

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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London, Sat., April 5th, 1890.

EDITORIAL NOTES.

"I want the House to pronounce, and I think the House ought to pronounce, no uncertain sound as to whether these Separate schools are more appendages of the Roman Catholic Church, or whether they are portions of state institutions, and whether the right which the Roman Catholic possesses in regard to our civil rights, which the state is bound to defend him in the enjoyment of, is he bound to give up to the church with which he is connected. (Applause.) I take the position that these schools are portions of the machinery of the state, and that the rights given to the Roman Catholic citizens are civil rights that this Legislature, and this country is bound to defend, for the Legislature is bound to defend the civil rights given to every man under the law of the land." — Mr. Meredith.

A portion of this extract is not very clear, and we do not know whether Mr. Meredith became confused, or whether the *Free Press*, the paper in which it appeared, is to be blamed for the entanglement. However, it is evident, at all events, that Mr. Meredith's intention is to convey the idea that the Bishops and priests should not be permitted to direct the Catholic or Separate schools. We hasten to assure Mr. Meredith that whether the House pronounce it or not—whether Mr. Meredith and his following pronounce it or not—the Separate schools have been, are now, and ever will be "appendages of the Church of Rome." That is just what they are and nothing else. To assert that they are otherwise would be silly. What, we may ask, are the dissenting schools in the Province of Quebec? Are they not "appendages of the Protestant churches?" To be sure they are; and do we find Catholics breaking their hearts about the matter? Not at all. They wish them all manner of success, and help them most liberally to perform their work. Once for all, we would like to impress upon the fanatics the fact that the Bishops, priests and people of the Catholic Church are one in this matter, and, ballot or no ballot, they will ever be found a unit in the matter of Catholic education. Turn the screw of bigotry and intolerance to its utmost tension—take away your government grant—steal the taxes of Catholics, if you will, and give them to the Public schools, and pile, on top of these, injustices, hardships, wrongs and persecutions ten times more galling and more outrageous—and you will still find the Catholic Bishops, priests and people unanimous in the purpose to educate Catholic children in the Catholic faith in Catholic schools.

How different was the broad and statesmanlike utterance of Hon. Oliver Mowat:

"It was plain from what had been said during the past few days that it is the intention and fixed plan of the management of the Opposition throughout the Province to endeavor to make political capital for themselves out of the religious sympathies of the Protestant population, and out of the religious antagonism between Roman Catholics and Protestants. He hoped they would fail in these unholy tactics. 'For myself,' said the Attorney General in conclusion, 'and for the Protestant members of the Government, I will say that we are attached to the Protestant Churches that we belong to with all our hearts, but we recognize it as our duty to be fair to the Roman Catholic minority according to our lights.'"

The great majority of the sensible Protestant people of Ontario have, we feel assured, made up their minds to support the policy of fair play inaugurated by the honest and fearless Oliver Mowat.

The *Free Press*, of this city, is fast becoming what the *Toronto Mail* has long since proved itself to be, a receptacle for all the literary garbage of the Province. It copies this week from the *Niagara Falls Review* an account of the death by suicide of a Catholic woman, in which the most woeful ignorance of Catholic doctrine is displayed. It says: "The priest was promptly sent for, but the poor woman could not speak, and consequently went into eternity without confession and absolution." Here the writer is manifestly ignorant of what any Catholic child knows, viz., that if the woman showed any sign of repentance the priest was not only authorized but bound to pronounce absolution over her, and even administer to her the sacrament of Extreme Unction. The *Falls Review* continues: "One of the penalties in such cases is that the body could not be taken to the church, and the funeral had to take place from the house. This would seem to be a case where the power of Jesus Christ is limited by the Church." More than half the Protestant funerals take

place from the house, and the Protestant Church is not considered thereby to limit the power of Christ. "The priest was there," says the ignorant scribe, "the woman was there, confession was there, but speech being deprived by a too deep cut in the throat, the whole scheme of redemption stood paralyzed, and, according to the Church, Satan was victor, and all because of auricular confession." This shows how very little is known among Protestants of auricular confession, and also how reckless they are of the most simple truth when engaged in misrepresentation of Catholic theology. Even were no signs manifested of repentance, reasonable presumption on the part of the priest that death was caused by temporary insanity would be reason sufficient for him to grant absolution and administer to the dying woman the rites of the Church.

