

The Catholic Record.

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Catholic Record

London, Sat., Nov. 30th, 1898.

As we go to press His Grace the Archbishop of Toronto is about to take leave of the people of London Diocese. The day will be, for the good priests of this Western part of Ontario, as well as for the people, an occasion of sorrowful and heartfelt farewells.

And not alone a great and good prelate is Toronto taking from us. Rev. James Walsh will henceforth be attached to the archdiocese. He came to us when quite a young man, having been ordained in Rome.

Last Sunday was a day that for many, many years will be remembered by the Catholic people of London. It was the last Sunday our beloved Archbishop would be present as their chief pastor.

REV. JAMES WALSH preached in the Cathedral in the evening. It was the last time he would appear in that pulpit as one of their priests. Often had he spoken to them, animated solely by a desire to fulfill the solemn promise made at his ordination.

one of their priests. Often had he spoken to them, animated solely by a desire to fulfill the solemn promise made at his ordination. And well has he kept his promise. He, too, like His Grace the Archbishop, could not refrain from preaching a sermon of the heart.

THE "EQUAL RIGHTS" PROGRAMME.

"Mr. W. C. Clendenning, a Montreal merchant of prominence, reverent to Mr. Mercer's threat to visit on the English in Quebec his vengeance for any anti-French legislation that may be passed in other provinces, says: 'I wish to tell the Hon. Mr. Mercer plainly and openly that it is beyond his power or any other man's to do what he says.'

The above is from the editorial notes of the Toronto Mail, and in its way it is a gem, as it exhibits the spirit of that journal, and of the fanatics generally, who are roaring out "Equal Rights" as loudly as their lungs allow them.

From the whole tone of the article we should imagine that the Witness and Mail are anything but "amused" at the situation. But it is "amusing" to find the organ of fanaticism styling the Protestant population of the most Protestant County in Quebec, the Anglican and Methodist ministers, included, as "beetles and hotel loungers,"

AN ENGLISHWOMAN'S TRIBUTE TO FATHER DAMIEN.

Mrs. Isabella Bishop, nee Miss Bird, the well-known authoress of "Six months in the Sandwich Islands," and other interesting works of travel, tells in the book named above of the "noble instance of self-devotion given by Father Damien, a Belgian priest, who has gone to spend his life amidst the hideous scenes and the sickness and death of the ghastly valley of Kalawao."

Lambton in Ontario. In West York, however, the Conservative Convention have selected as their candidate Major Clendenning of West Toronto Junction, though he proclaims himself to be the Equal Rights candidate running on the platform of Prohibition, no-Popery and Mr. Meredith. It is a humiliating alliance for both of these parties, after the proclamation on the part of the Equal Rights Association that they must "sweep the board" of both political parties.

The last sentence in the Mail's note is another gem in its way: "Of course the British North America Act protects the English minority in the matter of education."

Of course it does; but it equally protects the Catholic minority in Ontario. And has not the Mail been telling us for the last six months that the British North America Act must be revised, and that the protection afforded to Catholics must be removed from it?

The ad plight to which the Equal Rights party is reduced by the position in Brome is thus laughably bewailed by the Montreal Evening Witness of 21st inst., as quoted in the Mail of the 22nd:

"It is true to his party, more or less. There are two distinct camps. As to Equal Rights, however, both unite in opposing any introduction of it. The leaders, guilty either of the Jesuit legislation or its allowance, have their prestige to lose. The hotels and hotel loungers have no money, free drinks, or dinners to expect from the Equal Rights, who have no party money. Therefore those used to party reward oppose the Equal Rights idea."

"It is rather amusing at the present juncture to watch the efforts of both parties to set themselves in as favorable a light as possible on the Jesuit question."

THE MORMONS IN THE NORTH-WEST.

Mr. A. M. Stenhouse, who was formerly a member of the British Columbia Legislature, but resigned his seat therein and joined the Mormons, is now engaged in the propagation of Mormon principles, on behalf of the Mormon settlement in the Canadian North-west.

We are quite satisfied that, even independently of the Christian law, social reasons alone would suffice to convince the people of Canada that they must adhere to Christian usage in this matter, and prevent the unclean practice of polygamy from being introduced into the Dominion.

