

The Catholic Record.

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REV. GEORGE H. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey.

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To the Editor of THE CATHOLIC RECORD, London, Ont.

LONDON, SATURDAY, JUNE 10, 1905.

DEATH OF BISHOP MACDONELL.

The death of the Very Rev. Alexander Macdonell, Bishop of Alexandria, occurred at Montreal, on Monday 29th.

The death of this holy Bishop does not merely deprive the diocese of which he was the head of one of her greatest priests, it also removes one of the most beloved, honored and highly respected prelates of the Catholic Church in Ontario.

There never was a man who made more sacrifices for the good of the Church to which he was so devoted and of which he was such an ornament, or for the benefit of his diocese to which he was so attached.

Under any circumstances the decease of the good Bishop who has just expired in the midst of such universal sympathy would have been a calamity to the diocese, depriving it of an administrator of good sound judgment and ability, and one who had been the means of procuring great and everlasting benefits.

We can scarcely realize the fact that this holy and distinguished Divine now lying dead in his Palace at Alexandria has closed his earthly career—a career that began in 1832 and ended in 1905.

In that profound solitude which was betrayed by all ranks, classes and creeds from the time of the beginning of his last illness until the moment of his death, showing earnest and spontaneous anxiety on the part of the population, is perhaps the noblest eulogium that could be pronounced to his memory.

The work of Bishop Macdonell will be continued by other hands. Other minds will devise and carry to completion those undertakings which from time to time will be found needful, but the initial work of Alexandria's first Bishop will always be a model which may with profit be followed—as was the life work of the great Bishop Macdonell of a century ago a model for the long line of distinguished Prelates who have guided and guarded the spiritual affairs of the Church in the Province during the past century.

What does God require of you? Just what? Can it be put into words so plain and explicit that you cannot err? Yes, and here they are: "To do justly, to love kindness and to walk humbly with your God."

THE COERCION CRY EXPLODED.

The Toronto Globe of the 29th inst. gives an interview between its representative and the Rev. George Bryce, LL. D., of Winnipeg, who was recently in Ottawa attending the meeting of the Royal Society of which he is a Fellow.

The Rev. doctor was particularly asked by the Globe's representative concerning the manner in which the Autonomy Bills of the new Provinces of Alberta and Saskatchewan is regarded in the North West. He has recently had much communication with persons from all parts of the North-West Territories, and it may be considered that he is well acquainted with the state of public opinion there in regard to the educational clauses of the Autonomy Bills, and he makes the following emphatic declaration in regard thereto:

"Yes, I have just come from Winnipeg, and last week I was in Victoria on Church business. I have very recently been in touch with all the Provinces of the West. So far as I know—and I made it my business to enquire—their is no excitement or discontent over the educational clauses in the Autonomy Bills. When the Bills were first introduced, there was strong opposition to the original clauses. Our Presbytery of Winnipeg, a body of over sixty representatives, passed resolutions against them. But the changes have largely satisfied us. If these amendment clauses were not satisfactory, you know how strong we are on indignation meetings, and you would certainly have heard from us."

The Rev. doctor declared further that "the people of the Territories are satisfied with the present system of education." This system will simply be continued under the Autonomy Bills, and as it has given satisfaction in the past, there is no fear but it will give equal satisfaction in the future. In fact, Dr. Bryce believes that a certain amount of religious teaching ought to be given in the schools generally, and for this reason he believes that the school system in the new Provinces is "as near to a pure Public school system as is workable in Canada."

He illustrates this opinion by stating that the Manitoba system is not satisfactory to Catholics. He adds: "They are paying taxes towards the support of Public schools, and are maintaining parochial schools of their own. This is undesirable. Then sixty or seventy of their schools in country places, nominally public schools, are, it is declared, being conducted as Separate schools. This again is undesirable. Thus the Territories have practically a better working system of public schools, in so far as religious parties are concerned, than we have under our Manitoba Public school system."