THE Toronto *Empire* desires to fire the Orange lodges with indignation because success did not crown the movement of persecution which that ornate and Mr. Meredith and his followers had inaugurated. In an article headed "The Issue Clear Cut," the organ of the bigots says, "Mr. Meredith demanded that the position of every ratepayer in the Province as a *prima facie* supporter of our Public school system should be placed beyond a doubt." This is exactly the position. It is cut very clearly indeed. Ninety-nine per cent. of the Catholic people are heart and soul in favor of Separate schools wherever it is possible to establish them; and we consider we are making a liberal allowance in admitting that one per cent. of our people are opposed to them. Mr. Meredith, Mr. Creighton, and the lodges would compel the ninety-nine per cent. to travel long distances to make declaration of their purpose to support Separate schools while the one per cent. might stay at home. Without a doubt, this is a very fair sample of Belfast politics: "Equal Rights for all—Papists alone excepted."

ON WEDNESDAY, 26th instant, Mother White, who has held the position of Superior of the Sacred Heart Convent in this city for the past seven years, was transferred to another house of the Order. Changes of this character always leave their marks of grief, and in the present instance abundant cause exists, most truly, for sorrow, heartfelt as it is general. During her residence in London Mother White had weaved many a web of friendship in the hearts especially of those whose prayers gain heaven's readiest response; for surely the petitions of those who have been cheered by the kind word and the good advice and material aid in time of trial and tribulation will find a place in the Divine Heart of Jesus. Many great works was this remarkable lady the instrument of bringing to successful completion during her residence in London, the chief of which was the erection of the magnificent addition to the Academy, including the beautiful and well-arranged chapel and the commodious two-story brick Separate school. In every regard the Sacred Heart Academy has continued to flourish under Mother White's management, and not alone was her influence for good exerted amongst those inside the Academy, for many a beneficent undertaking outside had the advantage of her advice and encouragement. Thousands will fondly pray and hope that length of years may be vouchsafed her to continue her holy work in the service of Him to whom her life has been so unsparringly devoted. Mother Pardo, of Manhattanville, New York, has assumed the duties of Superior in London.

THERE is a sect in Essex, England, which is generally called by the name "The Peculiar People," and very peculiar they certainly are. It was started about fifty years ago by an ignorant resident of the county and it now numbers nearly 2,000 people among its adherents. The peculiarity of their belief is founded as usual upon a wrong understanding of the text of St. James, V., which in the Protestant Bible is: "In any one sick among you? Let him call for the elders of the Church. And let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick; and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." The Peculiar People say that medical aid is quite unnecessary in sickness, and that prayers, and anointing by their elders, are all that are needed for the cure of any malady. Several deaths have occurred recently among them owing to an epidemic which has broken out, no physicians being called in. A considerable number of the Peculiar People have been tried at the Essex Assizes for manslaughter; but as no medical man would swear positively that his treatment would have saved the lives of the deceased had he been called in, no conviction could be secured and the Peculiar were acquitted.

ADVICE from Halifax, N. S., dated March 25th, state that an epidemic of diphtheria had swept over Burin, Newfoundland. The despatch added that "there is no doctor in the district and the sufferers were attended by Rev. Father Walsh, who, with his own hands, cleared the throats of the victims. Of forty cases that the priest attended only one proved fatal. The priest took the disease himself and died after a few days' illness." Another Father Damien has this noble Irish priest proved himself. He was the father and the friend of his stricken children. The foul disease came to spread death and desolation amongst his people and he manfully and heroically fought and conquered it. The flock were spared, but at the expense of the precious life of the brave shepherd. May we not hope that thus early was assigned him a place in the Sacred Heart of His Redeemer, as a reward for his watchfulness and heroism. Heaven's King had watched his labors and Heaven's portals opened to receive him when his work was done.

