THE CATHOLIC RECORD Weekly at 484 and 486 t

eved by the Bishop of London, and sended by the Archbishop of St.

## Catholic Record.

London, sat., March 10th, 1888. BISHOP WALSH.

Our readers in all parts of the count ry will, we feel assured, be p leased to learn that the distinguished Bishop of London, Bight Rev John Walsh, is now on his way home. He is expected to arrive in his spiscopal city about the 20th instant. We need coarcely add that our beloved chief pactor will be cordially welcomed by his priests and people, all of whom earnestly pray that he will be spared many years to centinue his carnest labors for the spread of the Catholic faith in this western sec-

HOME RULE AND LIQUOR CON-

been devised by the Coercionists and freely made use of both in England and Canada. land is that of the distilleries and liquor ers. The last report of the Inland Revenue Commissioners bears out the reproach, Ireland being the only portion of the United Kingdom in which the consumption of spirits has increased." The inference is expected to be drawn from this, that Ireland is not fit for Home Rule; and indeed such is the inference which the Montreal Gazette and other coercionists have recently drawn. representation. There are three distinct ments implied in the extract which are to be dealt with separately. Two of these implied statements are false, the other is partly true. The absolutely false statements are : lst. that the manu facture, or at all events the consumption of spirits in Ireland exceeds that either England or Scotland. 2ndly, that the consumption of spirits has increased in Ireland. As regards the first of these statements, on looking into the facts of the case, we shall find that it has no indation whatever. It may be said that the extract does not assert this: but it is certainly asserted by implication, and therefore it demands examination. It is made a reason why Home Rule should not be granted and it is assumed that no such reaso exists in reference to England and Scotland. It is, therefore, intended that we should believe that the consumption of liquor is much greater in Ireland

The fact is that in Scotland the sount of liquor consumed last year was 6 121,584 gallons, and in Ireland 4 965 -286 gallons. The population of each country, according to the last census was, Scotland, 3,735,573; Ireland, 5,174 \*36. These figures give us for every 100 period. of population in Scotland, 164 gallons, and in Ireland, 96 gallons. For England we have not the figures showing the con sumption of beer, but with a population of 25 974 430, there were manu 24 391 920 barrels of beer, ale and porte included, while in Ireland there were manufactured 2.234 310 barrels. This gives us for every 100 persons, in England, 94 gallons, in Ireland, 48 gallons. The manufacture of spirits in England was only 9,635,791 gallons, but the con sumption amounted to 14,664 259, being 564 gallons for each 100 persons. Thus if we assume that the exports of beer between England and Ireland balance each other, we shall have every hundred persons in England consuming ninety-four gallons of beer and fifty-six and a half rellons of spirits, while the same number of persons in Ireland consume forty-three gallons of beer and ninety-six gallons of spirits. It were to be desired that less intoxicating drink were used in all these countries, but it appears, at all events, that there is no special prominence in regard to their consumption in Ireland. The republic, speaks as follows of our Irishman seems to have about the same esteemed friend, Mr. Thos. D. Egan : Irishman seems to have about the same habits, in respect to liquor consumption, as his English and Scotch neighbors, with the advantage decidedly in his favor, on comparison with the latter. Yet no one would ever dream of declaring; Englishmen or Scotchmen incapable of self-government because of the amount of spirits which are consumed within the borders of their respective countries. No one would think of denying their just demands for equitable legislation on so fallacious a plea.

It must be remarked here that the

ture is not to be an h the consumption of spirits. The home consumption: but it is all the better for the country itself that there should be a great excess of manufacture over consumption. By this there is much employment created for the people, and the growth of grain is enof spirits in bonded warehouses was, is Scotland, 40,488 917 gallons, in Irelan-23 269 912 gallons, and the number of distilleries working was in Scotland 128, in Ireland 28.

