

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

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The Catholic Record.

London, Saturday, Feb. 3, 1894.

EDITORIAL NOTES.

THE Toronto *Mail* of the 26th, in dealing with our article concerning the threatened action against that paper, for criminal libel, by Archbishop Cleary, endeavors to justify its course by claiming that the press should be free to discuss the relations existing between the clergy and laity of the Catholic Church. We may remind our contemporary that it has outstripped all legitimate bounds and seeks to sow strife where harmony now exists. At least 99 per cent. of the Catholics of this country see no cause whatever for unfriendliness or opposition to their spiritual guides, and Catholics experience no hardships whatever at their hands in the exercise of either their spiritual or temporal affairs.

IT WERE unfair for our contemporary to put forward such men as the editor of the *Canada Recus* as exponents of Catholic opinion. That gentleman and a few others who have been engaged in attacking the clergy belong to the revolutionary school, which has very little regard for Christianity in any form. It will be remembered that the strictures passed on the editor of the *Recus* were brought about because, in referring to the criminal conduct of a priest in Montreal, he insinuated that the people should be on their guard against the priesthood in general. Our contemporary will surely not say that this was justifiable; yet he seems to think that the Archbishop of Montreal was wrong in his condemnation of the editor, and is therefore an enemy of the freedom of the press.

LET us turn the tables for the purpose of illustration. We will say that a Methodist minister in Ontario had been guilty of a crime against morals and that a man professing a Methodist published a newspaper which circulated largely amongst that denomination, and that that man warned his readers to be on their guard against Methodist preachers in general. What, we ask, would be the fate of such a man and his paper at the hands of the Methodist denomination, from its general conference all the way down to its lowest member?

OUR Toronto contemporary, while posing as the friend of equal rights, is as violently anti-Catholic as the Montreal *Witness*, *Orange Sentinel* or *Lindsay Warbler*. When it left the ranks of the Conservative party it became the organ of the extreme Protestantism of Ontario. Knowing full well that anti-Catholic, and more particularly anti-clerical, literature is taken by its constituency with the same relish as salt on a pasture-field, that class of matter is supplied in abundance from week to week by a staff of anonymous writers, while its regular correspondents, in Montreal and at the capital, send over the wires messages tinged with bitterness against everything Catholic.

FROM time to time there arise little unpleasantnesses in all Protestant denominations. They are family affairs and are settled according to the laws governing the different churches. Once in a great while, too, there may happen some little differences between Catholic people and their priests, and between the priests and their Bishops. These, too, are family affairs which can be straightened out under the laws governing the Church; and is it not unseemly and injudicious on the part of our contemporary, whenever a little ripple of disaffection appears amongst a few Catholics towards their spiritual guides, or on the part of a priest against his Bishop, to endeavor to give it sensational importance and thus encourage a spirit of unrest amongst the people? This is the work of the scandal-monger, and we must in all candor say that our contemporary has long been engaged in it.

AMONGST the public men of Canada, Sir John Thompson holds a very high place. In his early years he was a Methodist, and conscience never directed a man to

wards the "Kindly Light" if it did not direct Sir John Thompson. His change of faith took place at a time when it could have brought him no temporal advantage; and we all know that in the race for preferment, especially at this day, the Protestant invariably has a very good start. The P. P. A. ritual is proof abundant of this. During the last few years Rev. Dr. Douglas and others have written letters concerning Sir John Thompson that may fairly be called savage in their nature, because he saw fit to travel in the path directed by his conscience. A short time since Mr. Lu Papineau of Montebello discovered the beauties of Presbyterianism when the tax collector rang his door-bell. For this he received and deserved the condemnation of all high-minded men. The *Mail* has not one word to say in condemnation of those who have been abusing Sir John Thompson; but those who severely criticised Mr. Papineau's action are held up to scorn as the enemies of civil and religious liberty.