THE Right Rev. Wm. Paré, Episcopalian Bishop, of Maryland, finds it necessary to write a strong appeal to his clergy to adhere to the laws of the Church in regard to the disposal of what remains of the consecrated elements after Holy Communion. He tells them that such is the law which he and they promised in their ordination to observe, and that until the law be changed they should obey it. He holds out an inducement to them, however, that the law may be made to suit their views hereafter, but while it lasts he is determined to insist that they shall act in conformity with the Church's clear command. It does not speak well for the discipline of the Church that the Bishop should be obliged to make so earnest an appeal to his clergy to obey the voice of the Church. But we presume they think they have as much right to disobey their Church and Bishop as have the latter to disobey the authority of the Catholic Church, which alone has the right to command.

SLIGHTLY but surely the Presbyteries of the United States are recording their vote in favor of Revision of the Westminster Confession of Faith. There are 231 Presbyteries, of which 56 have voted on the question, with the result that 35 favor and 18 are against the proposed change of creed. The membership represented by the Presbyteries which have voted amounts to 345,186, one-third of whom have through their Presbyteries voted to leave matters as they are. It is expected that more than a two-thirds vote of the remainder will be for revision. It is idle to say as some do that this does not baken any change in doctrine, for it is well understood that the only reason for a change is that the doctrines of the Church may be brought more in harmony with modern opinion. It has become fashionable with modern Protestants to find fault with the Catholic Church that her doctrines do not change with the times, but it is characteristic of error to change, while truth is immutable. The tendency to change is found also in the Church of England, and an evidence of this is to be seen in a recent debate which took place in Durham University, in which moderate swearing is not useful and morally justifiable. It is maintained by those who took the affirmative that a little blasphemy if preferable to giving way to ill-temper and violent conduct. When this modern opinion becomes a little stronger, we may look for a revision of the decalogue. It does not improve the aspect of the case if the debate were merely a joke. A joke debate on such a subject is in itself blasphemous, and it shows great laxity of morality that it should take place under the tuition of Dr. Farrer, the Professor of Divinity in that institution.

SIGNOR CRISP has excited the wonder of the world by taking up the cudgels in favor of the Italian Catholics of Bern, Switzerland. The Old Catholics of Bern have been for many years under protection of the Government, and though they are a more handful they have been kept in possession of a handsome Catholic Memorial Church, while the Catholics of the city have been compelled to worship in a miserable building very much resembling a barn. The Old Catholics are unable to keep the Church in repair, and a tax has been levied on the Catholics of the city for repairs, which the laws of the canton compel them to bear. Signor Crisp, however, has instructed the Italian Minister to protest to President Ronchini in the interest of the Italian Catholics,

to educate the children of those parents who are willing and able to do so themselves. If parents want to delegate the exercise of their inalienable right to the State, as those parents do who send their children to the Public schools, the State acts simply by delegated power as the agent or functionary of those parents, not above them, but for them."

THE London correspondent of the *New York Times* states that recently a very interesting archaeological discovery has been made at Canterbury, namely:

"On opening an ancient tomb in the south wall of the cathedral the remains of Cardinal Langton, who bore a big part in the struggle for Magna Charta and died in 1228, were found undisturbed in a stone coffin. Not only were the features distinguishable, but a very beautiful and unique collection of episcopal vestments, with ring, staff, mitre, chalice, and pater, was obtained, which has been placed among the treasures of the cathedral library."