From the above figures we may justly conclude that the Irish manufacture is able, in spite of descriminating laws against the Irish manufacturing interests, against the Irish manufacturing interests to hold its own against both England ionist press and politicis so much noise on this matter is that the are not satisfied with having destroye the other Irish manufactures, but being jealous that, in any department, Iraland should excel England, they wish to destroy this one also.

The second essertion is that the con-

sumption of spirits has increased in Ire-land only, while it has decreased in England and Scotland. The fact is that in various years the fluctuations of increase and decrease in consumption was very different in each country Thus in 1882 the consumption fell is England, 1 56 per cent, and in Ireland 1 02 per cent. while it rose in Scotland 2 32 per cent. In 1881 it rose in England 6 28 per cent. in Ireland it was only cent. In 1884 the Scotch consumption rose 3 26, the Irish fell 1 35, the English fell 0 72. In 1887 the Scotch consumption fell 2 71, the Irish rose 4 4, while in England it fell 4 09. Thus from year to year there is great diversity, but taking a number of years together there has been a gratifying decrease in each of the three countries. In Ireland the decrease was in 10 years, from 6.115,892 gallons to 4 965 286 gallons, being a decrease of nearly 19 per cent. Thus we see that the second assertion is also false. The statement which is partly true

is that the distillery business is a prom inent industry of Ireland. This arise from the fact that nearly all Irish indus tries have been killed by English legisla tion. So that when Unionists make this a reproach to Ireland, they are a complete exemplification of the schoolboy's "Knocks one down, and then kicks him for falling." However, the success of this industry is sufficient to show that if the opportunity be given, the Irish are perfectly capable of carrying on business to a successful issue. This opportunity will not be afforded until they are able to secure it for themselves by means of Home Rule,

The basis upon which the coercionists build their argument is the increase of liquor consumption in a single year which we really want in the Catholic The ca explain, but we have shown that though there was an increase for one year, 1887. in view of the fluctuations which take place in different years, the true test is to be found in the comparison of the three countries for a much longer

REV. GEO. W. PEPPER.

The people of Guelph and surroundin country have before them a rare treat for the 9th instant, when Rev. Geo. W. Pepper, pastor of the Methodist Church Cleveland, will deliver an address on the Irish Question in the City Hall of that city. The Rev. Mr. Pepper has done noble work in the cause of down trodden Ireland, and we hope his recep tion in Guelph will be worthy the car and the man. The members of the Irish National League of Guelph are to be commended for their earnest work in relief of their kindred in the old land Their conduct is in striking contrast to the coldness and indifference of some Irishmen in other parts of Canada.

THE REAL PALMS.

The New York Freeman's Journal, one of the leading Catholic journals in the

THE BALLOT.

The Mail is still at work to elevate the very thankful to that journal for the nterest it is taking in the welfare of our schools, were it not that we know its

acquainted with the wishes of Separate school supporters through the province, that there is no desire whatsoever to change the mode of election in this respect. There have been no interferences with freedom of election in any case we have ever heard of, and certainly before any decand for tiplering tainly before any demand for tinkers with our school law would be justifial there ought to be some glaring cases of this kind. As there is not even a pretence that such occurred, the infe is natural, that if any so-called Catholice have really written the letters which appeared in the *Mail*, they are persons who desire to injure the Catholic school system, by raising an unwarranted

There is good reason to believe, however, that these letters, for the most part, were not sent to the Mail at all by Catholice, but that they were concocted by friends of that journal, and probably in its own editorial sanctum. Be this as it may, the few grumbling Catholies who are concerned in the matter by no means represent the Catholic school supporters of Oatario. They all proclaim them-salves enemies to the Catholic priesthood. They all declare that the bishops and ets are a set of tyrants, and that they are disposed to connive at, or even con-coct disreputable schemes for raising everyone who knows the Catholic people of the Province, knows that such pitiful slanderers do not represent Catholic pub-lic opinion. The Catholics of Ontario repudiate such people, and de not want any agitation of which they are the leading spirits. As far as the public schools are concerned it is to be supposed that a majority of the people desired the ballot, otherwise it would not have been introduced. But there is no wish among the which concerns Catholics only, and we or organ on this subject.

