

THE CATHOLIC RECORD

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BISHOP WALSH.

Our readers in all parts of the country will, we feel assured, be pleased to learn that the distinguished Bishop of London, Right Rev. John Walsh, is now on his way home.

HOME RULE AND LIQUOR CONSUMPTION.

An argument against Home Rule has been devised by the Coercionists and freely made use of both in England and Canada. It is that "the branch of manufacture and commerce which most flourishes in Ireland is that of the distilleries and liquor dealers."

manufacture is not to be confounded with the consumption of spirits. The demand for Jameson's, Keenan's and Guinness' manufactures, all over the world, cause the amount of spirits manufactured in Ireland to exceed by far the home consumption: but it is all the better for the country itself that there should be a great excess of manufacture over consumption.

From the above figures we may justly conclude that the Irish manufacture is able, in spite of discriminating laws against the Irish manufacturing interests, to hold its own against both England and Scotland, and the reason why the Coercionist press and politicians make so much noise on this matter is that they are not satisfied with having destroyed the other Irish manufactures, but being jealous that, in any department, Ireland should excel England, they wish to destroy this one also.

The second assertion is that the consumption of spirits has increased in Ireland 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 in England, 1.56 per cent, and in Ireland 1.02 per cent, while it rose in Scotland 2.33 per cent.

The statement which is partly true, is that the distillery business is a prominent industry of Ireland. This arises from the fact that nearly all Irish industries have been killed by English legislation. So that when Unionists make this a reproach to Ireland, they are a complete exemplification of the schoolboy's ideal of a despicable bully, who "kocks one down, and then kicks him for falling."

The basis upon which the coercionists build their argument is the increase of liquor consumption in a single year. The cause of this increase it is hard to 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 period.

REV. GEO. W. PEPPER.

The people of Guelph and surrounding 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 REAL PALMS.

The New York Freeman's Journal, one of the leading Catholic journals in the republic, speaks as follows of our esteemed friend, Mr. Thos. D. Egan: Mr. Thomas D. Egan has made adequate arrangements for supplying all the real palms that may be needed by his patrons.

THE BALLOT.

The Mail is still at work to elevate the standing of the Separate Schools, and its panacea is "the ballot." We might be very thankful to that journal for the interest it is taking in the welfare of our schools, were it not that we know its intent is by any means within its power to bring about, if possible, the total destruction of our Catholic school system.

Now it is well known to all who are 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 demand for tinkering with our school law would be justifiable, there ought to be some glaring cases of this kind.

There is good reason to believe, however, that these letters, for the most part, were not sent to the Mail at all by Catholics, 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 Catholics who are concerned in the matter by no means represent the Catholic school supporters of Ontario.

The Globe has said, that if Catholic electors want the change, they ought to get it.

"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 Romanists. Of course he means by this that he has caused more than one-third of the Catholics of Biddeford to abandon their faith!"

This Fulton is an illiterate as he is obscene. His Chicago lectures are full of the low buffoonery which characterizes the deliverances of Sam Small. Thus 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 catechized 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 concoction is evident to any one, unless both the 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. His blasphemous levity alone in speaking of the Blessed Eucharist ought to disgust respectable Protestants, and restrain them from encouraging him, even those Protestants who, refusing to accept Christ's words, "this is my body, this is my blood," deny the Catholic doctrine of the Real Presence of Jesus Christ in that adorable Sacrament, must

it will be difficult for the Mail to excite any agitation on the subject. The Catholic voters do not wish to conceal, either from their clergy or their fellow-laymen, their votes at the school elections. They know perfectly well that the clergy take a deep interest in Catholic 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.

AN OBSCENE LECTURE.

Justin D. Fulton, the author of the obscene book lately issued under the title "Why Priests should wed," has been lecturing in Chicago, in pursuance of his plan to annihilate the Church. It will be remembered that the respectable girls employed by the Band-Avery Printing Company refused, in a body, to continue to set up the type of this precious volume on account of its lewdness. On examination, that company agreed with the girls, and refused to continue their work. Later, however, the work was issued, and by the Band-Avery Company too. It now appears that this Company has a pecuniary interest in the book as proprietors, and that their professedly moral stand in the interests of the public, was an advertising dodge that the character of the book should be widely known, and its circulation thereby increased.

The lecture of which we have written above was delivered on the 26th ult. On the 28th Fulton delivered his second lecture, largely made up of extracts from Maria Monk, Edith O'Gorman, etc. In the course of it he said in his elegant style: "There ain't a member of Congress who dares to spell Romanism out loud in the dark, and don't you forget it. The times call for a man who will stand for the truth." Of course, he is the man! He then told a shocking story about "a girl who entered a convent," "a voice from the gallery hereupon cried out, 'you lie.'" Some altercation ensued, but the lecture 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 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 fortnight."

"For the next evening, Wednesday, 29th, a third lecture was announced. A large crowd gathered about the church, many being attracted by curiosity, others having assembled for the purpose of interrupting 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 such as to exclude it from any decent place of worship."

There was a good deal of acrimonious disputing on the streets, but no injury was done, though the Church managers assert that they had intelligence that it was intended to break all the windows. Dr. Bolton, one of the managers, was present, as he declared, to protect the Church. He stated that Fulton's intention was to make money out of his book. He agreed that "the lecture was unfit for a Church."

THE MAIL'S ARITHMETIC.