THE Evangelical party in the Church of England might well consider in reference to this whether the discovery does not help to shatter their favorite theory that England was a Protestant country at that period. In their view all Ritualism, and all use of special ecclesiastical vestments, is rank Popery, so it appears that England must have been very Popish in the thirteenth century. Another nut for them to crack is the fact that Stephen Langton was a "Cardinal of the Holy Roman Church;" and he is thus described in the Magna Charta itself. It would be pretty hard to discover any Cardinals of the Holy Roman Church in the modern Church of England, whether the High or the Low Church section thereof were searched for the commodity.

THE Unitarians in Scotland find so much in their favor in Dr. Marcus Dods' sermon that they have printed them in large quantities for distribution, to convince the people that Unitarianism is a very proper form of Christianity, and that it is not deemed very heterodox by so prominent a clergyman as Professor Dods, who was so recently elected to his theological professorship by the General Assembly of the Free Kirk of Scotland. It is asserted, however, that Dr. Dods' sermon does not express any belief in Unitarianism or doubt of the divinity of Christ. He admits that a belief in Christ is necessary in order to constitute a mature faith, but he expresses a belief that people may be Unitarians, and yet not be outside the pale within which salvation is attainable. It would assuredly be going not much farther to admit that salvation is quite as freely given to Jews, Aholites and Deists as to Christians; for if so important a doctrine as the divinity of Christ may be safely rejected from the body of Christian truth, there can be little necessity for teaching Christianity as a distinct religion. Where is the necessity, then, for sending missionaries to the heathen?

HOME RULE

THE BATTLE FOR A PARLIAMENT IN COLLEGE GREEN.

A cable dispatch dated the 31st states that Ireland continues to monopolize what visible activity there is in British politics, and, despite the slight reverse in the by-election result up in the Duke of Argyll's borough, the trend of events is obviously towards the Gladstonians. Another Unionist has come back into the ranks; this time it is Lord Ribblesdale, who is a young peer of considerable influence in the Lords. I learn that in a few weeks there will be a much more formidable secession of Unionist members in the Commons than has yet occurred, led by Mr. Cairne and Mr. Courtney. It is due to knowledge of this that all the talk of dissolution has suddenly died away. The present mood of the Ministry is to hang on until the last possible moment. A lot of them threaten now to vote against Mr. Balfour's Irish Land Bill, which is really an imitation of the purchase measure that Mr. Gladstone unwisely linked with his Home Rule Bill in 1886. The only difference is that it involves £33,000,000 instead of £50,000,000. The Liberals oppose it now on the ground that any such employment of English money would be a dishonest waste so long as the policy of coercion is kept up, because it would settle nothing in Ireland and would help nobody but the Irish land lords. Discussion on the measure has hardly taken shape yet, but already there are possibilities that the Government will be beaten unless they accept numerous vital amendments. The chances of this are much increased by the resumption of wantonly brutal evictions in Donegal, and the concurrent outbreak of grotesque idiocy among the Irish Judges and resident Magistrates in England, however, gets along very well despite the fact that the Queen is in the south of France and the Prince of Wales in Riviera. This is said to be something that has never happened before in English history—at least since Parliamentary government was invented; but business is proceeding as usual, and the stock market is even firmer than before.

Very opposite to each other are the comments made by the different journals on the result of the Ayr election. The London *Standard* (Conservative) says: "The result of the Ayr election is a fitting subject for congratulation for Unionists of all shades of opinion, and that it shatters the fallacious science of by-elections which Gladstone raised on the Ayr election of 1888. The *Daily News* says that, while the result is disappointing, there is no cause for discouragement. Ayr had been a Conservative constituency, but was gained by the Liberals in 1888 by a narrow majority. It has been regained by the Tories, all of which goes to show that it may now be ranked as doubtful. The Liberals will make it hot enough for the Tories there when the general election will take place. It must be remembered that that fossilized Tory, the Duke of Argyll, has a powerful influence in this constituency, his country having the honors of evictions staring them in the face were they to vote contrary to his wishes."

