

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.

The people of England must have felt considerable relief when the good ship took away from its shores Prof. Goldwin Smith. Mr. Smith is of a literary turn of mind, and writes and speaks beautiful English; but unfortunately he writes and speaks too much, and he is forever meddling, unnecessarily, many will think, in matters of great and very little importance. One day we will perhaps find him in the midst of a gathering in New York, giving his views on commercial union; next day he will probably have a two-column article in the *Mail* on "Imperial Federation;" then again he will take up the condition of politics in England, and write many bitter things about Gladstone, Parnell and the Home Rule party, to be followed by his views as to how the statesmen of Canada should conduct our public affairs. He is in his happiest mood, however, when he raises his voice or wields his pen in attacking the Catholic Church, and the arrows aimed at the Jesuits have their tips well charged with poison. These are, however, all weighty matters, and Mr. Smith likes to have some recreation after so much literary effort. He is now enjoying a holiday season by engaging in a fierce onslaught on the manager of the Toronto soup kitchen. That official, Mr. H. C. Dixon, in a letter to the *Globe*, claims that he is engaged in the Lord's work, and did not notice the Professor's remarks, because his strictures proved to be a good advertisement for the undertaking. This is a very unkind cut from the manager of the kitchen, and doubtless Mr. Smith will be avenged. Since his arrival in Canada Mr. Smith has proved to be a very undesirable emigrant, because his literary stock in trade would appear to be setting people by the ears.

MR. JAMES L. HUGHES is in trouble once more. It will be remembered that he has for quite a long time occupied the position of fifth wheel in the ponderous old wagon which has been drawn about the muddied concessions of Orange township by the Protestant horse. Mr. James L. Hughes is the starling official of the Toronto School Board, and is supposed to be Inspector of the city schools. How he can perform the duties pertaining to that position and at the same time be absent nearly all the while on missionary work for the "Boyan Water" party, is something that perhaps the Toronto Public School Board could explain. The Board is evidently charmed with Mr. James L. Hughes, and Mr. James L. Hughes doubtless feels that the Board is composed of jolly good fellows. They form a sort of mutual admiration club. From the *Globe* of last Wednesday we take the following item explaining Mr. James L. Hughes' conduct in regard to the teachers:

"The Public school teachers of the city are evidently determined to have an understanding with Inspector Hughes, who, they claim, has been overstepping his powers and endeavoring to reduce them to a state of Egyptian bondage. The punch-ticket business has proved the last straw, and has roused them from a state of passive submission to open rebellion. Several of the masters were seen last night and they stated that a delegation had been appointed to bring the matter before the School Management Committee. The proceeding of Friday last, when the Inspector, with Drill Instructor Thompson, stationed himself at the door to watch for late arrivals, their character as the smallest kind of business and unworthy of a public official, as well as degrading to the teachers who were thereby placed on the same level as their pupils. One gentleman asked how it was that while a teacher was watched so closely by the zealous Inspector, he himself was allowed to go all over the country working for the Conservative party. At present Mr. Hughes is at Brampton, attending the Convention of the Grand Black Chapter."

We might suggest to Mr. David Creighton, of the *Empire*, that the Board of Trustees which keeps this man in his present position were elected by ballot, which proves that that system of voting furnishes no guarantee that the best men will be brought to the front. We should certainly feel not a little troubled about the education of Catholic children did we know there existed in Ontario boards of separate school trustees as devoid of administrative ability and rectitude of purpose as the Public School Board of the "vestibule of heaven." It is lamentable in the extreme that the city of Toronto should be allowed to suffer in reputation abroad to such a great extent because the better class of Protestant citizens allow the vulgar, noisy ward bosses of the Orange lodges to take into their hands the administration of civic affairs.

THE feeling in favor of a union of Eng-

lish Non-Conformists is growing, and it is now proposed to establish a Non-Conformist Congress which will leave each denomination free to teach its special doctrines, while on matters of general interest it is supposed they will be able to maintain a definite and united purpose. Quakers will continue to teach that Baptism is a superstition, while Baptists will insist that immersion is the divine law, and the whole arrangement will be the Church of God in a new form.

