

The Catholic Record.

Published Weekly at 44 and 46 Richmond Street, London, Ontario.
 Price of subscription—\$2.00 per annum.
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Published and Proprietor, THOMAS COFFEY, Messrs. LUKA KIRO, JOHN NICH and P. J. NEVILL are fully authorized to receive subscriptions and transact all other business for the Catholic Record.
 Agent for Alexandria, Glenora and Loughlin, Mr. Donald A. McDonald.
 Rates of Advertising—Ten cents per line each insertion.

Approved by the Archbishop of Toronto, and recommended by the Archbishops of St. Boniface, Ottawa, Kingston, and the Bishops of Hamilton and Peterboro, and leading Catholic Clergymen throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.
 Advertisements must be paid in full before the paper can be stopped.
 Persons writing for a change of address should invariably send us the name of their former post office.

Catholic Record.

London, Sat., August 9th, 1890.

LADIES' RETREAT.

In another column may be seen the announcement that a retreat for ladies will commence in the Sacred Heart Convent on Monday evening, 25th inst., and terminate on Saturday morning 30th. It would be scarcely possible to imagine, for ladies of the world, beset with household cares, temptations and anxieties, a more acceptable or more delightful way of spending a few days of relaxation and calm repose. Here they have an opportunity, during four days of seclusion from the outside world, of reviewing their past life, of appearing each one daily at the bar of her own conscience, of examining her own heart's pulsations and their motives, of acknowledging to herself her shortcomings, her failings, her imperfections, and the necessity for a change and improvement. Several times during the day the voice of an exhorter is heard. He is a man of great experience in the art of directing consciences. He comes with an abundant and varied stock of knowledge and familiarity with spiritual matters and the workings of heavenly grace, that people living in the world, and battling with its difficulties, can scarcely have any conception of. He is eloquent, earnest and persuasive. He may speak for an hour at every spiritual exercise, but every text is appropriate, every lesson exemplified and nicely conveyed, every appeal finds a response, and time flies. What with the morning exercises of meditation and Holy Mass, with the daily conferences and considerations, with the night sermon, followed by solemn Benediction of the most Blessed Sacrament, the four days run into one, and are really but one. It is a day of joy, of new life and resurrection, a day of holy purpose and a pledge of perseverance made within the hallowed precincts of the Sacred Heart.

THE TEMPORAL POWER OF THE POPE.

CONTINUED FROM LAST ISSUE.

This is the power which for a thousand years has been the source of manifold blessings to humanity. Large enough to secure the independence of the Pope, and yet too small to excite the jealousy of the surrounding monarchs, it has been ever the source whence flowed the stream of Christianity that swept away the vestiges of Paganism. It would not be difficult to show you the Roman Pontiff transforming the wild, unreasoning barbarians, whose only argument was the sword, and whose only delight was bloodshed, into followers of the meek and humble Saviour, and to bring before you the Pope, disseminating right ideas of authority, defining the duties of subjects, restraining kingly lawlessness, laying in line, the foundations of that civilization which we are so justly proud. One would imagine that the memory of so many benefits would have rendered the person of the Roman Pontiff forever sacred, even in the eyes of those who denied him to be the successor of St. Peter. But alas for the human mind and heart, blinded by ignorance, seared by prejudice! The year 1870 beheld a band of men, infatuated by their own ideas, possessing as watchwords the meaningless utterances of "liberty and progress," and, urged on by hatred of the Church of Christ, despoiled Pius IX. of his temporalities. Leo XIII. is virtually a prisoner to-day in his own palace. Yet he has never ceased to stigmatize his imprisonment as a violation of the eternal laws of justice. In the consistory of March 24, 1881, he solemnly declared himself resolved to see all the rights of the Papacy preserved undiminished to all future time. Nor in this is he influenced by the ambition to reign or the desire of earthly possessions—motives which some persons attribute to him with equal silliness and impudence. He is moved only by the consciousness of his duty, by respect for his oath, and by the examples of his predecessors.

Our Holy Father has also solemnly declared that the temporal power is necessary for the free exercise of his spiritual prerogatives.