The Protestants of Ontario may see from these statements of a well-known and distinguished Presbyterian divine that the Catholic demand for schools in which their religion shall be taught is just and reasonable. There is no interference with Protestants in this demand, but only a determination on the part of Catholics to have their own children educated in the manner they deem right.

We have Separate schools in Ontario; and every one knows that they do not at all interfere with the manner in which Protestants educate their own children. The Separate schools of Ontario are maintained solely by the taxes of Catholics; and even the small Legislative grant which is given every year to assist in the payment of Separate school teachers, as it is given also for the payment of Public school teachers' salaries, is taken from a fund in the provincial treasury to which Catholics have contributed equally with their Protestant fellow citizens.

There is no injustice of any kind inflicted upon Protestants by the provisions of the Separate School Act, and no coercion of any kind exercised on Protestants in regard thereto. The same is to be said of the proposed legislation for the new North-West Provinces. But there would be a most unjust coercion upon Catholics if there were no provision for Separate Schools in the Autonomy Bills. The Catholics would in any case have Catholic schools for their own children, and it would be most unjust to tax them for the education of their Protestant neighbors while they would be paying out of their own pockets for that of their own children.

It will further be seen from the statement of the case made by Dr. Bryce that Mgr. Sbarretti, the Papal Delegate, had good grounds for approaching the Manitoba Government to ask it for an improvement favorable to Catholics in the Manitoba school legislation. He used the right which every citizen of Canada possesses to ask for fair and reasonable legislation; and there was nothing else than this in Mgr.

Sbarretti's request. The meanness of certain persons who misconstrued his request for the purpose of creating a political agitation should redound upon the heads of such contemptible manipulators of political agitation. They know very well that there is a certain very inflammable element in Ontario and Manitoba, and they endeavored to set this element ablaze. They failed egregiously in the larger field of the Dominion Parliament; but they hope to gain something in the more limited area of local politics. They may meet there, too, with the disappointment they deserve.

It will be profitable to hear further from Rev. Dr. Bryce. He says: "It is because I am well acquainted with the Territories and their school system that I am confident that their method is the best yet devised for approximating to uniformity, and yet giving a certain diversity to allow for religious instruction and religious sentiment."

But, asked the Globe's correspondent, "What about the charge of coercion? We hear a great deal about it in Ontario?"

Dr. Bryce answered: "To me that is absurd. To my mind the only coercion in sight is that of a narrow-minded handful in Toronto who wish to coerce our Western people into an agitation which is distasteful to them. There is a feeling of resentment in the West against the interference of these Toronto dictators. They may save themselves the trouble. The Dominion has outgrown the dictation of any one city or of any one clique. Please tell these Toronto agitators that if the Western people do not know they are being coerced, it is because there is no coercion."

We have several times pointed out that the cry of coercion of the West is but an attempt to delude the people. We are pleased to find so eminent a Presbyterian authority as Rev. Dr. Bryce in full agreement with us on this point. Will the London Free Press, the Toronto News and the Mail and Empire apply the balm to alleviate their cerebral hallucinations?

AT ITS OLD WORK.

The Toronto Mail and Empire is very anxious to make it appear that Sir Wilfrid Laurier and his Government are working to bring about the separation of Canada from Great Britain, and in its issue of May 27 there is an editorial article expressly designed to show that this is their ultimate purpose. This article says expressly:

"One theory of the colonial tie is that it is a preliminary to complete separation. Sir Wilfrid Laurier is an exponent of this view."