A CONGREGATION of Presbyterians who are dissatisfied with certain practices of several of the Presbyterian churches of Toronto has been formed under the name of "Irish Presbyterians." Their place of meeting is in Richmond Hall, though one of the number declares in a letter to the *Mail* that there is room to spare in some of the Presbyterian churches close by. Complaint is made because, contrary to all old Presbyterian usage, some of the Presbyterian churches have adopted saints' names, and in others "the chanting, the organ, the hymns are all innovations." In another case twelve little girls in white robes took part in a devotional play in which some religious homages were paid to a figure of the cross which was erected on a platform. The writer considers these practices as "inventions of men and devices of Satan" totally inconsistent with Presbyterian simplicity and as justifying secession from the regular Presbyterian churches. We presume the new set will claim to be the only primitive and true Church.

A TORONTO clergyman has excited considerable indignation by sending an appeal to a large number of young men of other churches to join his choir, holding out to them as an inducement instruction in music and other advantages to be derived from accepting his invitation. The clergy of the churches thus interfered with declare that the offending minister exhibits a great lack of courtesy in thus inviting members of another denomination to forsake their own Church in order to join his.

HERR WINDHORST, the leader of the Catholic party in the Lower House of the Prussian Diet, declared on the 11th inst. that his party will insist on the restoration of the situation existing before the Kulturkampf and that they are opposed to Socialism and prepared to combat it. A union of the Government supporters and the Catholic or Centre party would secure a good working majority for the Government, but unless the Government are willing to place the Catholics upon a footing of equality it does not appear that the union will be effected, as all branches of the Opposition have increased in numbers, especially the Socialists, who, having eleven members in the former Diet, now number thirty-five.

LIEUT. GOVERNOR ROYAL recently paid an official visit to the new Mormon domain in the North West Territory. He was well received and great testimonies of respect were paid to him as the representative of the authority of the Dominion. This perhaps had some weight in influencing him to look favorably upon the settlement, which consists of about four hundred persons. At all events the inhabitants do not seem to have let him see the bad features of Mormonism, and they declared that it is their firm intention to obey the laws of the country. His Honor reports that there appears to be no polygamy practiced there, and throughout his report of the settlement is very favorable.

IN the *North American Review* there is an article on Mormonism by Mrs. Susan Young Gates, which is intended to be a defence of the peculiar institution. Mrs. Gates is one of fifty-six children of her father, whom she declares to be all "healthy, bright, and without spot or blemish in body or mind." Seventeen of these died, and among the surviving males there are a large number who occupy important positions. The females, she says, were all gifted girls, finely developed, and especially skilful in music. She describes in glowing terms their home life, though she acknowledges that they frequently saw sad hours, and suffered from frequent bickerings. But it will be wondered that any woman could say as she does: "What woman's respect would not deepen for the man she saw guarding her own feelings tenderly, while still gentle and kind to the young wife recently taken beneath her roof. . . . She might, she certainly would, suffer in giving up her share of that time and attention that had been all her own, but her love and esteem would deepen, she contends, as toward the man who degraded her; while he would love more and more the noble woman who made the sacrifice." This is the state

of things which, we hope, will not be introduced into Canada to make it impossible for decent settlers to make their homes in the North-West.

OWING to the lax views on Christian fundamental doctrines, and especially on the inspiration of the Bible, entertained by Professors Dods and Bruce, of the Free Kirk of Scotland, an effort is being made by the Ministers of what is styled the more orthodox class to oust them from their theological Professorships. Their views were well known at the time when Dr. Dods was elected to his position by the last General Assembly of the Kirk, and a strong protest was made against his election, but the opposition was fruitless. Dr. Dods has, however, recently given forth utterances which show that he adheres to his rationalistic tendencies, and the efforts of the more orthodox are being renewed to bring him to trial. As the Assembly elected him with the knowledge of what his views were, it would scarcely be consistent now to remove him for a fault which was then regarded as quite venial. However, it is difficult to foretell what wind of doctrine may prevail when the next Assembly will meet. St. Paul tells us that the Church has its apostles, doctors, pastors, etc., for the perfecting of the saints and to guard them from being carried about by every wind of doctrine, but it would appear that in Presbyterianism the purpose of the ministry is to expose the flock as much as possible to the action of the wind, from whatsoever quarter it may blow.