Yes, necessary, for the Pope is the beacon-light which guides the Church to its supernatural destiny. His fostering hand is upon us all. His mission here on earth is to guard intact in integrity the deposit of the faith. He must preserve revealed truths from error and corruption among the faithful. He must be free to communicate without impediment with Bishops, sovereign subjects, in order that his word, the expression of the Divine will, may have a free course all over the earth and be there announced.

Now, imagine the Holy Father become the subject of any Government, and deprived of the liberty to exercise his apostolic ministry. What would happen in such a case? Whenever he refused to sanction the vices, or give a decision conformable to the ideas of the sovereign over him, he would be driven into exile or immured in a dungeon. Look backwards and test the truth of this assertion by the experience of past ages. Behold how the Popes of the early centuries had no other way to fulfil their ministry than the courage to endure martyrdom: Pope Liberius banished from Rome for refusing to condemn St. Athanasius; Pope St. Martin torn from the eternal city and subjected to every species of ignominy because he would not countenance an heretical decree. Bear witness to the fact, that without a secure and independent territory, our Holy Father cannot provide for the wants of Mother Church.

And even supposing the Pope to be the vassal of a liberal and forbearing Government, the voice of truth can be stifled by other means. Everybody knows, how easily a government can by indirect means, close up every avenue to publicity, cut off all means of communication, put all sorts of obstacles in the way of truth, and give falsehood a free field. In such a situation how is the Pope to promote the extension of God's kingdom, to regulate worship and discipline, to convene councils, to prevent the spread of public heresies, to decide religious disputes, to speak freely to rulers and peoples, to send nuncios and ambassadors, to regulate in fact the consciences of 220,000,000 of Catholics scattered all over the earth, to preserve immaculate dogmas and morals—to fulfil, in one word, all his duties, and to maintain all the sacred rights of his primacy?

This they well understood the despoilers of the temporal power; they wished to render impossible the exercise of the spiritual power. Aye! they strove to make the Church of God a mere Government vassal—a State engine that might be propelled by every whim and caprice of a legislator. They knew that the eternal "non-possumus" (we cannot) would come from the Vatican, condemning their blasphemous proposal, yet, in defiance of all logic, they toiled on only to meet defeat. They had but to open a philosophy to know the reason. The Church is to state what the soul is to the body. Strip the body of its verifying principle, its immortal soul, and you have but an inert mass; banish the Church from society, and you have but a body of disorganized individuals swayed by every wind of doctrine, and actuated by no impulse, save that of self-interest. The Church is charged with the mission of directing man to his supernatural destiny, to his last end: the State aims only to supply the wants of the present life, peace, security and plenty. The Church leads man to the sure attainment of eternal life: the State bestows simply a means of procuring this life eternal. If the end be made to accord with the means, then any earthly power may indeed claim superiority over the Church of God. If, however, as right reason teaches, the means are subordinate to the end, the happiness of this life is subordinate to the happiness of heaven, then the Church and its Pontiff can never be sullied by the shackles of kingly oppression.

The Italian revolutionists hoped that Pope Leo XIII. would yield to the force of events, and sanction the loathsome and impossible servitude of the Church to the State. The first encyclical, or official utterance, of our Holy Father dissipated all their fantastic imaginings, and showed them that the mantle of St. Peter had fallen on the shoulders of a man, who, inheriting all the uncompromising spirit of his predecessor, had yet the knowledge necessary to guide the Church, and refute the sophisms of her enemies. With unsparing hand he tore aside the veil of pretended civilization, which but thinly concealed the unbridled licentiousness of thought and deed. He pointed out their final aim—the annihilation of Christianity. Doubt me not: I quote but the published sentiments of the revolutionary party. Out of the fulness of his genius, and the garnered wisdom of many years, he outlined for the world the principles of civilization—a civilization based on truth and justice, and cemented by charity which sweetly regulates the interchange of duties and relations.

Many times, since then, has the world heard and listened to the voice of our august Pontiff. His various letters and instructions—stamped with originality, unconfined by the strictures of any narrow school, and verified by the bright spirit of Jesus Christ—have proved that Leo XIII. is pre-eminently the one who can give a satisfactory answer to the ever recurring question: "What is truth?" He is never wearied in defending Catholic truth, and the institution and morals of Christian society, and in so doing "he defends the dearest, deepest, vital and most sacred interests of every Protestant country on the face of the globe—the essential liberty, morality, and happiness of every Protestant home in existence."