In proof of this proposition an extract is quoted from a speech made some years ago by Sir Wilfrid in the House of Commons in which he said: "Light as our dependence on the Mother Country may be, that dependence is not to remain forever. If we were to admit that, if we were to say that we were always to be in a dependent condition, we would be the scorn of the world, and it would be a scorn well deserved. We have self government, we have a Constitution of our own, we have interests which are separate and distinct from those which we hold in common with the Empire of which we form a part, and our own energies must seek wider fields abroad. Perhaps the next step may be said to be complete independence. It is the destiny of the colonies to become nations, as it is the destiny of a child to become a man, and while, no doubt, the idea of separation from the Motherland causes a pang in the hearts of everyone, yet there is not a child who leaves his father's house who does so without a pang in his heart is in the right place. I hold out to my fellow countrymen the idea of independence. If we are true to our own record, we will again exhibit to the world the unique, the unprecedented example of a nation achieving its independence by slow degrees, and as naturally as the severing of the ripe fruit from the parent tree. I have again and again repeated that the goal of my aspirations is the independence of Canada—to see Canada an independent nation in due course of time."

We give the whole extract in order that our readers may judge of the honesty of the Mail and Empire's deductions from Sir Wilfrid's words. We have no pretension to be the exponent of Sir Wilfrid Laurier's utterances, or the interpreter of his meaning either in this or on other occasions, but taking these words in their evident sense, we do not hesitate to say that the Mail and Empire's interpretation of them is quite unjustifiable.

We certainly do not expect that the population of our Dominion will increase to the same extent or with the same rapidity as that of the United States has done, which in one hundred years, from 1800 to 1900, increased from 5,308,433 to 76,125,853. But it must be remembered that this very great increase is largely owing to a great increase in extension of territory, so that though Canada has not increased nearly in the same ratio, its increase has been rapid, and is becoming more so as its advantages are becoming better known. We may rely, at all events, on a very great increase of population after many decades, as we are aware that from 1881 to 1901 our increase has been, without any increase of territory, from 4,324,810 to 5,371,315. The time is in fact fast approaching

when Canada will have not alone the extent of territory, but also the population of a flourishing nation, and it is inevitable, however much may be our present affection for the British throne, that time and distance will relax the ties which unite us with the Mother country. This happened with the British colonies which, thirteen in number, in time became the United States of America, and historians tell us that even long before the actual declaration of Independence these ties of affection and dependence became weaker as time passed, and as one generation succeeded that which preceded it (See art. United States in British Encyclopedia)—and all this happened even while Great Britain was a kind mother to her children of the colonies.

There is no disloyalty or disaffection to Great Britain expressed in Sir Wilfrid's words, which tell us only that it is in human nature that this should be the case. We may even agree with or differ from him in opinion, but it is folly to attribute either agreement or disagreement to disloyalty.

We must look plain facts in the face, and Sir Wilfrid Laurier told us years ago that Canada will come to this. We are ourselves desirous that the British connection may last long. We feel that this connection is necessary to us in the present, and may be so for many decades, perhaps for generations, but we must all feel that the state of dependence will not last forever, and the time when it will cease does not depend altogether upon us, nor perhaps upon even the rising generation in this Dominion.

It is a folly, and more, it is a crime to endeavor to create an ill feeling against the loyal Premier of the Dominion by proclaiming that he is disloyal, and there cannot be the least doubt that the purpose of the Mail and Empire in speaking as it does is to create discord between Ontario and Quebec by making it appear that Quebec itself is at the core of disloyalty like its honored political leader, whereas it is well known that there is no foundation for such a charge.

PRIEST RIDDEN OR PARSON-RIDDEN.

It has often been said that Ireland is a priest-ridden country; and yet according to recent statistical returns it appears that the number of priests in 1904 was 3,542 who attended to the spiritual wants of 3,301,661 Catholics. This makes one priest for every 932 persons.

On the other hand, there are 1,724 Protestant ministers of all denominations who have charge of the Protestant population of 581,086. This gives us one minister for every 337 Protestants. It is evident from these figures that the Protestant ministers must both extract more money from their congregations than the Catholic priests, and must also influence them in politics and in the conduct of their worldly affairs to a much greater extent. In fact, the Protestants of Ireland must be much more parson ridden than the Catholics are priest-ridden. The term priest-ridden as applied to the Catholics of Ireland is simply a malignant calumny.