IT DOES NOT sugar well for the permanency of the present infidel regime in France that the Government were recently saved from defeat in the Chamber by the fact that one hundred and eighty of the Opposition voted for them and against a measure which was proposed and supported by the extreme anti-Catholic party, which forms part of the Government's following. In 1884 and 1885 Mons. Chagot of Moulon in Maine took on his works some practical Catholics, in consequence of which violent outrage were committed by the infidel faction, and in 1886 M. Watrin, the Chief Engineer at Decazville, was murdered for a similar fault to that of Mons. Chagot. Most of the participants in the outrages were very leniently dealt with, but several are still in prison, and there was no reason for releasing them before their term had ended. Yet Messrs. Dumay and Joffrin moved for their pardon and the motion was supported by one hundred and forty-one of the usual following of the Government. The Government opposed the motion, which was lost, three hundred and twenty-seven votes being recorded against it. Thus was the Government policy opposed by almost one-half of its own supporters.

Since the above was written, the collapse has taken place. The French Senate gave an adverse vote on a motion of confidence, the question being on the commercial treaty with Turkey. The ministry resigned in consequence. The motion was defeated by 163 to 85. The belief is that M. Freycinet will form the new Cabinet.

In sending accounts of the St. Patrick's Day celebration our friends will oblige by making them as brief as possible, as there is now and has been for some time past very much difficulty experienced by us in making room for other matter of much importance to our Catholic people.

MUCH dissatisfaction is expressed by the Episcopalian clergy of the United States because their confreres, Rev. Phillips Brooks, took part in the installation of Rev. Lyman Abbot as Henry Ward Beecher's successor in Plymouth Church. They are wondering what is to become of their Apostolic succession if this kind of work be permitted to go on.

In relation to the recent resolution adopted by the Lower House of the Bavarian State Parliament, whereby the Government were called upon to give up the claim that questions of faith and morals should be subject to the placitum regium (equivalent to the veto power), Prince Ludwig, the heir apparent to the throne, said:

"In interpreting the constitutional laws of the country relating to the Catholic Church and its members I take my stand upon the Declaration of Tegernsee of September 15, 1821, which lays down the rule that the King has no authority to prohibit the publication of Church ordinances connected with faith and dogma."

We may therefore expect that when the Prince shall become king, the absurd practice of asking his permission to teach the revelation and law of God shall cease to be enforced. It is only those who are the doctrines and precepts of

men, as those of the Protestant sects are now acknowledged to be, that should be subjected to such an indignity.

THE *Globe* says that "His Immensity" Brother W. W. Fitzgerald, of London, attended the meeting of the Grand Black Chapter at Brampton. In the course of debate Brother Fitzgerald said that "Whatever we do let our motto continue to be equality, justice and toleration to all, asking nothing for ourselves that we will not freely grant to others." This is the same dear old speech—the same dear old theory—with the practice, "Papists alone excepted," left out.

We were honored with a call last week from Major Henry A. Gray, of the Public Works Department, Toronto. His London friends will ever have a warm welcome for this distinguished gentleman, and more particularly will his victims be appreciated by C. M. B. A. men, of which society he has for many years been an honored member.

A GENTLEMAN named Hood writes to the *Toronto Mail*, taking the ground that religious teaching of any sort should not be allowed in the schools of the Province. His objection to imparting "the outlines of religious instruction" arises from the fact "that it would not be just to the numerous class who are not actually unbelievers, but who attend no church services." Further on he states that "The injustice is of course still greater to those who oppose all religious creeds on principle, because they do not believe them to be of divine origin. This is a far more numerous class than is generally supposed, and cannot be pushed by attributing to them, as is generally done, all sorts of evil motives."