The firmament of the present is darkened by the murky clouds of secular tyranny. Yet let us not be discouraged. Let us not point to the calamities of the Pope as to so many tokens of God's displeasure and abandonment. Rather let us contemplate in his sufferings the effects of that law promulgated by our divine Lord: "Unless a man takes up his cross and follow Me, he cannot be My disciple." If we all, without exception, must tread the way marked out for us by the blood of our crucified God, much more so must he who represents Christ on earth, and never does he merit more the filial homage of his children than when he is heavily laden with the cross.

I know there are many who gloat with fiendish joy over the present situation of the head of the Church. The temporal power has disappeared never to be seen again.

Interrogate the by-gone centuries, and they will tell you what answer to give to such scoffing insults. They will tell that many Popes before Leo XIII. have been persecuted by the monarchs of the world, and that Divine Providence has always burst the chains, and relit the lamp of their temporal authority.

From many instances I should quote—let one suffice:

Pius VII. was seized by order of the great Napoleon and conducted to Paris. By day and night was the Pontiff besieged by the Emperor's satellites, vainly striving to wring from him concessions incompatible with his dignity as well as with his duty.

Canons, the most distinguished sculptor of the time, happened to be then at Paris. In conversation with the Emperor, he asked him why he did not reconcile himself with Pius VII. Listen. He has brooked my power, despoiled my orders; hence, I have torn him from his palace and subjected him to ignominy. Sixty millions of subjects pay me reverence: I can put on the field to-morrow an army of nine hundred thousand soldiers; and you ask me, why I do not reconcile myself with an old man who had neither power nor authority. The artist was silent. God undertook to answer Napoleon.

Four years had scarcely elapsed when the man with sixty millions of subjects, had not one to pay him reverence: when the man with nine hundred thousand soldiers saw himself in a rocky island with no attendance save the Atlantic wave, and an enemy's guard; and "old man," whose power he had vainly boasted to have broken, sent him from the Vatican a messenger of peace, a priest, to receive his last sigh and prepare him to meet his God.

What say you? Must Leo XIII., who is not engaged with a Napoleon, despair.

"THOSE INTERROGATIONS."

The Mail is still bothering its own brains and those of the public in reference to the terrible amount of trouble which the present state of the Separate school law is imposing upon the assessors in the making out of the assessment rolls.

One would suppose that the verdict of the people given at the last Provincial election should make the conductors of that journal understand that the people of Ontario have no desire to have the Separate school laws tinkered to suit its views and those of its correspondents, anonymous or otherwise, whose sole object in continuing to agitate the Separate school question is to annoy Separate school supporters by giving them legislation which will entail as much trouble as possible in order that their names be placed on the Separate school assessment roll.

The ultimate object of these persistent agitators is quite clear. They hope by harassing legislation to induce some considerable proportion of the Catholics of the Province to grow tired of Separate schools, and thus to be led to abandon them. They might profitably take note of the fact that the British North America Act provides means of redress for Catholics, even if the Ontario Legislature were to pass such measures as they desire. The Legislatures of both Ontario and Quebec are restricted as to the passage of Acts which will render the operation of the Separate school laws harassing or ineffectual; and the Imperial Government will certainly see to it that its own laws for the protection of the respective Canadian minorities shall remain intact.

But we may be told that the present agitation has for its object the protection of the assessors from doing unnecessary work. Have the assessors complained on this score? We have not observed that a single one of them has made complaint that too much work is imposed upon him by a law which makes it more certain that the Separate school assessment rolls shall be made as accurate as possible. The assessors are paid to do their work, and we presume that they find the payment sufficient to reimburse them for their trouble in doing it properly, otherwise they would not have accepted the office.

The Mail's present grievance in a nutshell is this: It is now legally the duty of the Municipal Clerk to keep an index book of the notices given by Catholics that they are Separate school supporters, and the index book is to be decisive as a guide to the assessor in finally making up the assessment roll.