As a further reason why polygamy should be permitted, Mr. Stenhouse states that "incestuous marriages are quite unknown in the Mormon Church."

"The settlement is also accessible by a very difficult landing at Kalawao, on the windward side of Molokai. Three miles inland from Kalawao is the lower village of Kalawao, which is safely pronounced one of the most horrible spots on all the earth; a home of hideous disease and slow coming death, with which science, in despair,

has ceased to grapple; a community of doomed beings, socially dead, whose only business is to perish, wifeless husbands, husbandless wives, children without parents and parents without children; men and women who have 'no more a portion forever in anything that is done under the sun,' condemned to watch the repulsive steps by which each of their doomed fellows goes down to a loathsome death, knowing that by the same they too must pass."

"A small stone church near the landing and another at Kalawao tell of the extraordinary devotion of a Catholic priest, who, with every prospect of advancement in his Church, and with youth, culture and refinement to hold him back from the sacrifice, is in this hideous valley a self-exiled man for Christ's sake."

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Mr. Stenhouse, however, has recently written a letter to the Ottawa Free Press in which he states that there is no law in British Dominions which could touch either Mormon or Mahometan polygamy.

Of course, there is no doubt as to the teaching of Christian morality on this subject, which admits of only one wife at a time; but we believe that it will be found that Mr. Stenhouse's conception of the law is also wrong.

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wife: and in both cases the men were regarded as good Mormons.

It is to be hoped that the Dominion Government will take proper steps to prevent the introduction of all such abominations into Canada, otherwise we may have to go through some of the difficulties which beset the United States in its dealings with the people of Utah.

THE LESSON OF THE CENTENNIAL.

The centennial celebration at Baltimore, having come to so successful an issue, has excited the anger of many anti-Catholic journals, because they see therein a grand triumph achieved by the Church; and, animated by an insane hatred of Catholicity, they interpret this as a menace to the Constitution and the well being of the country.

The Catholic Church alone maintains the immutability of its divine teaching and divine law. She is the bulwark of Christianity, and if there is any virtue in Christianity, it is to the immutable Catholic Church that we must look for its preservation.

From all this it follows that the representations of our enemies are false and misleading. So far from being a danger to nationality, the moral code of the Church is the only one which can be insisted upon as always obligatory.

One journalist styles the assembled Bishops "alien potentates." As a matter of fact they are not aliens. Most of them are by birth American citizens, and we believe that in every case the United States prelates present who are not citizens by birth are so by naturalization.

Nearly all the Bishops of the United States and Canada were present at the centenary, besides representatives from England and Mexico, and a delegate from the Supreme Pontiff.

His Grace Archbishop Ryan, of Philadelphia, in his sermon at the solemn opening Mass, drew a glowing picture of the progress of the Church during the century, and foretold a prosperous future for the Church, which "is alive to-day with a divine energy and fecundity that will continue to multiply these great results."

Archbishop Ireland in his evening instruction urged earnestness, a prudent and manly assertion of faith, and a Catholic public spirit. What he recommended for the United States is equally necessary for Catholics in Ontario. He

recommended patriotism to the country they live in. Canadian Catholics must be patriotic too. Catholics should be "the first patriots in the land," and the more earnest we are in obeying the precepts of the Church the more patriotic we shall be.

The Catholic Congress which followed the religious celebration expressed the allegiance of the laity to Catholic doctrine, and repudiated the instruction of enemies that to be faithful Catholics we should abate any of our love for our country. They maintained that even though the United States make no provision for religious education, this is the kind of education which will promote true civilization.

"It must be left to individual action to select the field in which each shall aid in religious and charitable work."

"We favor the passage and enforcement of laws rigidly closing saloons on Sunday, and forbidding the sale of liquors to minors and intoxicated persons."

"We record our solemn conviction that the absolute freedom of the Holy See is equally indispensable to the peace of the Church and the welfare of mankind. We demand in the name of humanity and justice that this freedom be scrupulously respected by all secular governments."