We have not at hand the figures which would show readily how the numbers of the clergy would compare in Canada with the number of those who are under their charge, but with some time given to the work a fair approximation to the conditions could be made, and we know from the figures which are at hand that the result of such a compilation would not be very different from the results in Ireland. The term priest-ridden as applied to Catholics should be banished from the vocabulary of Protestants who love the truth. We may here add that it is due to the Grand Old Statesman, the late Wm. E. Gladstone, that the Catholics of Ireland are no longer taxed for the support of a creed in which they do not believe, as it was under Mr. Gladstone's premiership that parson-riddenness under this form was abolished, by the abolition of the established Church of England in Ireland. The memory of this act of justice will keep that of Wm. Ewart Gladstone green in the hearts of the Irish people as long as history will keep the fact on record.

THE CHURCH IN RUSSIA.

The decree of religious liberty issued by the Emperor of Russia has already borne fruit in the greater freedom enjoyed by the Church in Poland, where priests and school teachers are now permitted to give instruction in the Polish language, which is the only language understood by a majority of the people. The Polish language will now be freely taught in the schools and used in the Churches.

The relations between the Vatican and the Imperial Government have also been greatly improved of late owing to this decree, and to the fact that the Holy Father has not joined in the exultation which has been shown by Russia's enemies on account of the disasters arising from the war and the

revolutionary movement which is making itself felt throughout Russia.

It is even stated on excellent authority that the Czar has commissioned or will commission Archbishop Schembeck, the Primate of the Catholic Church in Russia, to confer with the Bishops and the Pope for the purpose of preparing a plan for the securing of a wide degree of liberty for the Church throughout the Empire.

If it be true, as it has been stated, that the Bishops of the Russian Church, or a considerable portion of them, are really desirous of the independence of the Church, and its severance from the State, it may be that such a separation shall take place in the not distant future, and after that, possibly, a reunion with the Latin or Catholic Church, such as existed before the great schism was consummated, may be effected in time. We must confess, however, that the prospect of this so desirable an outcome taking place soon, is not bright. The Emperor of Russia, and the sovereigns of the smaller States which are in schism are too anxious to retain the influence over the consciences of their people which the headship of their respective churches gives them. A great step forward would be taken, however, if the Church of Russia could be reunited to the Catholic Church, as the influence of such an example would be felt in all the countries which adhere to the Oriental schism under its various forms.

THE GRAND ORANGE LODGE OF B. N. A.

The Orange Grand Lodge of British America held its usual annual meeting at Owen Sound, opening its sessions on May 31st, and discussed the educational clauses of the Autonomy Bill in its usual plenary sittings. It was held that while the Parliament of Canada is in the midst of a discussion on an educational matter in which Catholics are concerned, it was not the time for a change in the Grandmastership of the Order, and the two hundred delegates who are reported to have been present unanimously proffered the supreme office once more to Brother Dr. T. H. Sproule, M. P.—"Most Worshipful Brother," we should call him, as the Loyol Order dubs this militant knight—and the office was accepted. The Orangemen above all people abuse Catholics as idolaters who worship the Blessed Virgin Mother of God, but it seems they consider Dr. Sproule a very worthy object of worship.

Dr. Sproule complained bitterly that "many members of Parliament, some of whom in the past had received Orange votes, spoke contemptuously of the Orange order, and especially they had a fling at the Orange Grand Master." It is too sad that so worshipful an object as the Grand Master should have been made the butt of ridicule by the Parliament of Canada; but perhaps if he had made himself less conspicuous by his intolerant raving, he would have been heard with more respect by the legislators of the Dominion.

The worshipful doctor then "urged the electorate of Canada to visit with condign punishment those members who have disregarded the requests of the Orange Order."