Our Protestant friends who take an active interest in church work, and who are most anxious to spread gospel influence at home and abroad, will sooner or later, we think, recognize the fact that the "narrow class" who "suppose all religious creeds" are the product of the public or godless school system.

THE PRESBYTERIAN REVIEW AND MR. LAURIER'S OPINION.

Editor of the *Catholic*:—Your editorial of Saturday in which you comment upon an article in the *Presbyterian Review* repudiating in its coarsest avowal the \$10,000 grant from the Quebec Legislature to the Toronto University, would give the impression that the *Presbyterian Review* is an organ of the Presbyterian Church and as such expresses the views of the Presbyterian body in Ontario.

The sheet in question is not the "organ" of the Presbyterian Church in the sense in which that term is understood, but is a privateer for profit and hoists the Presbyterian flag doubtless looking upon the name Presbyterian as a good passport, and its editorials, judging by the extracts you reproduce, would appear to represent the view of some unconverted and uncivilized tribe of South Sea Islanders rather than those of an enlightened Christian sect such as the Presbyterians of this Province are. That your readers may have further evidence in support of my declaration regarding this so-called Presbyterian journal, let me quote a few lines from an editorial which appeared in its issue of the 27th February last, under the title "Mr. Laurier's Position." Here is the precious specimen:

"Mr. Laurier is a 'good Catholic,' as well as Sir John Thompson and others, are convinced in their inmost soul, no doubt, that the Infallible Pope has a divine right to dictate to kings, judges and parliament, and that when he speaks all men of every rank and office ought to obey Christ's vicar; yes, as the Jesuit Act implies, these men think that the Protestant Queen of England is 'under moral obligation' to accept the dictum of Pius IX. or Leo XIII., and to set aside the opinions of all the law officers of the realm and nullify the acts of legislatures which oppose such dicta, yes, further, to confess herself a receiver of 'stolen goods' when the Pope says: 'These lands belong to me as Head of Christ's Church, and George IV. was guilty of sacrilege when he took possession of the excommunicated estates.' Now, I would ask the editor of this professedly religious journal, what authority he has that justifies him in asserting and publishing to the world that the view set forth in this extract are held by either Mr. Laurier or Sir John Thompson. I feel very confident that he cannot point to any utterances of either of these gentlemen that would warrant him in coupling their names with such opinions. For my part, I doubt if there be an intelligent person in Canada who believes that either one of them entertains a single one of the opinions so ascribed to them by this 'apostle' of truth and righteousness—not even excepting the 'apostle' himself."

But this paragon of Christian journalism, not content with 'bearing false witness' against men, the latches of whose shoes its editor is not fit to unlodge, must further exemplify its vulgar savagery by printing such lines as these, in the same editorial in which it slanders Mr. Laurier and Sir John Thompson.

We are quite willing that our Roman Catholic fellow citizens be allowed to send their private gifts and Peter's pence to Rome, to refer their church disputes to the Pope as arbitrator, to worship the Virgin Mary and the Host, and generally to practice their religion, but we will

resist, in every constitutional way, any attempt to give public funds to the Roman clergy or to impose upon any portion of our country the domination of the Papal Hierarchy. If in order to prevent this the majority of the people see fit to do away with race and ecclesiastical privileges at present enjoyed by the French people, good and well; they must go. One thing we know: in this Canada of ours the Pope shall not rule by a 'glorious concordat,' if the stout hearts, loud voices and strong presence of our Presbyterian people can prevent it. Knox still lives, hated by the Roman indeed, but he never feared the face of man."

As an adherent of the Presbyterian Church I deny that the *Presbyterian Review* represents the views of the Presbyterian body of the province, or has any authority, beyond its own assumption of such, to speak in the name of that body. That body is noted here, as it is noted throughout the world, for its intelligence, toleration, love of fair argument and fair play, and a journal that has none of these characteristics can never be its mouth-piece. Yours etc., A. V. McINTYRE, Ottawa, March 11th, 1890.

MONTH'S MIND OF LATE MRS. ROMAN.