In some places it was supposed for some years past that the necessity for giving the notices no longer existed, owing to the following words of section 48 of the Separate school Act of 1887:

"The assessor shall accept the statement of, or made on behalf of any ratepayer, that he is a Roman Catholic, as sufficient prima facie evidence for placing such person in the proper column of the assessment roll for Separate school supporters, or if the assessor knows personally any ratepayer to be a Roman Catholic, this shall also be sufficient for placing him in such last mentioned column."

As a consequence of what has now been legally decided to have been a wrong interpretation of the above clause, in the places above referred to, the regular notices were for some years neglected. But during the last session of the Legislature the law was so amended that the mistake may not occur again.

Now the Mail asks, why this clause should remain on the statute book. Why should the assessor "be unnecessarily troubled with the work of classification for school purposes while on his rounds, when the index-book in the clerk's office contains the only information on the subject that he is permitted to incorporate in his roll?"

We think there exists a good reason why the assessor should take this trouble, if trouble it be. It is acknowledged on all hands that mistakes have been made in the past. The mistakes have not been numerous, considering the large number of ratepayers whose names must be recorded on the rolls. The Minister of Education sets the number at 300,000 or 400,000. Yet few as the mistakes have been, none have been noisier than the Mail in complaining about them; and even with the present machinery the Mail of the 30th inst. raises the alarm that the mistakes are going to be in the future more numerous than ever. If there be danger of this it is not advisable that there should be all the possible evidence at hand which will help the officials and the courts to arrive at a correct decision? Owing to the pertinacity of the Mail, in making complaints, there has been in the past a good deal of ill-will engendered on account of a few mistakes which did not always occur at that journal stated them. Let us have, then, all the evidence possible, on which, when such mistakes occur in the future, the matter may be set right by the Court of Revision or the County Court, as the case may be. The Mail says the extra evidence is unnecessary. But we know it as a fact that Municipal Clerks have sometimes forgotten (on purpose perhaps) that the notices have ever been sent in to them at all; and they have been unable to find them when they were required, until the Separate school trustees

produced duplicate lists properly attested as correct. It will, in such case, be very convenient to have the assessor's testimony that such and such ratepayers have declared themselves to him to be supporters of the Separate schools.

The Mail professes to be very much afraid lest the notices of Separate school supporters should be forged by the parish priests without the knowledge of the ratepayers concerned. The enquiry by the assessors will be just the thing, we should think, that the Mail would want to prevent any such forgeries.

We are not aware that any such forgeries as the Mail dreads ever came to light. If there ever had been one such, it would certainly have been emblazoned in the Mail under sensational headings; but up to the present time the only reason for suspecting the existence of any such was the assertion of the Mail or some of its correspondents that there was some shadowy ratepayer who had said that his name had been placed on the Catholic school roll without his authority. It may be presumed that the shadows melted into thin air upon further inquiry, for when the reporters of that journal examined further into the facts there was never anything more said about them.

However, it is better that the assessor's enquiries should continue to be made, so that evidence may be forthcoming when complaints are made in future. We have even in the Mail's last article an intimation that such complaints are going to be common. Let us not shut up the avenues of enquiry, then, so that we may discover the truth or falsity of the charges when these are formulated.

The Mail itself states that there is less danger of error through the assessor's enquiries than through the written notices. It says, referring to certain remarks of the Globe on this subject:

"It is now declared that the assessor shall accept as prima facie evidence only such statements as are made by the authority of the ratepayer, but is not a person who before this declaration would have made a false and unauthorized statement still more likely to send into the clerk a forged and wrongful notice?"

Surely, then, the Mail ought rather to demand the abolition of the notices, instead of the assessor's enquiries. But this is precisely what it does not wish to do, because in its anxiety for "Equal Rights," while it wishes to grant every facility both to enable Catholics to withdraw from the Separate school roll, and besides to entrap them into being Public school supporters, against their will, it wishes to throw as many difficulties as possible in the way of their becoming Separate school supporters.

One of the Mail's recent correspondents (I) proposes a long list of amendments to the Separate school law, which will, if passed by the Legislature, have the effect of bringing about the consummation of that journal's wishes. And he asks, why should these amendments not be made law? In conclusion, he demands:

"Can this be done by the Legislature, or must Archbishop Cleary first initial the bill, as is required in Quebec in similar cases?"