The Globs has said, that if Catholic elec-

tors want the change, they ought to get way, signified that they wish it, and it is shall not prevail." quite time enough to extend the favor to us, when we appreciate its value sufficiently to look for it and to ask it. A few anonymous writers in the Mail who are certainly not our friends, and are most probably bitter enemies, are not to be judged as uttering Catholi public opinion. Let us know their names and then we shall be able to judge hor far they represent the opinions of the complete system of Catholic education wish to have our schools enjoy al the same facilities for raising money to support them, which the Public S enjoy, and which are readily conceded to the Protestant schools of Quebec by the Catholic majority in that Province. We wish Catholic High and Norma Schools. We wish our Catholic colleges to have a share of the pap which i served out so lavishly to Upper Canada College, and we wish tor a Catholic uni versity. Here are things substantial which we have a right to demand. Let the Mad join us in endeavoring to secure these things, and that journal may win some credit for desiring to improve our school system; but all it offers us is stone when we ask for bread.

Not one school section in the Province has asked for the introduction of the ballot, either by direct vote of the people at a public meeting, or even through

Of what benefit would be the ballot at the Catholic School elections? None whatever that the Catholic ratepayers see. In most cases the trustees are elected with unanimity and by acclamation. There are occasionally contests, but very seldom, and when there are contests the ratepayers are not ashamed of the men they support, and they are not afraid to let it be known for whom they vote. Hence they do not think it worth their while to agitate for a secret ballot. In fact they prefer the open vote, and they will not be badgered out of it by the Mail and its anonymous correspondents, who, in all likelihood, are regular attaches of the Mail office, for the most part.

it will be difficult for the Meil to excite the clergy take a deep interest in Catho-lic education, and they do not wish to conceal their votes from them. At all events it will be quite time enough to agitate for a change when the Catholic body express a desire for it.

Justin D. Fulton, the author of the

be remembered that the respectable girls employed by the Rand-Avery Printing Company refused, in a body, to conto set up the type of this pre volume on account of its lewdness. On examination, that company agreed with the girls, and refused to continue their known, and its circulation thereby in-creased. The book itself is a rehash of the indecent slanders of Maria Monk and others of this degraded woman's lass. Yet there are persons who, while making very sanctimonious pretensions, encourage its circulation. Among these is Anthony Comstock, who wrote a letter to Fulton, approving of his work in general, but recommending him to make such medifications as would prevent him from being entrapped within the meshes tions. This Comstock is the agent of the "Society for the suppres-sion of vice," and it has been shown by the most convincing evidence that he has himself been engaged in most vicious traffic in obscenity, besides being a black-mailer of the worst description. Yet he is still encouraged in his career by Samuel Colgate, Dr. Tal mage, etc. Altogether these form a noble combination, Fulton, Comstock and Co., for the suppression of the Cath-olic Caurch, against which Fulton declares he will carry on an unrelenting warfare "until he frees the country from the slavery of Popery.

Men of this caste are the fitting allies of the powers of darkness, in defending the "gates of hell" in the warfare between the Church and Satan: but they forget the divine promise that against the Church of Christ "the gates of hell

"Dr." Fulton declared in one of his Chicago lectures that at Biddeford Maine, he took the town by storm, "and where there were two Romanists for every Christian previous to my arrival, there are now more Christians than Romans. Of course he means by this that he has caused more than one-third of the Catholics of Bidderford to abandon their faith! The absurdity of the statement is on a par with other lies ready to tell. Thus at a lecture which he delivered in Buffalo, there were scarcely a hundred persons in the hall, all told, yet he telegraphed to his friends and oc-laborers that he had delivered his lecture before three thousand Catholies in Ruffalo.