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. Perreault, 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 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 figures. He makes the total product 31,280,000 bushels, and the tithes 1,251,000. The very round numbers would lead to the suspicion that the figures are not over exact, but when examination is made into the details, the suspicion becomes a certainty. The number of bushels produced of each

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 10,000, four times, of 5,000, once, and of 2,000, twice. These things do not occur, generally, in real life. These figures, evidently inexact, make the 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 Catholic farmer's crops by 26 to get the real figures!

THE MINISTERIAL ASSOCIATION AND THE PUBLIC SCHOOLS.

The Toronto Ministerial Association are a body composed of a number of Toronto Ministers of several denominations, perhaps three or four, and certainly they are not devoid of adherents, whatever may be the other qualifications they possess. It is not long since they decided upon having a certain gentleman elected Mayor of the city; but the electors by a majority of 1007 decided otherwise. Even it is morally certain that this was the decision of the Protestant electors, for the Catholic vote was, for the most part, recorded for Mr. Deane, as neither of the other candidates 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 electors.

However, now we have another scheme set on foot by this same Association. After a long incubation it has hatched a plan to compel the public school teachers to give religious instruction in the schools, and this must be such religious instruction, of course, as will be pleasing to the Ministerial Association. The Minister of Education is to be petitioned to take steps at once to carry their resolution into effect. It will, as a necessary consequence, soon be required that a religious test must be applied to all candidates for teachers' certificates. At present there is none. Agnostics, Methodists, Presbyterians, Catholics, are all eligible as teachers, and at present the majority are not allowed, in any section, to enforce their religious views upon the minority. The Ministerial Association, 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 Catholics, 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 79,220 Catholic children attending school, there are 51,630 attending the Public Schools of the Province. The Catholics, therefore, have a great interest in the character of the religious teaching in the School, 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 Mayor's 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 with success.

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 to change this system, whereby individual rights of conscience are strictly guarded, for the plan proposed by the Ministerial Association. At all events Catholics 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 journalistic enterprise undertaken, a short 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, too, with humorous paragraphs and witty illustrations, which the initiated in college mysteries, and the erudite in college historical lore, readily and heartily enjoy. We wish our youthful contemporary a very long, flourishing and joyful career. It can render good service, not alone to the College of Ottawa, but to the cause of truth in general. This service will, we feel certain, be fully and uninterceptedly rendered.

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SCOTLAND MINDFUL OF THE GREAT JUBILEE.

We notice with pleasure that the devotion of Scotch Catholics that started lately for Rome, headed by the Most Rev. Archbishop of St. Andrew's and Edinburgh, his Grace the Archbishop of Glasgow, and that illustrious layman, the Marquess of Bute, has been duly presented to the Holy Father and, uniting the voice with that of the Catholic nation, has reverentially congratulated him on the attainment of his golden sacerdotal Jubilee. Their offering had been previously presented.

The Sisters of St. Margaret's Convent and the Catholic ladies of Edinburgh, also shown their duty on the memorable occasion. The former presented a magnificent gold chalice, fashioned according to an ancient Celtic model, and enriched with gems of Scotland. The latter sent a fine album containing views of the ancient cathedrals, abbey churches and of ecclesiastical edifices of Scotland, each page being enriched with flowers of Scotland in elegant embroidery. The album was in the best style of the binder's, although the artist was at first startled when he heard that the book was for the Pope.

"FAITH CURES."

In the United States, especially also to some extent in Canada, the so-called "Faith Cures" are just now attracting considerable attention. The advent of this "Faith cure" system maintains the only method by which a cure is to be made to cure sickness is by reliance on the Divine power and goodness to the sick. Thus a Rev. J. J. Salmon has started an Independent Church in Toronto in advocacy of this system, "What right has a Christian to take body out of the hands of the Lord and give it into the hands of a physician and as one of many conferences here in the United States by the followers of the doctrine, the Rev. Glen Wood made statement of belief: "The substance of our belief is that God heals all directly in answer to prayer, and we are in belief on the twenty-sixth verse of the fifteenth chapter of Exodus: 'Jehovah that healeth thee.'"

The Rev. Mr. Simpson, in an interview with a Tribune reporter last December answered to the query: "Should one use the usual remedies for a cold?" "Why not! Just open your lungs, God will give the relief." At these words many cures were reported and speakers, but the Tribune reporter admitted to him that no cures had place, as far as he knew.

Last Saturday's Globe has an interesting article on the "Faith Cures." The editor takes the view, that as the Scripture attests cures have been miraculously wrought "there is no antecedent impossibility in such 'faith cures,' the question being whether or not such have actually taken place." He judges: "It is certainly no more to suppose disease cured by the Almighty answer to prayer, than that he effect it by a mustard poultice, doctor's prescription."

Concerning the power of God to cure miraculously, there can be no question among Christians who acknowledge "the power of goodness." Even Jesus said that God may as easily direct miracle, as by the ordinary treatment. From Him the cure of either case: "For all healing is from Him." The Most High hath medicines out of the earth: manna will not abhor them." xxxviii: and "the Most High hath this knowledge to men that He honored in his wisdom." Nevertheless from these passages Holy Writ we may learn that in as in other departments of life, His intervention is not to be looked for as a usual mode of operation. He has occurred, once still, and will be continued in the future, whenever deem it expedient so to "manifest glory." (St. John ii, 11.) But for miraculous intervention in any contingency of life, while a