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London, Saturday, Oct. 1, 1892.

THE DEMANDS OF THE ASCENDANCY PARTY.

Among the objections which the Canadian opponents of Irish Home Rule put forth as most decisive against the measure, the one which is perhaps most persistently advanced is that Irish Protestants are almost to a man opposed to it.

This is the string on which most of the speeches harped which were delivered at the anti-Home Rule demonstration which was held in Toronto on Tuesday night last week. On this plea the Orange Sentinel appeals to its readers week after week to support their Ulster brethren, and on the same ground the Toronto Mail accuses the Hon. E. Blake of a want of loyalty to his co-religionists in Ireland because he is not with them in the endeavor to perpetuate the yoke which presses upon the necks and shoulders of Irish Catholics.

By no means do we deny that the majority of the Irish Protestants are against Home Rule. The Church of England has been accustomed to dominance, and very grudgingly did it yield that ascendancy to an Established Church which it held over the Irish people for three centuries, though that Church comprised an inconsiderable fraction of the people within its fold.

Even the Presbyterians complained at their last General Assembly of the ascendancy of the Church of England among the anti-Home Rulers of Ireland. They complained that it was almost an impossibility for a Presbyterian Unionist to be elected to Parliament, although the Presbyterians form a large proportion of the Unionist voters. It is not very surprising that most members of the Church of England should desire to keep that ascendancy which they hold under the present regime. But why should Presbyterians and Methodists wish to perpetuate it? The reason appears to be that given by Lord Macaulay, that Presbyterians and other non-Conformists look upon the ascendancy of the Church of England as a trophy of the victory of Protestantism over the Irish Catholics; and they are therefore willing to submit to take the second or third place themselves, provided only that Catholics be put into the lowest place.

This is why the Presbyterian General Assembly pronounced against Home Rule, and why Irish Methodist preachers over-run England during the last election campaign, appealing to their fellow-Methodists to support Lord Salisbury's Government. The Methodist Times itself recorded the fact with shame that no fewer than twenty Irish Methodist preachers had traversed England with this purpose in view.

It cannot be denied that in the present state of affairs the Irish Protestants use their power to oppress and ostracise Catholics.

A recent issue of the Wexford People newspaper points out that one-fourth of the population of Belfast is Catholic, while only one-fifth of Dublin is Protestant. Yet there has never been a Catholic Mayor in Belfast since its plantation by Protestants; and there is not now, nor has there ever been during the same period, a Catholic in the Town Council, which numbers forty members; and, moreover, among the ninety-one officials employed by that Town Council, with salaries reaching £16,610, there are only two Catholics in very subordinate offices, etc., one superintendent of the fire brigade, out of four, and one street-inspector. These two Catholic officials receive only £420 per annum, about one thirty-ninth of the total amount paid to town officials.

The contrast of liberality shown by Catholic Dublin is most remarkable and striking. Before 1841 Catholics were practically disfranchised, and all the officials were, of course, Protestants, but since 1841 there have been fifteen Protestant Mayors elected by the people of Dublin; and at this

moment a Protestant is the Mayor elect for 1893. Some of the most lucrative and important offices in the gift of the Council are also given to Protestants, there being no thought of obtruding them on account of their religion.

The same state of things exists elsewhere throughout Ireland wherever Catholics are in a majority, which is in almost every county and city, if we except only, not Ulster, but the north-east corner of Ulster, where alone Protestants constitute a majority of the population.

In one of his speeches delivered in Midlothian not long since, Mr. Gladstone, in replying to the fears which were expressed that Catholics would tyrannize over Protestants if Home Rule were established, said that "In the Dublin Council this case happened three or four years ago. The post of Chief Surveyor became vacant, and there were two assistant Surveyors, one a Catholic, the other a Protestant. The Catholic Council of Dublin then deliberately chose the Protestant to be Chief Surveyor at a salary of £1,000 per annum, and indeed out of £8,400 which the Dublin Council are now paying to civic officers, £4,400 are paid to Protestants, and only £1,000 to Catholics."

Facts like these show that there is very small danger that Catholics will tyrannize over Protestants when Home Rule in Ireland will be a reality. The Irish Parliament will have Protestant as well as Catholic members, and we have not the least doubt there will be more Protestants than their percentage of the population would require in justice and fair play.