This Fulton is as illiterate as he i becene. His Chicago lectures are full of the low buffoonery which character izes the deliverances of Sam Small, Thu among the ravings to which his audience were obliged to listen we find the following anecdote: "In Lowell, Massachusetts, where I was preaching an old man sat in one of the front benches, night after night. He had a big head but an honest face. He seemed deeply interested in the sermon, and I noticed tears trickling down his big fat cheeks."

On questioning this man, Fulton was told "I am an infidel." Fulton, however, was enlightened by a special revelation during his prayers for the man, by which he discovered that he was a member of some Christian Church, and seeing the man again at his lectures he catechised him on the subject, and obtained at last his avowal: "Well, I'm ashamed to say it, I'm a Catholic, but I was afraid to own up for fear the priests might send

me to purgatory when I die." That this story is a mere con lecturer and his auditor were fit subjects for an insane asylum. We shall not, however, assert that the latter is not the case, in any event.

disgust respectable Protestants, and 31 280 000 bushels, and the tithes restrain them from encouraging him, 1,251,000. The very round numbers

wledge that the Catholic Church obeys the precept of Christ in addering it after the manner specifi Him: "Do this for a comm ma." Yet this buffoon speaks of it with of 2 000, twice. These things do not the grossest irreverence and profane ribaldry. The Catholic dootrine of figures, evidently inexact, make the the grossest irreverence and profancibaldry. The Catholic dectrine o ribaldry. The Catholic doctrine of the Real Presence is, of course, his excuse for this; but this doctrine was recolutely maintained by Luther to his dying hour; and of Luther, Fulton says, "God opened his eyes, so that he protested against the false teachings and nummeries of Rome. His soul came

This disgrace to humanity seems desirous, by his sourrility, to so excite Catholics that they may mob him, in order Catholies that they may mob him, in order to advertise him more thoroughly whereever he may go. We would be glad to find that the Catholies, in spite of his lying and abuse, leave him alone to the contempt of Protestants who have any respect for themselves, or care for the virtue of their families. Let those who

meourage him bear the disgrees.

This man's book is so indecent that h ments as to the morality of the Catholic priesthood were, to say the least of it,

above was delivered on the 26th ult. On the 28th Fulton delivered his second lecture, largely made up of extracts from Meria Monk, Edith O'Gorman, etc. In the course of it he said in his elegant style : "There ain't a member of Congress the dares to spell Romanism out loud in the dark, and don't you forget it. The tioned to take steps at once to carry times call for a man who will stand for the truth." Of course, he is the man ! He then told a shocking story about that a religious test must be agirl who entered a convent." A voice applied to all candidates for teacher He then told a shocking story about from the gallery hereupon cried out, "you lie," Some altercation ensued, but the ecture was continued amid a great deal of interruption, Fulton being repeatedly called "a dirty dog." At the end a young man got upon the platform and insisted on refuting the lecturer's "accursed lies." The lecturer's supporter's pushed him from the platform

To a Tribune reporter, Fulton said that the Church (First Methodist) was hired by his manager as a private speculation entirely, and that this fight will do us good. The place will be crowded for a

\*For the next evening, Wednesday,

large crowd gathered about the church, nterrupting the lecture. It was then announced that the church managers had refused Fulton the use of the building, as "the character of the lecture was h as to exclude it from any decent place of worship." There was a good deal of acrimonio

disputing on the streets, but no injury was done, though the Caurch managers assert that they had intelligence that it Dr. Bolton, one of the managers, was present, as he declared, to protect the Church. He stated that Fulton's in tention was to make money out of his book. He agreed that "the lecture was unfit for a Church."

The managers undoubtedly might deserve some credit for their final deternation, but as they must have known Fulton's character by his antecedents, it is evident that they were ready to sell the use of a building, supposed to be set apart for sacred objects, for the purpose ot slanderous and indecent lecturing, for the sake of "filthy lucre."

It is impossible for them to free them-selves from this responsibility: the more so, as Fulton was permitted, next day, to take part in conducting a "noon prayer meeting."

THE MAIL'S ARICHMETIC.