OUR Toronto contemporary, since it left the Conservative ranks, has by its unfairness towards the Catholic Church done much mischief in the community. It has created amongst many Protestants the impression that we are plotting with politicians for the purpose of gaining undue advantage over our Protestant fellow-citizens. Facts and figures it has not and cannot give in proof of this, and all the charges take the form of insinuations. If, as our contemporary has so often asserted, Bishops and priests meddle too much in politics, what have they gained thereby? We ask for nothing but fair treatment; we look for no ascendancy over our Protestant fellow-citizens; and were we so inclined, how could we entertain any hope of success when we form but a small minority of the population?

IT IS quite true that the Catholics of Ontario vote almost to a man in favor of the Mowat Government, but why need there be surprise expressed at this? By the *Mail* and the extremists we have been rounded up, as it were, and astonishment is now expressed because we are found all together. Were any other denomination in Ontario vilified as the Catholics have been would any member of it be found shouting in favor of its persecutors?

A CONVENTION of P. P. A. delegates tore into Hamilton last week. Things have come to a queer pass when hundreds of men will enter a city in fear and trembling lest they be recognized, and place assumed names on the hotel registers. Worse than all, we find some preachers in the assemblage—clerical misfits and irrepressible firebrands. Our old acquaintance of London, Rev. Junius McDonough, Methodist, was there in all his borrowed glory—for it will be remembered that he has committed to memory the letters of "Junius," and occasionally sends one to the papers with his own name at the end. Little can be known of the proceedings, as reporters were not of course admitted. It has become known, however, that a warm discussion took place on the proposition to expunge from the ritual the clause which obliges members to swear that they will not employ a Catholic in any capacity. The motion was voted down, and therefore the ritual remains in its original shape. Our Catholic people need not, however, feel any great degree of uneasiness on this account, as the membership comprises almost entirely persons who are not employers—out-at-elbows politicians, veritable Wilkens Micawbers, who are themselves looking for something to do.

IT HAS become known also that a resolution was passed favoring the inspection of convents, monasteries, etc. Because of the number of persons who "escape" from these institutions, it was considered a very advisable proceeding. We may say to these ignorant persons that such a thing as an "escape" from convents or monasteries was never known. Those few who are in the lecturing field posing as "ex's" and "escapes" were ignominiously ejected for bad conduct. Were a committee of the P. P. A. to set out upon a work of the kind alluded to it would be in order to get a board of

medical gentlemen to examine into their mental condition, and, if found sane, then it might be deemed prudent to call in the services of an able-bodied masiff, and have them attended to in the same fashion as the ordinary criminal tramp and house-breaker.

MARGARET SHEPHERD was there, comfortably wrapped in all her shamelessness. The *Times* of the 24th says that she held a secret session in one of the hotel parlors with thirteen "ladies." This reminds us of the saying of Sir John Macdonald on the occasion of the vote on the Jesuit Estates Act, when thirteen members of Parliament voted against its allowance; but as we are now dealing with "ladies," we will not enter into full particulars. Margaret's troupe of thirteen "ladies" have undertaken the task of bringing to the Catholics of all Canada a knowledge of their form of Christianity, and, to prove its excellence, have taken an oath to deprive them of their daily bread, for the love of God.

OUR fellow-citizen, E. J. McRoberts, school trustee, insurance agent and spiritualist, was on hand, thirsting for the treasurership. He may be excused on the ground that he has a weakness for "seances" and the P. P. A. convention was a grand one. What a glorious thing it would have been, to be sure, had he produced the spirits of King William, Henry VIII, Queen Elizabeth, Oliver Cromwell, Lord George Gordon, Maria Monk and all the other calendered saints of Orangeism and P. P. Aism.