On Tuesday last a very large audience assembled in the Catholic church at Wallaceburg to assist at the solemn ceremonies of High Mass for the dead and public prayers offered for the soul of the late Mrs. Roman, mother of the venerated pastor of that parish. The altar, pulpit and walls of the church were heavily draped in folds of drapery of a sable hue. The celebrant of High Mass was Rev. J. Roman, son of the deceased. He was assisted by Rev. Father J. Shea as deacon and by Rev. M. Cummins as subdeacon. Rev. Father Tiernan, of London, and Rev. Fathers McKee, of Strathroy, and Corcoran, of La Salette, were also in the sanctuary. After the gospel was sung by the deacon, Rev. Father Tiernan ascended the pulpit and read the epistle and gospel of the day, both of which he paraphrased in impressing his hearers with the necessity of leading holy lives, so that they may at all times be prepared to answer the final summons. The greatest ambition being the Jewish nation was that of being mother to the long-expected Messiah. But the priest of God is an Alter Christus, and he considered that no more exalted honor could be conferred on the Christian woman than that she should claim as her son the priest who offers up the daily sacrifice of pure oblation for the saved and the lost. Mrs. Roman had lost dignity by the late Mr. Roman been honored and her many virtues, her exemplary piety and noble sacrifices won for her such well earned distinction. But though we be pure as angels, no human being is without blemish in the sight of God. The duty then is imposed on us of praying for the dead, and in the mercy of God they may be saved from their sins. Father Tiernan's fervid discourse reached the hearts of all and evoked sympathetic tears from the eyes of many present.

A large number, over two hundred, approached the Holy Table and received Communion. The priests had been all morning busy at the confessional. General surprise was expressed that so large an audience could be found at a season so unpropitious, when it was known that several families had to travel twelve and fifteen miles over roads almost impassable at this time of the year.

Rev. Father Shea pronounced the last absolution.

OBITUARY.

Adaline Amelia McDonald, Alexandria. To the Editor of the *Catholic Record*:—When penning you a few lines last October, announcing the death of the late lamented Dr. D. L. McMillan, son of the Hon. Senator McMillan, of this place, little did we think that before six months rolled by we would again be summoned to the sad duty of informing you of the demise of his sister, Adaline Amelia, wife of Mr. Samuel McDonald, of this place. Her premature and unlooked-for death was a hard trial to her husband, who is left with two little boys, the younger of which is only one year and eight months, and the parents and immediate friends who are so sorely afflicted in consequence of the shortness of the time since her brother died, thereby evincing the deepest sympathy of all who have the pleasure of their acquaintance.

The late Mrs. McDonald took ill about the 12th of February, and was attended by her father, the Hon. Senator McMillan, M. D., A. L. McDonnell, M. D., and D. D. McDonald, M. D., all of this place, who did everything possible to alleviate her suffering. But it would appear the disease had gone forth and on the 6th inst. death put an end to her sufferings.

Sad as it is to the friends of Mrs. McDonald in this hour of affliction, yet it is consoling to them that she was fortified with all the blessings Mother Church can bestow on her departing children.

The funeral left the residence of Mr. McDonald on Saturday morning at 10 o'clock and proceeded to St. Finnan's Church, where a Requiem High Mass was offered, and the crowded state of that large edifice was ample proof, if in deed proof were necessary, of the high esteem in which the deceased and her friends are held by the people of Alexandria and the surrounding country.

The deceased lady was an accomplished musician, and had few equals, particularly in Scotch music. She was organist in St. Finnan's Church for a number of years, where her sweet voice will never again be heard. The funeral offerings were beautiful and were the gifts of many friends from

Ottawa and Alexandria. Mrs. McDonald was twenty-eight years of age, and her death has cast a gloom in our midst.

HOME RULE.

THE BATTLE FOR A PARLIAMENT IN COLLEGE GREEN.

Mr. Parnell has recommended Vasey Knox, an Ulster Protestant, to the Home Rule element of the West Division of County Cavan, Ireland, as the candidate of that party to fill the vacancy in the House of Commons caused by the death of Mr. Biggar.