The Mail of the 27th says:

"In reply to the question what the tithes paid to the Roman Catholic Church in the Province of Quebec amount to, Mr. J. X. Perrealit, of Montreal, publishes a letter showing that they amount to four per cent. of the gross production of grain of all kinds."

We are all aware that the tithes are

one twenty-sixth of the grain produced by Catholics only. As this does not evident to any one, unless both the amount to four per cent, of the produce of the Catholic farmers' crops alone, we may well wonder how it can be four per cent, of the "gross production of grain," Turning to another column of the same journal we find Mr. Perreault's actual His blasphemous levity alone in speak-ing of the Blessed Eucharist ought to figures. He makes the total product But would it not free the voters from even those Protestants who, refusing to clerical intimidation? As this inimidation, it seems scarcely worth while to agitate for its suppression, and

kind of grain is a multiple of 10,000 ( And the number of bushels of tithes is for the 7 kinds of grain, also a multiple of 10 300, four times, of 5,000, once, and tithes very nearly 4 per cent. it is true, but Mr. Perreault adds that "a small proportion grown by Protestant farmers" must be deducted from the total of 1,251 000 bushels. Why not divide the total crop of the Cathelie farmer's crops by 26 to get the real

THE MINISTERIAL ASSOCIATION AND THE PUBLIC SOROOLS.

are a body composed of a number of Toronto Ministers of several denominations, perhaps three or four, and cer-tainly they are not devoid of effrontery, whatever may be the other qualifications they possess. It is not long since they decided upon having a certain gentle-man elected Mayor of the city; but the dare not offer it for sale. To evade the law, he "gives away" the book to those who buy a ticket for his lectures. The Chicago Tribuse lends itself to the task of advertising Falton, and publishing his lectures, notwithstanding that it acknowledges in its issue of 27th ult., "His state ments as to the morelity of the Catholics was exactly the man whom the Catholics generally desired to support. It thus appears that the influence of the Ministerial Association is not great, even with the Protestant electorate.

scheme set on foot by this same Association. After a long incubation it has religious instruction, of course, as will be pleasing to the Ministerial Association. The Minister of Education is to be petinecessary consequence, soon be required certificates. At present there is none. Agnostics, Methodists, Presas teachers, and at present the majority are not allowed, in any section, to en force their religious views upon the minority. The Ministerial Asset however, are not satisfied with this state of affairs. As they have prescribed that a certain course of religious instruction is necessary, it will naturally follow that they expect to prescribe what that course shall be. Whence, then, do they derive their authority to dictate what shall be the creed of the Public School teachers of the Province? Are all denominations to be forced to accept the religious hobbies of this Toronto Association?

It is needless to say that Catholies, in the first place, will repudiate the insolent demands of these aggressive clergymen. But they tell us that Catholics should have no voice in the matter, because we have Separate Schools. We have Separate Schools in the cities and important towns of the Province, and in some rural sections, but in nearly all the rural sections, and villages, Catholics necessarily make use of the Public Schools. Out of Schools of the Province. The Catholies, therefore, have a great interest in the character of the religious teaching in the Schools, and their taxes help to sustain the School system. Hence we do not intend that the Ministerial Association shall force upon us a system of religious teaching of their framing. Neither do we believe that the non-Catholics of the Province will accept it. The influence of the Association may be judged by the result of the Toronto Mayoralty election, so that we need not expect that their impudent effort to introduce a religious test for teachers, and a compulsory religious course, will meet

At the present time there is a provision in the School Act whereby trustees and teacher may agree upon imparting religious instruction to those whose parents consent to it. We are assured that neither the Minister of Education nor the people of the Province will consent the people of the Province will consent to change this system, whereby individual rights of conscience are strictly guarded, for the plan proposed by the Ministerial Association At all events Catholies will have their say in the matter, even though this Association politely inform us that all we have to do therewith is to accept their dictum.