The ascendancy party in Ireland know well that they will receive full justice, and that they will be treated not only justly but generously by an Irish Parliament largely composed of Catholics; but this is not what they want. If guarantees are needed to make sure that they shall be fairly treated, the Catholic Nationalists are quite willing to give such guarantees; but they are not willing to allow the legislation of the country to be continued solely in the interests of a class which have oppressed, and are still oppressing, the bulk of the people.

The ascendancy party do not want equality between Catholics and Protestants. They wish to perpetuate the state of things now existing in Belfast and in every department of Government. But all this must be changed, and the Government of Mr. Gladstone will change it, notwithstanding the bluster of the Orangemen of Ulster, backed by such meetings as that held in Toronto last week.

The argument that Protestants should support the views of the Irish Protestant minority is simply a plea for the perpetuation of an intolerable tyranny, and Protestants like the Hon. Edward Blake, and the Rev. Drs. Dewart of Toronto, and Burns of Hamilton, who refuse to admit the validity of such a plea, are worthy of admiration for their manliness and courageous self-consistency as advocates of human liberty and equality.

PROSPECTS OF DISESTABLISHMENT.

The Welsh Disestablishment Committee are determined not to allow the question of the disestablishment of the Church in Wales to be overlooked lightly. They have passed a number of resolutions which imply determination on their part, and arguing that a measure satisfactory to the Welsh Liberals be introduced into Parliament at the earliest possible moment. They point out that of thirty-four Welsh members, thirty-one are positively pledged to promote disestablishment, and that only by giving these pledges would they have gained their seats by majorities which average more than two thousand. Even of the other three members, one or two partly promised to support disestablishment if the will of the people were satisfactorily shown to be decisively in favor of it. This has been shown by the general election, and the committee now demand a fulfillment of the pledges given. They complain also that some of the Liberal leaders in Parliament, and many of the Liberal papers, show a disposition to ignore this question, which in Wales is regarded as of the first importance.

The anomaly of which the people of Wales complain is that the vast majority of the people are Methodists, who do not believe in the Established Church, and who will not accept the ministrations of the Anglican clergy. It is therefore unjust, they say, that they should be compelled to support it by the payment of tithes, the collec-

tion of which has to be enforced by large bodies of police, and sometimes by the military, owing to the resolute resistance of the people to their payment.

The Liberals of the three kingdoms, including the Irish Nationalists, are, as a party, undoubtedly in favor of redressing this Welsh grievance; but through fear of having on hand too many difficult questions, that of Home Rule included, to solve all at once, there are some of the party who would prefer to delay the disestablishment matter to be dealt with by a future House. The Welsh are pressing their cause with so much pertinacity that it will be certainly difficult, if not impossible, to stave it off. In any case a long time cannot be allowed to pass before it will be seriously taken up, so that we may look upon the early disestablishment of the Church in Wales as certain. With in the memories of many of the present generation Ireland was delivered from the incubus of the Established Church. Its existence there was one of the gross injustices to which Ireland had been subject. As the difference between the religion of Ireland and that which was forced upon the country by the Establishment was greater than that which exists between Methodism and Anglicanism, the injustice complained of in Ireland was, of course, of much greater magnitude than that of which the Welsh complain now, but the Welsh complaints are founded none the less on undoubted equity, and we cannot but express our hope that the present Parliament, while not omitting to do Ireland the justice of giving her a satisfactory Home Rule Act, will also find time to give religious freedom to the people of Wales.

The fear has been expressed in some quarters that the agitation in Wales against the State Church will soon be followed by an agitation for disestablishment in England also. The Tories, in fact, use this possibility as a reason for opposing the present Welsh proposition. They reason after the manner of Coriolanus: "The rabble should have first unroofed the city. Ere so prevailed with me: it will in time win upon power, and throw forth greater themes For insurrection's arguing."

We have no doubt that this is precisely what will occur. The success of Liberal ideas in sweeping away the Church Establishment in Wales will be followed before long by its abolition in England also. Its retention in England is an absurdity too, though perhaps not quite so glaring as the others; but even in England the Establishment numbers in its fold a minority of the population. Why the demand for disestablishment has not hitherto been louder in England than it has been, it is difficult to conceive, but one of the reasons for it is evidently the apathy of the non-Anglican portion of the population.

Churchmen themselves now perceive and admit that the date of disestablishment is not to be fixed far away in the future, and it is a common thing for them to talk of what may follow it.

The recent decision of the Privy Council in the case of the Bishop of Lincoln has again brought the question into prominence, even among Churchmen.