It is generally conceded that if London should go Gladstonian at the next election, so also with the whole country; and as the great Liberal gains during the by-elections, and especially the gain of St. Pancras, indicate that Home Rule will win in London, the inference is readily drawn that the Tory majority will be wiped out, as the Government were defeated on the 13th inst. on a vote which made more liberal provision for the volunteers. This shows that the majority are even now growing fractions.

The tenants' defence fund now amounts to £16,000.

The Irish party have received information from a good source which will enable them to prove that the attorney-general has lied deliberately in the House when the bill appointing the special commission was being discussed. Mr. Webster stated solemnly that he was never consulted as to its terms and that he never saw it till it was completed. Information has been received that Mr. Webster was consulted in the drafting of the bill, and that the original draft contains corrections in his handwriting. The Government will be asked to lay this draft on the table. If it refuses, nothing can save Mr. Webster from the consequences of an act which will run him politically, and render his elevation to the bench an impossibility.

It is thought probable that the evictions on the Smith-Barry estate at Tipperary will be shortly resumed. Some thirty families are to be evicted. The new police barracks are ready, and will accommodate a large force of police, which, it is thought, will be required there during the coming campaign. Active preparations have also been made on behalf of the tenants. A house has just been completed sufficient to afford temporary accommodations for seventy families.

A correspondent met Mr. Labouchere Saturday night and asked him what course he proposed to take in the Cleveland street matter. He said he would pursue it at the first opportunity. He added: "You know I still hold a brief for the Prince of Wales." There is evidently a good deal of truth in the story that the Prince and Lord Salisbury have quarrelled, an event which would seriously hamper the latter in carrying on the government.

Sir Francis Knollys, private secretary to the Prince of Wales, writes a denial of the report that the Prince and Princess of Wales were going to Canada to spend the summer on account of ill health. He declares they were never better in their lives.

Mr. Parnell will prosecute the *Exeter Gazette* for publishing the first forged letter printed by the *Times* in its articles on "Parnellism and Crime," and copying the *Times* article day by day.

The election in Sticks upon Trent resulted in the return of Lawson Gower, Home Ruler, who received 4,157 votes against 2,290 for his opponent, Mr. Allen. The majority was therefore 1,867, being an increase of 699 over the majority of the Liberal candidate in 1885.

FROM CHATHAM.—St. Joseph's Church

congregation had a most delightful treat yesterday. Mr. and Mrs. Egan, who have been spending a few days in the city, were rendered some choir solos and duets. In the morning Mr. Egan sang "Propheetia," Rossini, in grand style. In the evening Mr. and Mrs. Egan sang a duet—*Justus ut Palma*, by Lambillotte, which could not but please the most critical ear. Mrs. Egan also sang the solo "Quia fecit," in the Magnificat, by Lamouille, most soprano voice of a very high register, very sweet and executes perfectly. The trio rendered at both morning and evening services by Mrs. Egan, Mr. Egan and Mr. Maronette, was certainly exquisite, their voices blending in manner most enchanting.—*Planet*, March 10.

MYTHS AND IRISH FOLK LORE (F. IRELAND)

This is the title of a very handsome volume issued by Little, Brown & Co., of Boston. The author is Mr. Jerome Galtin. The book has an etched frontispiece, and the price is \$2.00. The prospectus says:

"It is believed that this volume is the most valuable contribution which has ever been made to Irish folk lore. The myths tales it includes were collected personally by the author, during 1887, in the west of Ireland, in Kerry, Galway, and Donegal, and taken down from the mouths of men, who, with one or two exceptions, spoke only Gaelic, or but little English, and that imperfectly. To this is due the fact that the stories are so well preserved, and not blurred and rendered indistinct, as is the case in places where the ancient Gaelic language, in which they were originally told, is 'perished.'"

The Irish people especially will find the work very interesting and valuable.

Father Jerome, a Benedictine missionary among the Western Indians, has compiled a prayer book for the Sioux. It will be published by Bishop Marry, and will be printed in the Sioux language. Besides the ordinary Catholic prayers, the book will contain a catechism of Christian doctrine and Catholic hymns with appropriate music. Five thousand copies of the prayer book will be published.