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LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1879.
DEAR MR. COFFEY.—As you have become proprietor and publisher of the *Catholic Record*, I deem it my duty to announce to subscribers and patrons that the change of proprietorship will work no change in its one and principle, that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church, and to the promotion of Catholic interests. I am confident that under your experienced management the *Record* will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me, Yours very sincerely,
+ JOHN WALSH, Bishop of London.
MR. THOMAS COFFEY, Office of the "Catholic Record."

Catholic Record.

LONDON, FRIDAY, NOV. 17, 1882.

ECCLIASTICAL APPOINTMENTS.

His Lordship the Bishop of London has been pleased to make the following ecclesiastical appointments:
Rev. Father Fautoux, Pastor of Stoney Point, having retired through ill health, is replaced by Rev. Father Villeneuve, formerly Pastor of St. Francis.
Rev. L. A. Wasseau, formerly pastor of Woodlee, is appointed to the parish of St. Francis.
Rev. John Ronan, late Pastor of Bothwell, is named to the Mission of Cornuna.
Rev. Michael Cummins is appointed to the pastorate of Woodlee.
Rev. Albert McKeon replaces the Rev. Father Ronan at Bothwell.

THE SCHOOL QUESTION.

Speaking some time ago of the public schools of Ontario, we made the assertion that fully two-thirds of the Catholic children of Ontario attend these schools, and that so long as this fact exists and so long as the Catholics of Ontario are denied the rights and privileges accorded in the matter of education to the Protestant minority of Quebec, and to which the Catholics of Ontario are in every sense of justice entitled to, it is their right, as it is their purpose, to make their voice heard in the management of the public school system of the country. If, as some of those who have spoken and written on the advisability of using the bible in the public schools of the Province seem to think, these schools should be made Protestant and the bible and prayers not approved by the Catholic church should be therein used, Catholics will make no objection, provided a system of Catholic schools placed in every regard on a footing of equality with those established for the benefit of their Protestant neighbors, be instituted and receive their due share of state aid. This would certainly be the most equitable manner of arriving at a final settlement of the school question in this Province. In the Province of Quebec there are, according to the last census, 186,266 Protestants of all denominations, and 1,170,718 Catholics. In Ontario, out of a total population of 1,923,228, there are 320,839 Catholics. Although it is apparent from these figures that the Catholic minority in Ontario is far more considerable in point of numbers themselves, and in proportion to the rest of the population, than is the Protestant minority in Quebec in either respect, yet we Catholics in Ontario enjoy but a very small share of the privileges held and acted upon by this same Protestant minority in Quebec. With the granting of these privileges we have no fault to find. They were accorded, we are happy to state, by a Catholic legislature and are a standing proof of the true liberality of Catholics in dealing with minorities. But we do say, and maintain, that the Catholic minority in Ontario is entitled to all the privileges accorded to the Protestants of Quebec, and cannot rest satisfied till they are obtained. One of the arguments of the Lower Canadian Protestants for a separate system of education for their children was that the schools of the Catholic majority were substantially Catholic schools, having, as Dr. Ryerson used to say, "the symbols and services, and publicly teaching the catechism and other religious books of the Roman Catholics." Well, Mr. Mowat recently informed the public that in six-sevenths of the public schools there is bible read and prayers recited. The bible so read

and prayers so recited constitute the teaching of religious matters just as objectionable to Catholics as any Catholic religious teaching could have ever been to Protestants in Lower Canada. And a certain number of persons will not apparently be satisfied till the reading of the bible and the recitation of prayers not approved by the Catholic Church be made compulsory in all the Public Schools of the Province. In other words, it is proposed to make two-thirds of the Catholic children of Ontario do that which to their consciences is objectionable. The law has already gone too far in this direction, by leaving it in the power of local trustees to order the public reading of the scriptures, or any portion of them, or the public recitation of prayers in the schools of the Province. And if the rights of the Catholic minority be further interfered with it will be our bounden duty to take active measures against such injustice. We have indeed Separate Schools, but owing to the inherent defects of the law tolerating their establishment, the system cannot be taken advantage of by very large bodies of the Catholic people. Why, according to the last report of the Minister of Education, there were in 1880 ten whole counties in Ontario, besides the outlying districts of the Province, which had not a Separate School in existence. These counties contain each a considerable Catholic population. We give the figures. Needless to say that we consider these counties apart from incorporated towns wherein Separate Schools have been established.