THE meeting is over, and the delegates have returned to their homes. It is more than probable that every one of them is fully convinced that a lucrative office of some sort will fall into his lap as soon as Sir Oliver Mowat is deposed. It is safe to say that such a gathering of hungry office seekers never before took place in Canada. Meantime the Catholic Church is still in the land. Her Bishops, priests and people are endeavoring to do their part as good Christians and good citizens, bearing malice to none, and dealing out to all the same measure of justice they demand for themselves. It is not to the credit of Protestantism that more energetic work is not done by its leading ministers to stamp out this plague spot on our social life. The Presbyterian clergy are almost alone in opposition to it. Many of them deserve much praise for the sledge-hammer blows they have dealt the nasty production, but we regret to say the clergy of the Church of England, and those of the Methodist, Baptist and Congregational denominations are, almost without exception, either silent on the subject, or engaged in promoting its spread amongst their people. Shame on them! They are doing the work of the Evil one while wearing the livery of the Master.

THE *Hamilton Times* says that Prof. T. Passmore of London, lectured in that city last week. His subjects were very warmly anti-Catholic, one of which was "Are we justified in publicly attacking Romanism?" Just here we might say to the "professor" that there would be something mainly in such a course on his part had it been impressed upon his mind when he was a little fellow that it is naughty to tell lies. Why should the "professor" speak of attacking "Romanism" publicly when the approved method of the P. P. A., of which he is a member, is to attack it after the fashion of the safe-blower and the masked burglar?

BUT who is this "professor"? And how did he come by the title? A few months ago he was known in this city as plain "Thomas Passmore." He came here as an amateur printer from a neighboring hamlet, and we verily believe that even now were a three-cent quad and a hair space placed before him, he could not for the life of him tell which is the quad and which is the space. The late Dr. Cahill said that while getting shaved in a barber shop in Washington the tonsorial artist told him he intended shortly to leave that business as he thought it would be more profitable to become a lecturer; and in like manner we may reasonably suppose Thomas Passmore has become a "professor." It is more than probable that association with Margaret

Shepherd, and witnessing her success so far as nickels are concerned, gave him a considerable load of assurance.

NO DOUBT he was also sand-papered by Mrs. Baskerville, who, we believe, did considerable work on the P. P. A. paper in this city, of which Thomas was at one time owner. Parenthetically we may say that Mrs. Baskerville is a very energetic anti-Catholic propagandist and it would seem indeed as though she were a pupil of that person referred to in the Dublin ballad:

Arrah, Mrs. Magrath, did you hear the news?
But, of course, my jewel, you knew it?
The quality's going to save our souls,
An' I'll be as for lettin' them do it.
We may curse and swear—the devil may care,
We may rob, blaspheme, and be wicked;
Sure they'll send us to Heaven, and pay our fare,
And give us a first-class ticket.

So come along to Merrion Square,
An' as sure as my name is Rellly
Each murderin' thief will get mutton and beef,
If he brags with Mrs. Smyley.

MRS. BASKERVILLE'S mode of working, however, is somewhat different from that adopted by Mrs. Smyley. This good lady thinks she can bring about the "conversion" of Catholics by distributing amongst Protestants bundles of literature concerning the Catholic faith. So preposterous are the statements made in these tracts that we will not be uncharitable enough to say that Mrs. Baskerville is the writer. We will merely venture the assertion that the father of lies himself wrote them and that Mrs. Baskerville read the proofs.

BUT we are forgetting the "professor." The *Hamilton Times* says that "in the afternoon there were present at his lecture about thirty people, and in the evening the paid admissions were thirty-four. Some of these were disgusted with themselves for attending, as the so-called lecture was a miserable affair and the speaker's style simply execrable." We would advise Thomas to take a longer course of training. We fear, however, that he will never succeed as a lecturer; but if he is determined to carry out the work he has on hand in that way, would it not be more effective were he to go to Rome at once and commence demolishing the Papacy at the fountain head. A course of lectures before the Propaganda might settle the whole trouble; and, if not successful in that manner, he could try a bomb.