These are the correct principles to which all Catholics should adhere, and the decision of the conference on the educational question should convince the public of Ontario as well as of the United States that Catholics feel so strongly moved by conscience to impart to their children a religious education that it is the most abominable tyranny and want of generosity to attempt to deprive them of this blessing, the concession of which will inflict no injury on any one.

TOLL THE BELL.

The high horse which the bogus Equal Rights party have been riding has proved in West Lambton to be but a sorry nag. The claims of its journalistic organs were that it represented not only Ontario but the Dominion, and ex-Bishop Carman declared that they would "Sweep the Board." Not a trace was to be left of either political party; but now that they have shown themselves to be only a few more than the majority of Reformers over the Conservatives of West Lambton, the Mall of 20th inst. connotes the still-born organization that though "standing by itself its vote is non-effective," the "Independents can if they please decide the fate of the political organizations."

The Ottawa Journal has already drawn the inference from the result in West Lambton, that the Equal Rights party must cut loose from Dr. Sutherland's Third Party. It says: "The Equal Rights party had better decline to run on the same track with the prohibitionists. There are many who sympathize with the Equal Rights platform who have no sympathy with prohibition, and vice versa. The two parties will best consult their own interests by acting independently."

Very likely, surely! Success would have been certain if there had been a fourth candidate in the field. It will be wise to try this next time. It is further worthy of remark that the Mall has all along made it one of its chief accusations against Catholics that they have operated by being "an influence in

the making and unmaking of parties. He has argued that this is proof that Catholics are corrupt. He it now that it recommends Rights party, the party of purification, to adopt this corrupt doctrine that the end justifies the means. Or is this "honest and independent leader of righteous Protestants" a Jesuit in disguise?

EXIT FULTON.

Filthy Fulton has come and it may be permitted us to ask has he done. Has the present beastly villifier of everything good contributed in any way to moral improvement of the city? Have the obscene expressions, filthy allusions which go to make up the total of Fulton's abominations conferred any benefit on the young and old, of the daily which they were printed almost? We grow not. We are strongly of the opinion that these impure lectures of Fulton wrought great harm, if not have a certain class of readers whose minds are easily excited, and who say to themselves, if clergyman as Fulton represents them, why may be expected from should we be virtuous when the vicious? It is utterly impossible, that such lectures should be followed by the very worst was the duty of the civil authorities to put a stop to the publicity of such literature. The law is in this matter, and why has it not in force? Obscene literature seized upon at the frontiers Majesty's Custom House, and publicly destroyed, lest any, even of Her Majesty's subjects, should be harmed or the minds of children be polluted and public endangered. There is no ever about the existence of Filton's stamp are allowed Canada unchallenged. But you conceivable is the fact of his being to peddle an immoral work of purport character, that is full of lies and of the vilest calumnies against Catholic priests, who are naturally the protection of the civil guardians of its morality. No may last long, no Government said to have any guarantee without morals—without respect the principles of public decency as well as national where all these are thrown a the very priests themselves are and falsely and lyingly held most flagrant violators of all decency and morality—it is almost authorities of the country should enforce the laws that for individual protection and for decency. Why should a lecher be allowed to invade the sanctities of Canadian homes, and with breath and impure lips and stables pollute the very air and shock the delicate our pure-minded Canadian that for innate modesty and to stand above reproach, and to say, peerless on the continent? If the soul-polluting permitted the liberty of the unclean subject—if he be allowed by legislators and weak-kneed lawgivers about sowing the poison of aid of obscenity in every town at least let them enforce the obscene literature, and select the book of fifth before to be wrought and too many lives are destroyed by the pestiferous influence of his blighted.

In the published accounts of night's lecture it is said that Fulton explained how his came to be written. He did audience how all the young the printing establishment refused to work, how they polluted their hands or their imaginations with the profane compilation of such a detestable He did not tell his audience girls in Boston struck work home in a body and remained whole week rather than soil with such immoral dirt.

It is noteworthy that women, who are usually excluded or courted on such occasions, encouraged, on the contrary, hear all the suggestive immorality would flow from the impure malodorous Fulton. It is that Rev. J. A. Murray the courage of the women, who were brave enough to be present meeting.

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