Counties.	Cath. pop.
Dundas.....	2,478
Prince Edward.....	1,118
Durham.....	1,104
Victoria.....	3,890
Ontario.....	5,122
Halton.....	1,068
Brant.....	931
Hastings.....	1,433
Oxford.....	2,063
Elgin.....	1,136
DISTRICTS.	
Muskoka.....	2,341
Algoma.....	5,756
Total.....	28,385

But, besides these counties, there were reported by the Minister twenty-nine towns that in 1880 had no Separate Schools. In these places the pastors and people found it impossible, under the existing provisions of the law, to procure the establishment of such schools. In thirty-one other towns there are, according to the Minister, forty-one Separate Schools, with an attendance of 6,583 pupils. Few besides Catholics living in these places know the extent of the sacrifices and the arduous character of the labor that had to be undergone to secure the establishment of these schools. The Minister reports the total school population in all the towns of Ontario at 54,218. Of this number about one-sixth, or 9,036 would be the Catholic town school population of Ontario. Now, as provision has been made for Separate Schools for only 6,583, of that number there must be 2,453 Catholic children in towns, who cannot frequent Catholic schools.

If we turn to the county figures we find matters in a still more unsatisfactory condition as far as Catholics are concerned. Mr. Crooks places the whole school population of the counties at 384,226, of which say 64,037 would be Catholic. Now, according to the same report of the Minister, provision has been made for the Catholic education of only 7,191 out of this vast number of children. In other words, only one out of every nine Catholic children of Ontario gets the benefit of the Separate School system. In the whole Province, including cities, towns and counties, there are 25,311 Catholic children attending separate schools, whereas there cannot be any fewer than 85,000 Catholic children of school age in the Province. But it will be pointed out that Catholics have control of many of the public schools of Ontario. As far as the management of the material interests of many of the schools of the Province is concerned, this is quite true, but as far as religious training in these schools is concerned it is not true. Public schools are still public, and, to Catholics, irreligious, even when all or the majority of the children attending them are Catholics, for these children cannot legally, within school hours, have the

benefit of religious instruction. This is certainly an unsatisfactory state of affairs and cannot endure. The Catholic population of Ontario is rapidly increasing. Twenty years ago the Catholic body in Upper Canada was in a minority in all but two of the electoral districts of the Province; to-day the Catholics constitute a majority in Glengarry, Russell, Prescott, Cornwall, Ottawa and North Essex, while in many other places their numbers are very considerable. We have prepared certain figures which will, in view of the pressing necessity for educational changes in this Province, prove interesting. The Electoral Districts in Ontario where the Catholics are in a majority, are reported by the last census as follows:

	Total pop.	Cath. pop.
N. Essex.....	25,659	14,312
Glengarry.....	22,221	11,758
Cornwall.....	9,904	5,020
Russell.....	25,082	13,255
Prescott.....	22,857	16,895
Ottawa.....	27,412	15,301

In the following electoral districts of Quebec the Protestant population is greater than the Catholic:

	Total pop.	Prot. pop.
Argenteuil.....	16,062	8,847
Huntingdon.....	15,495	8,098
Missisquoi.....	17,784	8,970
Brace.....	15,827	10,110
Stanstead.....	15,556	9,678
Compton.....	19,581	10,900

Thus there are in Quebec but six electoral districts in which the Protestant exceeds the Catholic population, but in most cases the excess is very slight indeed. Let us, however, pursue our investigation a little further. According to the census of 1881 there are in Ontario nine counties wherein the Catholic population, though less than half, is one-fourth or more of the total number. These counties are:

	Total pop.	Cath. pop.
Carleton.....	24,689	6,839
Renfrew S. R.....	19,160	8,947
Renfrew N. R.....	20,965	8,914
Frontenac.....	14,993	3,991
Kingston.....	14,091	4,451
Hastings E. R.....	17,313	4,512
Peterboro W. R.....	13,310	3,328
Victoria S. R.....	13,799	4,267
Algoma.....	20,320	5,756

In Quebec, on the other hand, the census returns show a Protestant population of more than one-fourth, but less than half, of the total population in the following places:

	Total pop.	Prot. pop.
Bonaventure.....	18,908	9,031
Megantic.....	19,056	9,057
Richmond & Wolfe.....	26,339	7,950
Sherbrooke.....	12,221	5,362
Montreal.....	140,747	36,298
Pontiac.....	19,639	5,522