THE Protestant Alliance of London, England, have withdrawn most of their agents from Italy and closed a large number of their book depositories, having discovered that their labors on the peninsula have been without result, though nearly a million dollars have been squandered in the effort to spread Protestantism. Italians who abandon the Catholic Church do not become Protestants, but Free-thinkers, and at the present moment there are not more than 35,000 Protestants in Italy, including the Waldenses, who have retained their peculiarities handed down from their forefathers since long before Luther raised his standard of religious revolution.

THE *Carmelite Review*, a monthly published by the Carmelite Fathers, at Falls View, Ont., comes to us in an enlarged form, and otherwise very much improved. Since beginning, this periodical has shown signs of enterprise truly remarkable, and its appearance now gives us the assurance that its rare merits have been appreciated to the fullest by its readers.

AN A. P. A. editor in Fort Wayne, Indiana, has got himself into trouble by making sensational accusations against the religious ladies who conduct the St. John's Orphan Asylum in that city. The editor in question, William B. Bidwell, manages an A. P. A. organ after the usual style in which such organs are conducted, by calumny and abusive language, and he stated recently that a girl in the institution was confined in a dungeon in order to cover up some outrageous conduct toward her. There is no dungeon in the institution, so that the charge carries absurdity on its face; nevertheless he asserts that he will prove the charges he has made. A suit against him has been initiated in the civil courts by Bishop Rademacher to recover \$100,000 damages, the object being chiefly to learn the editor's informant and to bring him to justice.

THE Toronto *Mail* has a very keen scent for troubles in the Separate schools, and if at any time there happens to be a dispute of any kind between trustees, it is sure to be aired in the columns of that journal for days, or weeks, or even months together. There has been a dispute in Ottawa between two French candidates for the trusteeship, one of whom was elected by a majority of one, and the unsuccessful candidate entered a protest, basing his claim to the seat on a charge of clerical intimidation. The case was settled by the resignation of the unsuccessful candidate, who, perhaps, did not wish the turmoil of a law suit on the question, and there will be no election. The *Mail*, however, continues to publish, day after day, long and uninteresting details of the case, assuming always what has not been proved at all, that there was gross intimidation by the Very Rev. Vicar-General of Ottawa. Such election disputes are of common occurrence in all sections of the Province, and very little attention is paid to them by the public. The only reason for the extraordinary prominence given to this case by the *Mail* is that it occurs in connection with a Separate School Board. The *Mail* is welcome to all the capital it can make out of this tempest in a teapot. It so seldom occurs that there are even such small troubles on Separate School Boards, it would be a pity to deprive the *Mail* and its readers of the gratification derived from the contemplation of one such when it does happen. It is only to be regretted that the gratification will be short-lived, as the difficulty will soon settle itself. There is another small difficulty at Hintonburg, a suburb of Ottawa. This also is being investigated by the *Mail*. It is a godsend to that journal that it has arisen just as the city dispute is coming to an end. It may give an opportunity for another month of sensational headlines to the *Mail's* columns. It has already made all the use it could of the circumstances which have thus far been developed.

THE indications are that parties in Great Britain stand nearly as they were at the time of the last general election. There have been twenty-nine contests for vacant seats, out of which four were gained by the Liberals, which had been held by the Conservatives, and four by the Unionists from the Liberals. Eight were retained without a contest by the parties which had won them at the general election, namely, two Unionist seats in England, four Liberal seats in Ireland and two in Wales. Of the other thirteen seats, each party retained its own.

MR. GEO. B. SWIFT, the Republican candidate for the Mayoralty of Chicago, has explained publicly that the cause of his defeat was the issuing of A. P. A. circulars in his favor. He says: "The A. P. A. circular purporting to have come from Republican headquarters was what did it. There was no convincing many hundreds of voters that that circular did not come from the Republicans, and my name might as well have been signed to it so far as the effect was concerned."