"THE OWL"

We are gratified to learn that the urnalistic enterprise undertaken, a bort time ago, by the students of the College of Ottawa has already proven a very decided success. The Owl is neatly printed and cleverly edited, sparkling, printed and cleverly edited, sparkling, too, with humorous paragraphs and witty illusions, which the initiated in college mysteries, and the erudite in college historical lore, readily and heartly enjoy. We wish our youthful contemporary a very long, flourishing and youthful career. It can render good service, not alone to the College of O.tawa, but to the cause of truth in general That service will, we feel certain, be fully and uninterruptedly rendered. SCOTLAND MINDFUL OF THE

We notice with pleasure that the dep-tation of Scotch Catholics that star-lately for Rome, headed by the Most R-Archbishop of St. Andrew's and Edburgh, his Grace the Archbishop of G gow and that illustrious layman, Marquess of Bute, has been duly present to the Holy Father and, uniting the voice with that of the Catholic natio hes reverentially congratulated him the attainment of his golden sacerdo Jabilee. Their offering had been p Sisters of St. Margaret's Conv

and the Catholic ladies of Edinburg, b also shown their duty on the memora essation. The former presented a ma-ficent gold chalice, fashioned according an ancient Celtic model, and enrice fine album containing views of the and eathedrals, abbey churches and of contentical edifices of Scotland, of page being enriched with flowers of Sland in elegant embroidery. The bind was in the best style of the binder's elthough the artist was at first strap startled when he heard that the book

A literary gentleman of Scotland. James MacVeigh, Dumfries, was no outdone. He had his fine edition Bishop Chaloner's English Martyrs of than age, richly and elega bound for presentation to the l Pather; and it was presented by general of the Servites in person, whan old friend of Mr. MacVeigh. latter is, no doubt, justly proud of seknowledgment which he was favo with a letter from the Sovereign tif. written by his most private Se ary, by which is imparted to Mr. I Veigh and his family the Apos Benediction. The elegant book much admired by all who saw it be it left Dumfries. Among these the Ministers of the place, who greatly pleased to find that so beau imen of the art of their old B was designed for a present to the learned and holy Pope Leo XIII.

"FAITH OURES."

In the United States, especially also to some extent in Canada, the ing considerable attention. The adve of this "Faith cure" eystem maintain the only method by which an effort s be made to cure tickness is by relian the Divine power and goodness to the sick. Thus a Rev. Joen Salmon has started an Independent Chur Toronto in advocacy of this system, "What right has a Christian to ta body out of the hands of the Lor give it into the hands of a physic and as one of many conferences h the United States by the followers doctrine, the Rev. Glen Wood mad statement of belief: "The substa our belief is that God heals all si directly in answer to prayer, and w our belief on the twenty sixth verse fifteenth chapter of Exodus: " Jehovah that healeth thee."

The Rev. Mr. Simpson, in an int snawer to the query: "Should on the usual remedies for a cold?" "Why not? Just open your lung God will give the relief." At these ings many cures were reported speakers, but the Tribune reporter d that "one of the officiating breth mitted to him that no cures had

place, as far as he knew." Last Saturday's Globe has an treating of the credibility of the The editor takes the view, that as the Scripture atter eures have been miraculously w "there is no antecedent impossible absurdity in such 'faith cures,' to question being whether or not suc have actually taken place."

"It is certainly no more absence disease cured by the Almi answer to prayer, than that he effect it by a mustard poultice, dostor's prescription."

Corcerning the power of God t sares miraculously, there can be a tion among Christians who acknow the power of godliness." Even recognize that God may as easily direct miracle, as by the ordinary treatment. From Him the cure either case : "For all bealing is fr . . . The Most High bath medicines out of the earth : an man will not abhor them." xxxviii : and "the Most High ha this knowledge to men that He bonored in his wonders."

Nevertheless from these pass Holy Writ we may learn that in se in other departments of life, m Intervention is not to be looke God's usual mode of operation. have occurred, occur still, and wi Manued in the future, whenever deem it expedient so to "man glory." (St. John ii., 11.) Bu for miraculous intervention in t ary contingencies of life, while n