Thus, while in Ontario there are nine counties wherein the Catholic population exceeds one-fourth of the total, there are in Quebec but six counties in a similar position. What do these figures show? They prove that as in Quebec the aggregation of large bodies of Protestants in various portions of the Province justified the establishment for them of a separate system of education completely under Protestant control, so the aggregation of large bodies of Catholics in different sections of Ontario would justify the establishment for them of a system of education exclusively Catholic without doing the least injustice to any other class of the population. There has never yet been an instance of complaint on the part of the Catholic majority of Quebec as to the working of the Protestant system of education legally established in that Province. But here in Ontario of what few privileges we possess, fanaticism would deprive us, or seek to force on our children a system of prayer and religious instruction not approved by the church. Is there any good reason, we ask, why the 85,000 Catholic school children of Ontario should not enjoy the benefits of religious education? Their parents, following the dictates of their consciences, which every free state is bound to respect, desire their children to receive a Catholic education. They are willing to pay for it. All they require of the state is that legal protection and a just proportion of the public funds voted for educational purposes in Ontario. It is idle to say that the inauguration of a system of education entirely under Catholic control would do any injury to the public school system. The public school system should, if it be all its advocates claim it is, be able to stand on its own merits. If it cannot so stand, then let it fall.

We have heard it often said that if the Catholics insist upon a separ-

ate system of education, so may the Presbyterians, Anglicans, Methodists, Baptists and others *ad infinitum*. Catholics do not interfere with the rights of others, and are not willing to permit sectarians who hold doctrines entirely antagonistic to those they profess, to interfere with them. If the various Protestant sects desire to establish schools for themselves, Catholics will not certainly oppose them. But it is well to remark at once, that whilst the various Protestant bodies have very much in common, as far as religious teaching is concerned, Catholics have, as all fair-minded Protestants must admit, beyond belief in the existence of God little or nothing in common with any of them, for some sectaries deny even the divinity of Christ, upon which Catholicity itself is based. There can be no religious education for Catholics wherein the essential and fundamental truths of their religion find no place. And with any other system of education Catholics cannot feel satisfied. With nothing less than an exclusively Protestant system of education would the Protestants of Lower Canada rest content. Can, then, the Catholics of Upper Canada be blamed for insisting on a Catholic system for the Catholic minority in this Province?

DEATH OF FATHER STAFFORD.

Once again has the ever busy and remorseless hand of death lain heavily on the priesthood of Ontario—this time taking from its ranks a man whose works and merits had entitled him to universal respect and undying gratitude. The news that Father Stafford had died on Sunday last was early on Monday morning conveyed by the daily press to its thousands of readers, and caused a deep and general feeling of regret throughout the country. Father Stafford had been for some time ailing, but with characteristic energy refused to succumb to his illness. Those who knew him for years could not but of late notice that his strength was failing and physical endurance rapidly declining. The immediate cause of his death was neuralgia of the heart. Early on Sunday morning the symptoms had become alarming, and after many hours of intense suffering, borne with Christian heroism, the good priest, who had done so much for church and fellowman, fortified by the rites of the religion he had loved so well and whose interests he had so faithfully served, passed away to his reward. Father Stafford was born in township of Drummond, Co. Lanark, Ont., on the 1st of March, 1832. The old Stafford homestead is beautifully situated on the banks of the Mississippi, about eight miles from the town of Perth. The family came originally from the Co. Wexford, Ireland, and settled in Drummond, when it was as yet part of the "forest primeval." Father Stafford received the rudiments of his educational training in the township schools, and afterwards spent two years at the Perth High School. He then went to Chamblay College in Lower Canada, remaining in that institution one year, when he became a student of the well known College of St. Therese. Here he spent six years, at the conclusion of which time he returned to his native place. Always actuated by a sincere piety, he now resolved to devote himself to God in the holy priesthood, and consequently entered Regiopolis College, Kingston, where he followed a course of theology under the late learned and venerated Vicar-General Macdonnell. In 1858 he was ordained priest, and was at once appointed director of Regiopolis College as well as Professor of Philosophy and Metaphysics. For a time, he acted as assistant chaplain of the Kingston Penitentiary, and while in discharge of the duties of that position did not fail to observe the part played by intemperance in filling the ranks of the unhappy inmates of that institution. In the fall of 1858 he was compelled, through ill-health, induced by long years of arduous study, to relinquish for a time his duties in the College, and, accompanied by his friend and patron, Vicar-General Macdonnell, left for a few months' sojourn in the South. He afterwards visited Ireland, England and France

