stuarts, under which he claims the monopoly and demands that the market in the new town be closed by law. This attempt of a man whose thutns in a body have left his estates and built houses for themselves elsewhere, to follow them and prevent them trading with one another is simply monstrous; but it is quite taken for granted by everybody that the Irish Courts will support him in it. This helps one to understand the attitude of the Irish people towards what is ironically termed law and order in their country.

GERMANY'S IRISH PRUSSIAN CHANCELLOR.

The wonderful characteristic of the Irish race for governing everywhere except at home is once more brought forward most significantly by the selection of General Von Caprivi to succeed Prince Bismarck as Chancellor of the German Empire. The Berlin correspondent of the *Illinois Staats Zeitung*, under date of March 20th, contains the following interesting paragraph: "Like the Austrian Prime Minister, Count Taaffe, the new Chancellor of Germany, Von Caprivi, has Irish blood in his veins. He is descended in the direct line from the Spanish O'Donnells, and on the mother's side, he is of kin to the family of Marshal MacMahon, of France. He is an out and out Prussian soldier, and in Berlin this saying is current just now: 'We have had a man with the iron hand in a velvet glove,' we now have the 'iron hand without the glove.'"

When one goes over the list of celebrities whom Ireland has given the various countries of Europe, from St. Gall and Columbanus in the religious Order, down to O'Donnells, O'Farrells, Luceys and MacMahons in the political and military orders, the ubiquity of the race is matched only by the audaciousness of its achievements. Von Caprivi as a great modern type of Irish chivalry and genius has started well, and let us hope that he will continue in his enlightened course and by the wisdom of his administration reflect glory directly upon Germany, and, by reason of his origin, indirectly on Catholic Ireland.—*N. Y. Freeman's Journal*.

The vigor with which you resist the enemy will be the measure of the reward which will follow the combat.—*St. Ignace*.