THUS it appears that A. P. Aism is not a success in Chicago. It is certain, however, that Mr. Swift's committee issued the circulars, and thus made sure the defeat of their candidate. The circulars were traced to the proper quarter from which they emanated, and credited to the party responsible for them.

THE A. P. A. south of the border, equally with the P. P. A. on our own side of the line, pretend to count largely on Jewish assistance in their anti-Catholic crusade. Whenever they count up the numbers against which they have to contend, they estimate the Jews as "non-Catholics," who will therefore be enlisted on the side of the persecutors. They forget for the time being that the Jews are as truly non-Protestant as non-Catholic, and cannot be induced by a Protestant cry to join in an anti-Catholic crusade. In New York, at least, the Rabbi Silverman, the most influential man of his order, has pronounced against the A. P. A., declaring, further, that "the Catholic religion is the greatest power in the world for good, and the greatest power for peace—greater than all the standing armies of the world." A. P. Aism will find no encouragement from that quarter.

BLAKE IN OTTAWA.

An Admirable Address on Home Rule.

FROM the Ottawa *Free Press* of the 26th we learn that on the previous evening an audience that filled the Opera House in every part greeted Hon. Edward Blake when he rose to deliver his lecture on Home Rule. The stage was prettily decorated with British, American, Irish and Canadian flags, as well as the banners of St. Andrew's and St. Patrick's lined in the background and palms lined the front of the stage. Those on the platform when Hon. John Costigan, chairman for the evening opened the proceedings were: Archbishop Duhamel, Father Whelan, Canon McCarthy, Hon. R. W. Scott, A. F. McIntyre, Q. C., P. Baskerville, Hon. E. H. Cronin, M. P., P. J. Heney, C. Higgins, J. L. McDonald, Mr. Riley, United States Consul; Col. Panet, Dr. MacCabe, J. Harvey, C. Mohr, F. B. Hayes, J. Cowan. Mr. Costigan made a few opening remarks, stating that the object of the meeting was not alone to listen to an exposition of Home Rule, but it had a more practical side, which would be the opening of the subscription list at the close of the address. Ottawa adherents of the cause of Irish Home Rule had given many proofs of their sympathy, and to show that they still had the cause at heart, he need simply state that \$1,260 had already been subscribed before the opening of the meeting. He then read an address to the lecturer of the evening.

MR. BLAKE'S SPEECH.
Mr. Blake after thanking them warmly for the reception, said: It is with varying emotions that I find myself addressing a meeting in Ottawa, where the greatest portion of my public work has been done. I rejoice here to-night to resume even for a few hours my relations with the people of this city in a cause which has commanded general sympathy and approbation on the part of the Canadian people. As far as I am concerned the subject of Home Rule has been kept far removed from the pale of party politics. (Applause.) The honorable gentleman then proceeded to refer to the labors of Mr. Parnell, whose claim to the gratitude and admiration of the Irish people he had always admitted freely and from his heart. He gave Mr. Parnell credit for establishing the Irish parliamentary party which, when once a decision had been reached, acts as a unit in carrying that decision into effect. It was only by acting as a unit that they could hope to succeed. This was a sacred principle of their cause, never to be violated by any man without danger to the cause. Another principle of the party was its absolute independence of all other parties. It exists as an Irish national party acting for Irish national objects. This position deprived the members of office and emoluments but it enabled them to act as allies of the Liberal party without being subordinated and to act solely in the interest of Ireland without any entanglements. These things were essential to the triumph of their cause. Mr. Blake then described Mr. Parnell's foresight in recognizing as far back as 1881, a force by which he hoped to succeed in a constitutional movement, namely, the enlisting of the sympathies of the masses of Great Britain, and when ultimately in 1886 he was able to secure the arrangement of a reasonable plan for the settlement of this great question by the assistance of the Liberal Democratic party of Great Britain. It was upon these broad general lines upon which Mr. Parnell led the party, that he, Mr. Blake, had largely moulded his views of this question and upon which he had acted ever since.