We willingly admit that there are a certain number of constituencies in Ontario where the solid Orange vote is a considerable factor, but the Most Worshipful must be very blind to the signs of the times if he still imagines that it can control the vote of so respectable a body as the Parliament of the Dominion by its threats. Did not he notice that even without a Catholic vote at all, there was a majority of fourteen votes given to the Autonomy Bill by the Protestant members of the House of Commons? The educational clauses of the Bill are so just that even the Protestants of the House admitted their justice by their votes. When this is the case, the time is past when Orangemen can control Parliament, and it is kicking against the goad to ask the Orange Lodges to punish Parliament for having done justice to the Catholic minority in the North-West, and to Protestant minorities as well.

It has been proved in the past that the Orange vote does not control even Ontario, and it was when the Orange vote was most unanimous in this Province and when it was allied with the mischievous P. A. A. now happily defunct, that the people of Ontario left the party of intolerance in the most hopeless minority in which ever an Ontario Opposition floundered. But Dr. Sproule does not realize the situation. He says: "In the past we have been too forgiving, and the consequence is we are always on the defensive."

The Grand Master then throws mud at the Venerated Apostolic Delegate to Canada, Mgr. Sbarretti. As it has already been shown that the references of certain Toronto papers to His Excellency, which are repeated by Dr. Sproule, are proved falsehoods, while none of them have been shown to have any foundation in fact, we pass them by

with the contempt they deserve. Suffice it to say that Dr. Sproule severely condemned Mgr. Sbarretti's pretended interference with the political aspirations of Manitoba, and his hypothetical manipulation of the Autonomy Bills. It is well that the legislation of Canada is in the hands of Parliament, and not of the Orange Lodges.

There have been from time to time in the British Parliament certain members who made it a point always to have some no Popery scheme to propose, but for half a century such men as Messrs. Whalley and Newdegate were always laughed down for their folly. This will undoubtedly be Dr. Sproule's fate too in the Canadian Parliament, as he evinces a determination to follow in their footsteps.

WITH the deepest regret we announce the death of Rev. Mother White, Religious of the Sacred Heart. The sad event occurred in New York on 30th May last. The Catholic priests and laity of the diocese of London will also hear this sad intelligence with much sorrow, the deceased having been for many years Superior of the Sacred Heart Academy in this city. Her splendid capacity for business and her many and noble acts of charity, her earnest and constant desire to promote increased spiritual life amongst the different societies of ladies with whom she came in contact, will be remembered with gratitude for many years to come. Mother White was a shining example of one whose life was unreservedly devoted to the promotion of faith and the performance of good works. She followed closely in the footsteps of Him Whose name the order bears. She followed closely, too, in the footsteps of the Foundress of the society. Such being the case, surely we may be satisfied that the eternal bliss for which she sacrificed so much here below will enfold her pure soul in the Everlasting Kingdom.

WE SEND our heartiest congratulations to the newly consecrated Bishop of the diocese of Rochester, Right Rev. Thomas F. Hickey, lately Rector of St. Patrick's Cathedral. The faithful Bishop who bore the burden for more than a generation must, to a certain extent, lay aside the onerous work which he has so faithfully performed. The winter of life is upon him. Those who knew Father Hickey felt satisfied that sooner or later his splendid qualities of head and heart would bring to him this great distinction. His appointment received deserved acclamation from the Catholic priests and Catholic people of the entire diocese. We might even add that the entire community of Rochester felt pleased beyond measure that one of their most distinguished citizens was thus singled out to wear the purple. The work of the Church in the diocese will be continued with increased vigor. We bespeak for the new Bishop a measure of success equal to that of any other Bishop in the United States.

AS TO TEMPERANCE CURES.

The Congregationalist and Christian World has the following sensible editorial remarks on cures for intemperance: "Correspondents mention several professed cures of intemperance, and ask if we can endorse any of them. The best cure we know of and one which we have applied successfully, is a combination of the patient help of friends, a persistent exercise of will, supported by Christian trust in God, steady occupation of mind and body, and wholesome diet. This cure is not patented, and we have little confidence in any of those that are. It is reported that a physician in New York treated successfully nearly every case of alcoholism which came under his care by means of a 'fruitation diet.' We have no doubt that over-indulgence in eating animal food increases the temptation of those who have an appetite for liquor. One writer informs us of a cure which he used on a patient, which he naively assures us was successful until the man took to smoking cigarettes and then to drinking again. We put no faith in any cure for intemperance unless the intemperate person wants to be cured enough to cooperate honestly to get rid of his diseased appetite. Under any other condition than that, money spent for drugs or other medicines is money wasted."