and returned in September, 1859, completely restored to health. He was again assigned the post of Professor of Logic, Metaphysics and Ethics in the College, and held it for a year. In 1860 he was appointed to the important parish of Wolfe Island, where he took active part in the promotion of the principles of total abstinence. In his parish he established a temperance society, professing and acting on these principles, which took deep root amongst his people, whose mental and moral condition were consequently in a short time vastly improved. But while earnest and active in the cause of temperance, Father Stafford did not lose sight of the educational wants of his people. He erected a large parish school, which still continues to do its work of good on Wolfe Island. In 1863 he was transferred to Lindsay, and in this enlarged field of action found ready scope for the exercise of his zeal on behalf of the two causes so dear to his heart, temperance and education. His efforts to promote the interests of both met with the success they deserved. Besides enrolling most of his parishioners under the banner of total abstinence, he founded in Lindsay one of the most promising conventual establishments in the province, which he placed in charge of the Ladies of Loreto. The building alone cost \$60,000. He also erected a large and commodious school-house, one of the finest owned by Catholics in Ontario, and likewise a fine parochial residence, whose grounds were, under his own supervision, most exquisitely laid out and beautifully kept. The favorite pastime of the good priest was tending the flowers and nursing the shrubs and saplings that adorned these grounds.

And there was the home he loved to make so dear, for friend and kinsman's sake: Oh, many a day and many a year Will come for his mourners far and near, But never a friend more true or dear. Many a wreath of Canadian snow Will hide the gardens and gates we know: And many a spring will deck again His trees in all their leafy glory. But none shall ever bring back for men The smile, the song, the sinless story: The holy zeal that still presided, Which none encountered and derided— That yielded not one fact or feast, One rite or rubric of the priest.

Father Stafford will long be mourned by his own faithful people, and deeply regretted throughout the country, upon which he had conferred such blessings by his earnest and successful efforts on behalf of temperance and of education. Peace to his soul!

MGR. BOURGET.

On Thursday, the 9th inst., there took place at Boucherville, P. Q., the celebration of a remarkable anniversary, the sixtieth anniversary of the ordination of Mgr. Bourget, late Bishop of Montreal, and now Archbishop of Martopolis, i. p. o. Sixty years ago on that day his Grace was ordained priest in the Church of Notre Dame by Monseigneur Lartigue, the first Bishop of Montreal. Mgr. Ignace Bourget was born at Levis, opposite Quebec, Oct. 30, 1799, and attended the village school. He afterwards went to the Quebec Seminary, where he had for schoolmates Monseigneur Blanchet, Rev. M. Gauvreau, Vicar-General of Quebec; Hon. Judge Bedard, and others well known in the ancient capital. Young Bourget completed his studies at Nicolet, and soon took minor orders. After his ordination he acted as secretary to Bishop Lartigue, and followed him so faithfully through the trials of the diocese that ten years afterwards, in 1837, he was created coadjutor bishop, with the title of Bishop of Telmessia in partibus. In 1840 he succeeded Bishop Lartigue as Bishop of Montreal, and held that office until 1876, for 36 years, when he resigned and retired to Sault au Recollet. He is now aged 83 years and ten days, and has met at Rome Gregory XVI., Pius IX., and Leo XIII. His present honorary title is Archbishop of Martopolis. The celebration was one of much rejoicing. The village of Boucherville was crowded early in the day, his Grace having arrived there on the previous evening. He was then presented with an address of welcome by the sisters of the convent, and a grand illumination took place and a number of bonfires were lighted in his honor. On the morning of the 9th, Monseigneur Fabre arrived from Montreal, and a Pontifical High Mass was chanted. Monseigneur Fabre officiated, his Grace of Martopolis occupying the pontifical throne. A number of addresses were presented to his Grace at the conclusion of the sermon, and a grand banquet given in the public hall of the village, when several toasts were proposed. The address of his Grace was most touching. At his age few men can deliver such an impressive discourse. Several distinguished men were present,

including Hon. Messrs. Ross, DeBoucherville, and others.

Few men living have so completely won the affectionate esteem of those brought into contact with them as has Mgr. Bourget. Amongst our French Canadian fellow-citizens his name is a household word, and in the history of Canada will occupy a foremost place, as a pious, devoted and fearless churchman. That he may live to see the golden jubilee of his episcopate, and be spared for years after it, is the sincere wish and prayer of the Catholics of Canada.

THE NEW ARCHBISHOP OF HALIFAX.

The appointment of the Rev. Dr. O'Brien, of the Diocese of Charlottetown, P. E. I., to the vacant Archbishopric of Halifax, has given general satisfaction, not only in the Maritime Provinces, where he is best known, but throughout the Dominion and neighboring republic, where his learning, piety and zeal have won him a deservedly high place in the public estimation. The newly appointed prelate has had an unusually brilliant and distinguished career. He was born about forty years ago at New Glasgow, Queens' Co., P. E. I., about seventeen miles from Charlottetown, the capital of the Province, and was at an early age entered at St. Dunstan's College in that city. In that institution, where he spent several years, his remarkable talent and quickness of perception, aided by a retentive and faithful memory, won him decided success. On the conclusion of his studies in St. Dunstan's he went to Rome to pursue his theological course. In the capital of Christendom success still clung to him, for we find him in 1865 carrying off a gold medal, for which students from all parts of the world attending the College of the Propaganda competed. He was in the Eternal City during its siege and capture by the Sardinian forces in the autumn of 1870, in which year he was elevated to the priesthood. On his return to Prince Edward Island, he was for a time assistant priest at the Cathedral, but was soon after appointed rector of St. Dunstan's College, his alma mater.