It will be remembered that the accusation against the Bishop was the exercise in his cathedral of certain practices called "Ritualistic." These included a certain eastern position taken by the officiating minister at the Communion service, the singing of the "Agnus Dei" and the use of lighted candles.

The opposition to these practices on the part of Low Churchmen has been most strenuous, as they maintain that they lead to "Romanism." But the decision of the Privy Council is that they are lawful. Some are contented with the decision on the plea that it "makes for peace."

The London Chronicle says the clergy "are simply permitted in expressed words to do what many of them have hitherto done by the light of their own reading of the prayer book."

But the Evangelicals are not satisfied to leave the victory thus to the Ritualists, while the victors consider that their battle is only half won, and they proclaim their intention to continue it till they make the English Church truly "Catholic." They do not mean by this to bring it back to the one fold, but merely to engraft upon it such doctrines and practices as will make it somewhat resemble the Church of ages. It is needless to say that this course may produce a mongrel, but it can never metamorphose the modern Anglican Church into the "Faith once delivered to the saints." It is too

young a being for such a transformation.

The Bishop of Liverpool, who leads the Evangelical party, is outspoken in his dissatisfaction at the Privy Council's decision, and he has stated that "if disestablishment comes, the Church will be divided into distinct parties."

From this admission from one who ought to know it thus appears that the Establishment, which preserves to the ministers the loaves and fishes, is the only thing which now keeps the Church together, so great is the enmity existing between the discordant parties within her bosom.

As we have said, there can be no doubt that disestablishment will come soon. We have no doubt that it will be followed by great gains to the Catholic Church. This will be the rational result of the efforts to introduce Catholic doctrine into Anglicanism, though it is not the intention of the Ritualists that such should be the case.

GENERAL BOOTH'S SHELTERS.

When General Booth published his great scheme for the redemption of the outcasts of "Darkest England," he met with both sharp criticism and practical encouragement; but we may fairly say that encouragement preponderated. His demand was for \$5,000,000 as a capital sum, and \$150,000 annually to meet current expenses to put his plans into full operation.

It was a large demand; but as the evil which was to be met was a gigantic one, the amount asked was not excessive, as it was proposed at once to put an end to the sufferings of the whole outcast population of England, and to place within their reach a fairly comfortable means of living.

Professor Huxley was one of the most severe critics of the scheme. He declared that it had not in it the element of permanency, but that it would soon become what the Franciscan Order had become even by the year 1293, "one of the most powerful, wealthy and worldly corporations in Christendom, with their fingers in every sink of political and social corruption."

We took occasion at the time these words were uttered to show that the Professor had maligned the Franciscans, which still exist as a religious order engaged in works of charity in Christian lands, and spreading in heathen lands the faith of Christ and the blessings of civilization.

General Booth's scheme did not receive for its inception so large a sum as was demanded, but \$590,000 were raised for it with but little difficulty, a sum with which much good might be done, if it were only properly handled. If it had been handed over to the English Franciscans, we do not hesitate to say there would have been permanent results in the alleviation of much of the distress which unfortunately exists; and in General Booth's hands no doubt something has been done also; we would be rejoiced if we were able to record that the results have been at all commensurate with the amount received and expended on the work.

The first year's report of the results were published not long ago. Most of the year was spent in "preparation and organization." City and farm colonies were established, 2,000,000 cheap meals were furnished, and shelters were built where men and women could obtain lodgings at a penny a night. Rescue homes have been opened, homes for factory employees, and a home for discharged prisoners. Very properly, as far as possible, a small charge is made for the relief afforded in any form. This is the picture as given in the first annual report; but it is added now that the work is at a standstill owing to want of funds for its continuance.

But there are some awkward facts now being made public which seem to justify the prognostications of Professor Huxley. At a recent Sunday meeting in Hyde Park a speaker named Pavitt, who had spent the previous night in one of the shelters in Whitechapel, having been a clerk there, and another named O'Keefe, declared that there is neither any attempt at cleanliness, nor decent food nor sleeping accommodation there. One speaker said: "Give me the workhouse in preference. When a man leaves the workhouse he leaves it clean."