THE HOUSE OF LORDS.
After alluding to the enormous change which had taken place in public opinion during the last ten years upon the Irish question, by which Home Rule had so rapidly advanced, he spoke of the majority given for it in the last general elections and the consequent passage of the Home Rule Bill by the House of Commons. It was true the bill had been rejected by the irresponsible chamber, but even the House of Lords did not pretend that it had any right to do more than secure a second determination of the question by the people. The popular body was becoming more popular and more powerful, and all they had to do was to look forward to the next election for the success of their aims. Although in the elections of 1892 the Liberals placed the question of Home Rule in the forefront of their programme, that programme also included legislation of particular interest to the Democracy of Great Britain and the Irish Parliamentary party in aiding, as they were now aiding, the Government to carry into effect other features of that programme, were at the same time advancing the cause of Home Rule, because that legislation was the elucidation of the principle of Home Rule. Mr. Blake strongly contended that the interests of the Radical and Democratic party of Great Britain were identical with the interests of the masses in Ireland. He also pointed out with great force how the Irish party, by strengthening the hands of the English Radicals, were strengthening the hands of those

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warmth of the patient was concerned. As a last resort a pair of heavy German felt socks were procured and pulled over the cold feet, but the artificial warmth failed to do what was required. The second box brought relief, however, that one of the visitors brought in, wrapped around a parcel, a paper giving an account of a cure effected by the use of Dr. Williams' Pink Pills. After reading the article the sick man determined to give them a trial. Before a box was gone the good effects were noticed; the second box brought still further improvement. A third, fourth, fifth and sixth were taken, the end of each proving a milestone on the sure road to complete recovery. Twenty boxes were taken in all, but the end fully justified the expenditure, for, as Mr. Helrose put it, "I feel better and younger than I have for years. I eat heartily, I sleep sound and I can do a day's work alongside of anybody. Dr. Williams' Pink Pills under Providence, did it all. I shall never again be in any way handicapped. Since they cured me I have recommended them to my friends everywhere, and I shall continue to recommend them."

An analysis shows that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, chronic erysipelas, and after effects of la grippe, palpitation of the heart, nervous prostration, all diseases depending on vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They build up the blood, and restore the glow of health to pale and sallow cheeks. They effect a radical cure in all cases arising from morbid acidity, overwork, or excesses of any nature.

Dr. Williams' Pink Pills are manufactured by Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and sold only in boxes (never in loose form) by the dozen or hundred and the public are cautioned against numerous imitations sold in this shape at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, from their address.

MARKET REPORTS.

London, Jan. 25.—Grain deliveries were limited, and some of the buyers offered 1/2 per cent. for the ruling prices. Oats 36 cents to 37 per cent. Barley 38 to 39 per cent. Dressed hogs 90 to 91 per cent. Pork 50 to 51 per cent. Lard 10 to 11 per cent. Fat 12 to 13 per cent. Eggs 10 to 11 per cent. Butter 12 to 13 per cent. Tallow 10 to 11 per cent. Sugar 10 to 11 per cent. Coffee 10 to 11 per cent. Tea 10 to 11 per cent. Spices 10 to 11 per cent. Cotton 10 to 11 per cent. Wool 10 to 11 per cent. Hides 10 to 11 per cent. Skins 10 to 11 per cent. Bones 10 to 11 per cent. Horns 10 to 11 per cent. Tallow 10 to 11 per cent. Sugar 10 to 11 per cent. Coffee 10 to 11 per cent. Tea 10 to 11 per cent. Spices 10 to 11 per cent. Cotton 10 to 11 per cent. Wool 10 to 11 per cent. Hides 10 to 11 per cent. Skins 10 to 11 per cent. Bones 10 to 11 per cent. Horns 10 to 11 per cent. Tallow 10 to 11 per cent. Sugar 10 to 11 per cent. Coffee 10 to 11 per cent. Tea 10 to 11 per cent. 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