This shows the spirit in which the correspondent writes. It shows that his proposals are intended to cripple the operations of the Separate school law. Is it in such a spirit as this that the law was passed? If not, he is sufficiently answered by saying that his proposals are against the spirit and intent of the law, and are therefore not worth considering.

It is the custom in England, as well as Canada and the United States, and in every country where there is popular government, to consult those who are principally affected by legislation which concerns a particular class in the community. We say, therefore, that the wishes of Catholics ought to be consulted before any new measure be passed regarding Separate schools. As it will be conceded that, to say at least, His Grace Archbishop Cleary, as well as the Archbishop of Toronto, and the other Bishops of Ontario are deeply interested in matters of Catholic education, it is the grossest impertinence in an anonymous writer to insinuate that it would be a crime to consult them in regard to it, before the introduction of new legislation on the subject.

THE MALTESE NEGOTIATIONS.

Addressing the National Liberal Club on the 30th ult. Mr. Gladstone denounced the mission of General Sir Lintorn Simmons to Rome, on the Maltese question. He said:

"There had never been more distinct proof that the National heart and mind are with the Liberals than had been afforded since the assembling of the present Parliament. The mission of General Simmons to the Roman Court, he said, was a novelty in English history, and would require the attention of Parliament at the next session unless, as the expenses of the mission were not taken from money which the House of Commons had voted, Parliament might not have a chance to discuss the subject. The nature of Gen. Simmons' business, appears to be to induce the Pope to prop up the laboring and failing cause of the anti-Irish party. Everyone regarded the matter with mingling and suspicion, with doubt and indignation, and even with disgust. It was time the public mind was awakened to an attitude of vigilance."

CATHOLIC SCHOOLS.

The proposal of Archbishop Ireland to settle the school question of the United States by a union of the parochial and State schools on the basis of appropriations in proportion to the amount of secular work done is attracting considerable attention both from Catholics and Protestants. As might have been expected, Protestants generally are much opposed to any proposition which has in view the redress of the grievances to which the Catholics have been so long subjected, and in spite of the Archbishop's assurance that he, so far from having any desire to raise a hostile hand against the Public school system, he regards it as a glory to the country, they profess to see in his proposal an instrument for its destruction.

Protestant public opinion on this subject has been formed in a great measure by the hostility of the ministers of all sects to any Catholic teaching, but the continued setting before the people of the justice of the Catholic claims must undoubtedly in the end result in convincing the fair-minded among them that the representations which they have hitherto listened to are misleading. If they would only look to the working of the school system in Ontario they would find that the just claims of Catholics can be conceded without doing any injustice to Protestants. We have in Ontario, virtually, the very thing which Archbishop Ireland proposes for the United States, and it works satisfactorily, though there is a constant commotion among the fanatics of the Province for its abolition. It is to be hoped that these efforts will be unsuccessful, as they have been hitherto; and we are convinced that if the people of the United States were once made fully acquainted with the easy and equitable solution of the problem, there is enough love of fair dealing among them to induce them to try the experiment of adopting ultimately the Archbishop's plan.

We mentioned in our last issue that the Regents of the State of New York had inaugurated a new era of liberality by unanimously chartering a Catholic academy which is now on the same footing as State institutions of the same kind, in regard to appropriations for education. Since we recorded that fact, five other Catholic academies have been similarly chartered, and the Regents have under consideration the applications of a number of other academies. It appears that the State of New York is the first to lead in giving the example of equitable treatment of Catholics. A few years ago there was but little prospect that such a state of affairs would be reached at all, but now the example of New York must have a salutary effect upon the other States.

The opposition which has hitherto been shown to such just action was professedly based, not only on the supposed injury which would be inflicted thereby upon the Public school system, but also on the assumed desirability of making the schools purely secular institutions, so that there should be no connection between Church and State. These were precisely the arguments which were used in Canada by the opponents of our Separate schools; but no honest thinker will imagine that the Protestant and Catholic people of New York have decided unanimously, through their representatives on the School Committee of Regents, to establish a State Church. The aid now to be extended to certain Catholic schools is given for their secular, not for their religious work. This is equally true for Ontario. The funds from which Catholic schools are aided are solely the taxes of Catholics ratepayers, and their fair share of the Government grant given for school purposes, according to the work done. The Ontario school law simply provides that Catholic parents who provide properly for the education of the children shall not be obliged to contribute towards the support of extra schools which they have no use. Let those who require the extra schools support them. This is the true doctrine of Equal Rights, and the pretended Equal Rights here who would impose a double tax on Catholics are sailing under false colors.