A representative of the London Daily Telegraph, in order to test the accuracy of the statements made concerning the shelters, and with the courage for which the modern newspaper man is so remarkable, undertook an investigation into the matter, and to effect his purpose spent

a night in one of the shelters. He did not anticipate that he would be accommodated with all the comforts and attendance of a first, or even a second, class hotel, but he did expect that there would be some cleanliness and decency found in these refuges which have been erected at the expense of well-meaning contributors towards the relief of misery. In this he was most grievously disappointed. The account he gives of his experience would remind us of what we have read of the worst penny boarding houses of the slums of New York.

The reporter describes the rooms as coffin-like boxes, dimly lit, with fetid atmosphere, the occupants moving about naked, "the most elementary principles of personal cleanliness and decency being ignored." "The outcast," he says, "is left alone in his dirt and filth, and accommodation to lodge him in it, and doubtless to add to it accumulation, is possible for him at 2d a night."

The developments made by this reporter are not likely to open wider the purse strings of the benevolent in response to the earnest appeal recently made by the General to the public for more funds to enable him to keep his work from collapsing. These revelations are calculated to give point to the accusations recently made by Major Philpott of Toronto to the effect that the Salvation Army has been chiefly used as a means of giving to the General's family an easy method of earning a comfortable living for themselves, through the ill-paid toil of subordinates.

FEAST OF THE HOLY ROSARY.

On the first Sunday of October occurs the festival of the most holy Rosary of the Blessed Virgin, a feast which has been for more than three centuries celebrated by the Church, its institution having arisen from the fact of the great efficiency of the devotion of the Rosary in obtaining God's favors. Pope Leo XIII. has taken occasion from the occurrence of this festival to appoint the month of October as specially dedicated to this devotion, which he has ordained to be specially practiced during the month.

In the lessons which are recited by the clergy on the feast, the Rosary is described as "a form of prayer in which fifteen decades of the Angelical Salutation (the Hail Mary) are recited, together with the Lord's Prayer a certain number of times, with also a pious meditation on fifteen Mysteries relating to our redemption."

The institution of the Rosary has been attributed by authors of considerable weight to various holy persons. This difference of opinion arises from the fact that at a very early period it was customary to recite certain prayers repeatedly in a fixed order, and to keep account of them by means of small globules similar to the beads which are used in the recitation of the Rosary. But it appears to be certain, and it is the general belief, that the inventor of the Rosary in the form in which we use it to this day was St. Dominic, the institutor of the religious order which bears his name, and which is also called the Order of Preachers, from the fact that they devote themselves in a special manner to the work of preaching the word of God, and instructing the Christian faithful in their religion. The Rosary was therefore instituted towards the close of the twelfth century.

The first Sunday in October was selected as the festival of the Rosary in memory of a naval victory gained over the Turks on that day, A. D. 1571, through fervent prayers offered to the Blessed Virgin for the triumph of the Christian arms, at a moment when the Moslems manœuvred all Europe. Pope Pius V., in memory of the victory, instituted the festival under the name of St. Mary of Victory. The title of the feast was afterwards changed by Pope Gregory XIII. to the "Feast of the Most Holy Rosary," in order to cultivate the devotion of the Rosary, which was found by the experience of the devout to be a most efficacious means of securing the patronage of the Blessed Virgin.

This devotion should be specially practiced during the month of October, as being the best calculated of any with which we are acquainted to honor the Blessed Virgin, whom God hath so much honored, and to secure her intercession for us with her divine Son.

In a number of Catholic churches in London the practice of congregational singing is being gradually introduced into the Sunday evening services.

The Catholic orphan asylum of Hankow, China, is doing noble work. In that country, where the cruel slaughter of female infants is so prevalent, it has saved no less than 40,000 children.

REMARKABLE EVENTS AT LOURDES.

Emile Zola, the notorious writer of disgustingly unclean fiction, has made his sensational trip to Lourdes in preparation for a new book which it is said he intends to issue shortly. Interviewers have been anxious to get an inkling of the impressions made upon him, before they come out in book form. It was, of course, expected by the freethinkers that he would find only something to be sneered at and pitied in the earnest faith of the visitors to the holy shrine; but though he is himself a freethinker, to the surprise of most people, he utters only words of respect and praise for the sublime manifestations of faith to which he was a witness. He admits that he went to Lourdes with the impression prevalent with his class that it is a superstition unworthy of the end of the nineteenth century, but he added, "My own pilgrimage thither has cured me of that delusion. I have never seen such a marvellous manifestation of unselfish fervor. The kindness of the pilgrims toward each other is a true socialism. Poor and rich intermingling freely, and there is no display of haughtiness or class pride. Lourdes is therefore not only harmless, but beneficial in this utilitarian and sordid age. The happiest hours of my life were spent there among the kneeling devotees and accompanying the beautiful processions. No one could help admiring the simple faith and enthusiasm of the worshippers."