In 1874 he was given pastoral charge of Indian River and Freetown, Prince Co., P. E. I. Over this mission Dr. O'Brien watched with solicitude, zeal and success till his appointment to the highest ecclesiastical post in the Maritime Province, to a metropolitan see that has been made illustrious in Holy Church by the gifted and noble-hearted prelates that have preceded him. Amid the cares of his pastoral duties, Dr. O'Brien indited a remarkable work entitled, "Philosophy of the Bible Vindicated," which was published in 1876. In this remarkable work the learned writer combats the various systems and theories advanced and sustained against the principles of Christianity. He treats Christian doctrine from a philosophical point of view, dividing the work into three parts, natural theology, psychology, and questions closely connected with ontology. He repudiates the Darwinian theory, showing it to be subversive of morality and reason, and deals effectively with the inconsequential and degrading tendencies of the theory of evolution. In the preface of the work, the author declared it his purpose "to endeavor to popularize the elements of metaphysics and thus to oppose in some degree a barrier to the spread of irreligious tendencies." So praiseworthy an object and one so ably pursued could not fail of attainment. The book was widely read and received favorable notice from leading theological and philosophical writers in Europe and America. Dr. O'Brien has, besides this great work, made many valuable contributions in prose and verse to various American journals. In the contest against the godless school system foisted some years ago by a class of unprincipled politicians on the people of Prince Edward Island, Dr. O'Brien took decisive ground in defence of the rights of the Catholic minority. By voice and pen he combated the introduction of the so-called "non-sectarian" system and thereby earned the lasting gratitude not only of the Catholics of his native Province, but of all who value religious training in the schools of the country. In his new and en-

larged sphere of action, Dr. will have a wide scope for play of his great talents and learning. He has been successful at a remarkably early age in metropolitan dignity of one of the most important ecclesiastical provinces of Canada, a Province which includes, besides the Archdiocese of Arichat, Charlottetown, St. John's, N. B., and Chatham. Dr. O'Brien, though young, will be found equal to the position upon which we predict he will shed a lustre renowned that will make him more honored name than even ecclesiastical annals. We late the people of Halifax choice made by the Holy prelate in all respects so their widowed and sorrowing and extend Dr. O'Brien's wishes for success and happiness in his episcopal career, and God may long spare him this historic See of Halifax.

THE DEMOCRATIC VICTORY.

The elections which were the neighboring republic resulted in a complete victory. Great interest was manifested in the gubernatorial in the states of New York, vania and Massachusetts, two former, the candidates received the regular republi- cations were men whom the party looked upon as of the national administration is supposed to be under the of the stalwart section of the Democrats. It was, besides, many earnest men in that party that neither in New York, nor Mr. Pennsylvania secured their factions by honest means. The faction in the latter state definite shape by the non-regular independent ticket, and in New York to expression in journals noted for devotion to the republican party. The cans in these states went, to the polls laboring under advantage of disunion and tion in their ranks. In vania Mr. Patterson, the nominee for governor, was a plurality of 32,000, and York Mayor Cleveland, whom the democrats had the head of their ticket secretary Folger by a n about 196,000 votes, the given a candidate in any tion. The largeness of the was a complete surprise ties, and will, no doubt, see very this most wholesome republican party manager cannot with impunity their adherents nomination through fraud or dishon- New York and Pennsy leading supporters of the public nominees acted ner so high-handed toward dependent electors, who adhered to their party, them the very deepest of result is what was anticipated by themselves. The C fluence in the first and the Arthur domination in the named state, have been wiped out. New York good management on the victors, be safely counted democratic state for mar come. Mayor Cleveland office under the most favor- pices. He has everything vor. He is not tied down ance with any of the pow- factions of the party in the lis, and can afford to take pendent line of action, threat and regardless of the part of any of them. been said, the governors York is a safe stepping the presidency, Mr. Cleve his 200,000 majority as a tion from the electorate of commonwealth, may, if almost all men are im- ambition which success to heighten and intensify ward with every prosp- democratic nomination for idency in 1884. In the s- ture the democrats l- working majority. We one of the first acts of the