DISARMING PREJUDICE.

An anonymous writer offers this suggestion as to allaying religious prejudice: "Courage is a singularly magnetic virtue. The Catholic who stands fearlessly by the letter and spirit of his faith on all occasions, and who adds to courage those sweet flowers of true charity—patience, magnanimity and courtesy—is far surer of even a social success than is the mean-spirited compromiser. Courage and fidelity in the supernatural order imply the same qualities in the natural order. Men realize this. The loyal Catholic who is always modestly but unmistakably letting his lights shine is doing more to disarm Protestant prejudices than he who takes pains to hide or soften those points of doctrine or discipline which he imagines Protestants dislike most. All the Church needs is to be known, and she should be known in her beauty by the brave, beautiful lives of her children."

A MAGNIFICENT ARCHBISHOP

CONTINUED FROM DESECRATION of the sepulchre of the infant and the infant of the Catholic Church, who was the site of the city that stands with it: "The Catholic rose with it: the Catholic commanded always the Catholic the Cross. Whatever faults, this was the virtue she was 'the eldest of the Church,' and what she day—I know the virtue will be her 'the eldest of the Church.' Nor was in the Catholic life of glory of Spain, this glory of admiration and grandeur ever she went. Christ was sovereign. If at the Stars and Stripes the remote Orient at Christians, tribute to Spain, who a Christian! the Philippine Islands ing lands subject to the Philippines remained uncultured. Later the United States Western banks of the Church in St. Louis waxed strongly—without the helping hand the Church has her own suffering, sure of blossoming and riches as liberty to grow and her. That this liberal privileges—is genial Catholic Church, the Louis under the American Church owe to liberty that is given other nations learn the merit that she indebted to them.

Apostles and saint Church in St. Louis her low career. W. Andreis and Rosati miracles of holiness adorned the best part of the Church have our times and in our thanking God for granted to St. Louis without believing in St. Louis must ever sters and is discern now its guardians are the Almighty. Late Louis a great Bishop greatest in the American Peter Richard Kenrick and more he swayed times of St. Louis—mighty mind, ever a and skillful hand. was a Leo—scourge surrounding landscapes, seizing resolute covered, responding every call with the dom of genius. Kenrick in the prime and tell me was there? When was with higher command so eagerly ers, and when we with more consummate him no monument; ment; it will net the American Church no panegyric, no scribble his figure in like—this will call to name you. John heard in your petting the spirators and completing who left in the he people the sole sion taken from th tion. I have nam priests and people gave to their lead est co-operation in The result are be churches, the co the institutions of your fair city. N tual or temporal, is not made in St. and seminaries clergy and religio numerous, most d tion, most success the Catholic laity of Catholic laity of a all the noblest ch distinction for rel interests. They Louis, but who k diocese of St. Louis hearts wish that they could emulate fully admire.

Meanwhile from life went out to richest streams. mother of dioces Church in the M Metropolitan in St. Louis and to-day the fel time the ec of St. Louis— whole episcopate. The large num and episcopal territories from the Rocky Moun ern borders of the limits of the U origin to the t an Archbishop o religious commu measure went f many of the Dio in the Church educated in St. I pray for Brethren of th Bishops and o order. Men realize this. The loyal Catholic who is always modestly but unmistakably letting his lights shine is doing more to disarm Protestant prejudices than he who takes pains to hide or soften those points of doctrine or discipline which he imagines Protestants dislike most. All the Church needs is to be known, and she should be known in her beauty by the brave, beautiful lives of her children."

When religion is round them, equ bid them by you move beyond When the Lay work is done In soul, the Chur "We need to-day