The pretence that State-aided religious schools are not desirable, because they imply a connection between Church and State, is not honestly put forward in either of the two countries. In Canada the very ministers who are the most noisy in demanding the abolition of Separate schools have put on record their conviction that education should comprise religious instruction; and in the States the same thing has occurred. We have frequently recorded in our columns these utterances, and we need only refer now to the action of the Presbyterian General Assembly at Ottawa recently, and to similar assemblages, both Methodist and Presbyterian, which have spoken authoritatively on the subject in the United States. It is clear, therefore, that the opposition to Catholic rights does not come from any conviction that religion is out of place in the school room, but merely from hostility to

Catholics. This fact should be a lesson on both sides of the border, the more resolute in insisting right to educate their children in accordance with their religious convictions. The Catholic press in the United States, for the most part, unspoken in favor of Archbishop Ireland's views; but we have been surprised to notice that a few Catholics of undoubted ability, sent from them. They do ever, dispute the justice of bishop's proposal. They are opinion that it is inopportune to press such a plan, inasmuch as the people of the United States are prepared to accept it. They mend, therefore, that the continue to support their own and pay for the education of other people's children at time. This is certainly an Catholics to practice heresim degree, and when forced to it be heroes in the cause of religion, on the other hand, citizens equal natural rights with all other citizens, and why should the citizens, urge and insist upon nation of their natural right by thus maintaining their the face of opposition that lies of New York State gained the recent concessions, the determined stand that we have taken that, though being 16 per cent. of the population, able to preserve our rights, should the Catholics of the United States in the presence of even a enemy? Let them persevere in long full justice, and in the end obtain it.

We, certainly, have no right to our brethren over the border they should pursue in endeavor obtain freedom of education, but that an advice from us, who have and retained the boon, will not By all means let the Catholic United States persevere in placing the public the justice of their and, if they are not fully gratified they have good reason to hope time they will be conceded by tion which, in spite of the fran of hostile persons, loves to met tice and fair dealing to all.

THE FOLLOWING account of Mount Mellary is by an American clergyman, a correspondent New York Tribune. He evid far short of appreciating fully the self sacrifice which animates Trappists who show the world passions and frivolities of mankind repressed by those who are filled spirit and grace of God. Yet ter speaks kindly of the Trappists which respect he differs greatly those Protestants who have no abuse for monks and nuns, and leely attribute to them every vice.

The concluding words of the more calculated to amuse us simplicity than to irritate scarcely latent injustice. He clearly enough that there are o monasteries in the world where and innocence of monasticism seen, almost if not quite as pl Mount Mellary; yet he dogmatically that all the great establishments have declined. Doubtless in virtue. This is Protestant cry against the mona he has already acknowledged spirit of self-sacrifice exists else among them. These crabbd evince that the leaves of C Wesley have not gone out altogethe the correspondent since his cas tion. He says:

"Of course I could not leave C without going out to the establish the Trappist monks at Mount Mellary just under the grand peaks of the meadow mountains. The state of social and industrial life able to the growth of the monas Suffering in some districts is and relief so distant that the m spirits naturally regard the evils able, and welcome a life of quie plation and labor. On the way to talk with a young man who ing stones for the repair of the He received 8 cents for breaking load, and he could break two loads in a day's labor. He was save enough to go to America him what wages men got with left him hammering away for ever, and with a firmer resolve monastery lands could not be tingled on the mountain all around were unclaimed furs and heather. In 1830, monks came here, their lands same. After the painful labor of ing these moors they have to pay the landlord for them. Here is the girl's school, which is n over to the Government for lac at hand in the monastery to s Now we are passing the boy Tae Brother, who received s crows hospitality, told us that m students studied for the priesth monks belong to the Cistercian endeavor to observe literally St. Benedict. They refrain fr necessary conversation, which g a belief among the people that them never speak. The lad party thought this positively ing great pity, and asserted