Concerning the miracles of Lourdes, M. Zola will not at present give an opinion. He has seen prodiges which as far as he can at present ascertain are beyond the powers of nature, but he is not yet prepared to pronounce his decision on them. There are people who would place more reliance on the judgment of this sensual novelist than on that of the devout Catholics, not a whit less learned than he is, nor less capable of forming an intelligent opinion on the subject, or on that of the Supreme Head of the Catholic Church, if it had been rendered. No decisions of the Pope on the miracles at Lourdes have as yet been rendered, and they will not be without a most strict scrutiny into the evidence by which they are sustained. There is, therefore, no obligation for Catholics to believe that miracles have actually occurred there. Yet, without giving such a decision, the Holy Father has encouraged the visits of the faithful to the shrine of Lourdes, because they foster devotion, and augment the faith of the pious pilgrims who witness the miracles which are constantly being wrought there.

Outside of a formal decision of the Supreme Head of the Church, there may be sufficient evidence to convince candid onlookers, through the testimony of their own senses, that miracles have been wrought, and thousands of pious pilgrims have been thus convinced; and even the visit of Zola has had the effect of calling the attention of the incredulous to several remarkable miraculous cures which have recently taken place there. One of these occurred in the case of Marie Lebranchu, who was a patient in the last extremity of her disease at the Franco-Netherland Hospital of Rue Champefort, Paris. She was badly affected with pulmonary tuberculosis, and contrary to the advice of her physician, and even of the Superior of the Convent from which the Hospital is attended, she went to Lourdes. The journey lasted eight days, as she made it by short stages, resting at times. On the way she was again thought to be dying, and the last sacraments were administered to her. She recovered, however, sufficiently to proceed to Lourdes, and on her arrival she was immersed in the pool so renowned for having produced innumerable cures. She was at once relieved, and the physicians who examined her declared that the symptoms of her former illness had left her.

The patient returned to the hospital, and the physician who had before attended her, though evidently unwilling to believe that a miraculous cure had been effected, made the following statement to the newspaper correspondent who has made public a full report of the occurrence: "I would not like to say that the woman is cured. Before you can pronounce on a case of consumption you must watch the person closely after convalescence. What is certain is that there is a complete change in the state of her lungs. I fail to detect the same sounds and cavernous condition on auscultation which I did before the visit to Lourdes. We are in the presence of something abnormal which I cannot account for. Possibly the violent shock of immersion may have produced the remarkable change. This has nothing to do with a hysterical state, supposing such to exist in this case. I am going to submit it to two professional brethren. Lebranchu went to Lourdes against my advice, as her life had been despaired of."

Just as the unbeliever of Thomas in the resurrection of Christ was overcome on his beholding and feeling the wounds in the hands and feet and side of our Blessed Lord, and as this fact

added to the strength of the truth, the unbeliever of the truth, the strength of the present case that proved in health Lourdes. It is whether or not this moment in this case have been which this shrine in the

Again, every one who is visited by Catholic freethinkers and raise the cry of sin from them no more "errors and superstitions," and thus we find that he went with the impression that he went who where there were most gross superstitions. M. Zola now admits his fellow freethinker in their judgment who visit the shrine there in any way necessarily he has certainly; for a cent. have all those who are indeed strong hope may be extended that God's power as it has always the Lord which is not less powerful lived Moses an out of Egypt."

As they are avowed of many visit shrine has altered the case of other entertain the a reasonableness affirmed by the studies who went Apostles hoping might be healed afflictions, and healed of all manner reward of their The power and same now as the when Christ dwelt men, and pronounced pilgrimages of Beatrice and others are a testimony which God has praised still of Catholics.

Those pilgrims in good health, tion that any wrought for the purpose in view be strengthened manifestations of mercy, and praising His Holy will, as He will of Christianity Redeemer and of those who pur

Our contempt to the conclusion Quebec is largely actions of the stance a case terrorized the very expensive not necessary, isolated cases in Province where in the relation flock. The similar occurred Catholics, but we have no habitant pays than the Mech Ontario. The in the manner and many people method is falls alike upon

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