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## THE TIMES.

The Ottawa Parliament has run its sessional course and come to an end. It has done some good work, and some work not good at all. We have not time and space now to pass the whole under review, but hope to do so next week at some length.

The Earl and Countess of Dufferin continue to receive many tokens of our regret at their near departure from us.

The Rev. P. B. Morgan, for many years rector of St. John's Protestant Episcopal Church, Cincinnati (the most flourishing Episcopal church in that city), announced his resignation on Sunday evening last, and his purpose to unite himself with the Reformed Episcopal Church. He assigns as the cause of the change his objection to the tolerant attitude of the Protestant Episcopal Church to Ritualism.

The Bishops of the Scottish Episcopal Church have issued a protest against the establishment of a Papal Hierarchy in Scotland. The city crowds took a more violent way of showing their wrath.

It is reported that the Pope is about to present to Queen Victoria the gift of the Golden Rose as a mark of gratitude for her non-interference with his re-establishment of the Scottish Hierarchy. The Queen will do well to think twice before she accepts it, for the Golden Roses of the late Pio Nono carried bad luck with them in pretty much every case.

Father Hyacinthe is now in Paris, where he will remain at least for the summer, if not permanently. Visitors to the Exhibition will have an opportunity to hear the great French orator. The hostile attitude of the government, which for a long time tried to shut him out, or to keep him silent, by putting every restriction on his coming and his speaking, is entirely changed since the republicans have obtained the complete mastery. He is now not only permitted to come, but the government offers him the use of the vast Hall of the Exhibition, wishing him to speak there, which he will do during May and June. Père Monsabré, the successor of Père Hyacinthe in Notre Dame, is of the Dominican Order, a fiery orator and a determined foe of modern infidelity. His sermons, which are mainly expository, winding up with a passionate outburst of appeal, have been for years founded on the Church creed, in the examination of which he has only got beyond the opening clause: "I believe in God, the Father Almighty, Maker of heaven and earth, and in Jesus Christ, His only Son, our Lord."

The war cloud broods over England, but does not break, and peace may yet be preserved. Preparations for the worst go on apace, and England gains most by the delay. Russia has an enormous army in the field which must be fed by a bankrupt country: England has command of almost endless resources in money, and men are coming as fast as they are needed. Diplomacy is almost at a stand-still, not knowing what to do. We still have cause to hope that the Eastern problem will be solved without the arbitrament of the sword.

## MR. THOS. WHITE AND THE GOLD MEDAL.

In last week's issue of the SPECTATOR we made what we supposed at the time was a very harmless remark, to the effect that Mr. White had given "a gold medal to the Christian Brothers' School." It was

done in good faith, for the information was given by a gentleman whose word Mr. White has taken on far more serious matters; and it was confirmed at the time by two gentlemen present. Not seeing that there could be any malice or possible slander in it we inserted it, with the intention of showing that after all our leaders may do, or try to do, there is a public opinion in the Province which will take its own way when the time comes. Whereupon Mr. White gets into a passion, and tears said passion to tatters. He denies that he ever did such a thing, and calls it a slander to say so. Now, we can understand that Mr. White was especially sensitive at the time, and not in the best of humours. The party he so ably represents and so skilfully leads had just suffered something very like a defeat. And it is rather trying to any one, who has not reached actual sainthood, to be made fun of when he is pulling down his flag. On that account we very much regret the remark. There really was no malice in it, and no intention to slander; perhaps we should have waited for the feeling of chagrin to pass away, for we always like to treat the unfortunate with gentleness.

But why should Mr. White have called it a slander? We can see nothing approaching so black and foul a thing in it. If Mr. White had given a gold medal to a School, Catholic or Protestant, he would have done a good and meritorious thing in the eyes of many. It cannot be wrong to encourage education anywhere and everywhere. We fear that many Catholics will not quite like the hot way in which Mr. White has resented the imputation; and certainly the Grits will make a handle of it at the next general election. On that account we regret our remark still more, for we have not yet thrown in our lot with the Grits.

As to the statement itself, Mr. White denies it from porch to altar, from foundation to roof. When a gentleman speaks so emphatically we are bound to give him absolute credence. Those who originally gave us the information said: Why the boy's name who had won the medal was given in the papers. Still, they have not found those reports in the papers, and we hasten to believe Mr. White. It may yet happen that a medal was given, only not a *gold* one, and not to the Christian Brothers' School. For example, here is a report to this effect: "St. Ann's Total Abstinence and Benevolent Society, Ottawa, met Sunday, 5th August, 1877, to give prizes won. The only Protestant donor was Mr. Thos. White." We think it probable that there may be some other reports of a similar kind, and that the information given to us, though not absolutely correct, as to the particular school and the particular kind of medal, is not without foundation. Meantime we have thrown the burden of proof upon our informants, and they promise to report further. For ourselves, we accept the statement that Mr. White did not give a gold medal to the Christian Brothers' School, and we regret having made the statement, since Mr. White considers it so grave and slanderous a matter.

But we must be permitted to rebuke Mr. White for importing into this question wholly irrelevant matter. When he accuses the Editor of the SPECTATOR of the "habit of slander," he says what he knows to be untrue, and what he would not have said had he thought seriously of it; but when he appeals to the Editor's congregation, he manifests a temper of spitefulness quite unworthy of his position and culture. The object was to cause a division in the congregation at Zion Church; but there is not a member of that congregation capable of being moved by such a matter. The Rev. A. J. Bray's congregation can no more be held, and no more hold themselves, responsible for any utterances in the SPECTATOR than the congregation of St. George's Church hold themselves responsible for, or affected by, the conduct of the *Gazette*. The congregation at Zion are not likely to consult Mr. White as to the position their pastor shall hold toward them, and we must beg Mr. White not to meddle where he has no business.

One other favour we would beg—that the Editor of the *Gazette* will not allow the Editor of the SPECTATOR to be attacked under a *nom de plume*. We exercise that courtesy toward all men. Many letters have been sent to us this week in criticism of Mr. White, but being anonymous, not one of them will appear in the SPECTATOR. We ask and hope to receive, the courtesy we show, as that is the best way to promote good and sound journalism, and a healthy public opinion.

In conclusion, we beg to assure Mr. White of our friendly feelings toward him, and hope that he will not regard us too opposed to his private or public welfare.