The London correspondent of the *Manchester Guardian* says that Mr. Gladstone is immensely gratified with the recent progress of political events, and thinks the Irish claim has made more advance in the last month than its friends could have expected. Both inside and outside Parliament this progress has, in the opinion of the "oldest Parliamentary hand," been very evident.

The Parnellites are fully determined to push their demand upon the House of Commons for a committee of inquiry into the origin of the *Times* forgeries. The Government will of course endeavor to prevent the inquiry, as their complicity in the matter is so notorious, but Mr. Gladstone will exert all his powers to influence the House in favor of Mr. Parnell's motion, which would certainly be carried if the majority would but act in a spirit of justice and fair dealing. If the Government refuse to entertain Mr. Parnell's proposal, the latter will bring up the question during the debate on the estimate.

Vesey Knox, the Ulster Protestant Home Ruler, recommended by Mr. Parnell, has been elected for West Cavan by acclamation. He succeeds Mr. Biggar. In Ayr, however, the Home Rule candidate, Mr. Routledge, has been defeated, and Mr. Somerville, Conservative, has been elected by a majority of 130. A vote stood: Somerville, 2,610; Routledge, 2,480. Mr. Sinclair, the former member, who resigned his seat, was a Liberal. He had secured a majority of 63 over his Conservative opponent.

Mr. Gladstone says in a recent letter to the *Windsor candidate* for Parliament that "the Government feel they are floating down upon a Niagara."

In reference to Mr. Balfour's Land Purchase Bill, now before Parliament, Mr. Healy said at a League meeting last week: "Nobody who had read Balfour's bill would fail to see it was essentially a scheme requiring a local administration extending even to an alliance for popular prejudice. He never held the opinion that a benefit ought to be refused because it emanated from the Tories, but the Land Purchase Bill was intended to benefit the landlords, and therefore he felt absolved from that rule, especially in view of the extreme likelihood of the accession to power of Mr. Gladstone and the adoption of a drastic measure dealing with the land problem. Mr. Healy said he objected to the amalgamation of the land courts and to the guarantees proposed by the bill. He described it as a lawyer's, financier's and juggler's bill."

Mr. Shaw-Lefevre, in an address to the Home Rule Union, said that more Mr. Balfour's Land Purchase Bill was looked at the more unsound it appeared. It possessed no finality and would lead to fresh difficulties and further agitation. Herbert Gladstone said the proposed guarantees were absolutely worthless.

Father O'Dwyer, who has been in prison for five months for offences under the Criminal Act, was released recently from Tullamore goal. A great demonstration was made in his honor. Several thousand people, on cars and on foot, accompanied by numerous bands of music, escorted the priest to his home. The procession was a mile long.

AN EXCELLENT SYSTEM—A most beneficial practice has for some time been in vogue at St. Mary's Church, Hill Street, in this city. A Christian Doctrine Society has been established, the object of which is to encourage the children of the Sunday school in the acquirement of the truths of the Catholic faith. Tickets denoting "Diligence" and "Fidelity" are each Sunday distributed to the children according to merit, and at the end of each term of four months handsome prizes of Catholic books are distributed to the little ones in recognition of their assiduous conduct. On last Sunday the prizes earned during the past term were awarded. The large number of marks secured by each pupil showed that the school is making rapid progress under the tuition of the Sisters and the great interest evinced in the scholars by Rev. Father Kennedy. A large number of the parents and friends of the children were in attendance. The rev. pastor deserves great credit for his untiring zeal in the cause of Catholic education, and both parents and children fully recognize the importance of the work.

From the *Norwood Register* of March 27th, we learn that "Mr. W. J. O'Reilly, son of our respected townsman, Mr. Chas. O'Reilly, who has been attending the Detroit College of Medicine, returned home on Saturday. He is now a full-fledged M. D., having passed his final examinations with flying colors. The *Register* extends its congratulations." As also the CATHOLIC RECORD.

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