

# The Catholic Record.

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

VOLUME 12.

LONDON, ONTARIO, SATURDAY, FEBRUARY 15, 1890

NO. 5

## Catholic Record

London, Sat., Feb. 15th, 1890.

### EDITORIAL NOTES.

Our good friend who looks after the 12th of July department of the London Free Press appears to be on very unfriendly terms with the "Lives of the Saints," and expresses displeasure because these lives are given as models for the guidance of the children in our Catholic schools. We do not see any reason why this

should become so exasperated about this matter. It would be just as well if he would look upon all these little circumstances in a philosophical and good-humored fashion, more particularly when a little reflection will convince him that there is no remedy within reach by which he can supplant these books by something more in accord with his own way of thinking.

The Catholics people have always studied and admired, and have always taught their children to study and admire, the lives of the Saints—the noblest, the holiest, and in every sense the greatest men and women who ever trod the earth, and they will continue to do so as long as the heavens remain above them. They consider that no more admirable example could be placed before their children than the careers of St. Ignatius of Loyola, St. Dominic, St. Francis Xavier, St. Teresa, and the thousands of others who have gone before us and whose noble deeds have shed a halo of glory on the world in which we live.

And while they shape their conduct in this wise, they make no noise if the editor of the Free Press and his class wish to pay honor to the memory of those whose lives they consider great and good. They have their saints' calendar also, and many a school book is extant having reference to these notable people. They may admire and worship to their hearts' content the Eighth Henry, Elizabeth, Luther, Calvin, Cromer, Knox, Wesley, William of the Poyne Water, etc., etc. If they consider that the lives of these historical characters are worthy of imitation, why, they can go on and imitate them to their hearts' content. Our friends, as we have said, have their saints. We have ours. They admire theirs. We claim the liberty of admiring ours. This is equal rights, and equal rights ought to work both ways, as it were.

"We, the people of Ontario, are a great people. We can afford to stand on a lofty eminence and look down upon the rest of the world, and upon all the people the rest of the world contains, with supreme contempt." These are the thoughts that course through the minds of a considerable class who live in this Province. They received their rudimentary education in the common school, which was well enough indeed as far as it went. Added to this was a study of the books furnished by the Sunday school library, for the most part novels written by a weak minded but well meaning class of writers; together with quite a few dissertations on Popery, the composition of those who, having been ignominiously ejected from the Church, wished to leave a record of revenge behind them.

The education still goes on. Weekly and daily newspapers now come to the fore. They may be good, bad or indifferent. They are more generally to be placed in either one of the two classes last named. If so, the young man and the young woman become thoroughly acquainted with current events—the reports of the assizes courts, the cases of breach of promise of marriage, the nameless cases, the murder cases, the burglary cases, and all the rest of them. Now they know everything. They are a free and highly cultured people, and they can advance an opinion on any given subject with an air of self-importance that Charles Dickens would have loved to delineate.

Be it remembered we are not now writing of the people of Ontario. We have reference only to a class, but we regret to add, a considerable class who, puffed up with a newspaper education, imagine they are considerably in advance of people in other parts of the country. In a most particular manner do they turn up their noses at the French people in the Province of Quebec.

How do they arrive at the conclusion that the people of that Province are behind the age and are not the equals of those who live in the western districts

Province? This conviction has become fastened upon them because of their newspaper education. Their little world is the newspaper. They never stop to measure the motives of the political demagogue who so intensely loves his country when election time approaches—they never stop to consider that their pet oracle is after all but a mere combination of the knave and the fool—who knows well how to grind out the tune that will tickle the tympanum of the ears of the unthinking, and cause the ballots to be marked in such a manner that a blizzard of pap will fall into his basket if a charge of government is brought about.

As to the people of Quebec. We must confess, with some degree of regret, indeed, that the inhabitants of Ontario, or, rather, the major part of them, know but very little about the French-Canadians. Their newspaper education has led them sadly astray; and the editors of these newspapers are oftentimes persons who write to please and not to instruct—very frequently, too, incapable of giving instruction, their pens, as in the case of the editor of the London Free Press, guided by ignorance and bigotry.

But are the people of Quebec as far behind the age as we are led to believe by the newspaper bullies of Ontario? This is what the Montreal Witness has to say on this subject, and we think no one will accuse that paper of anything like undue friendliness towards Catholics:

"The progress of French Canada in modern civilization is visible to every one who travels through it. The reaper has taken the place of the sickle, which was still in use thirty years ago. The covered buggy and rockaway wagon have, as church-going vehicles, taken the place of the charette with ash springs. And so on through the whole list of household comforts."

And not only have we this valuable evidence of an intensely Protestant editor as to the solid advancement of the French people, but we this week publish a lengthy letter from a prominent Presbyterian clergyman, Rev. Mr. McLeod, which will, we doubt not, be read with amazement by those who have held the conviction that the people of the sister province constituted a very undesirable element in the community. In addition to this we have the opinions of Protestant gentlemen in this city, who have lived many years in the east, and whose names we could furnish, all of whom are unanimous in their expressions of admiration of the French Canadian people.

Those who belittle these people are persons who do not know whereof they speak. They have built up a ridiculous prejudice on a foundation of sand. The more they mingle with our fellow-citizens of the east the sooner will this prejudice melt away. They will learn to admire the Frenchman for many traits of character which they would fondly hope were more fully developed in boastful Ontario—they will come to know that the French people have in large measure those estimable characteristics which constitute a noble manhood—they will find that people a religious, God-fearing, honest, sober and industrious race—they will find amongst that people a code of morals that cannot be equalled on the continent of America, and that cannot be surpassed in the world—they will find that people obedient to their spiritual rulers, not indeed from a feeling of servility, but because the law of God enjoins that obedience—they will find that race, in the family relation, abedding a ray of holiness and drawing the blessing of God on the country—they will find amongst that people no longing for a divorce court, that they may get rid of faithful partners whose lives have been linked for better or worse; and finally they will discover that, in all the relations of life, instead of being denounced and defamed, the Frenchman might well indeed be taken as a model.

"How are the mighty fallen! Where is the Bismarck of other days who stood out against all concessions to Rome. Prince Bismarck's letter to the German Ambassador to the Vatican is published obviously to influence the opinions of Catholic voters. It declares the government sees with pleasure the establishment of Catholic missions in German colonies, promises that all religious Orders shall be admitted, including the protection of Germany. Cardinal Rampolla has responded, expressing the extreme satisfaction of the Pope at this step and making his congratulations upon this further advance towards complete concord.—Christian Guardian.

It is quite evident that the Bismarck of other days is no more; and Bismarck has but followed very many others who, in their time, puff'd up with self-importance, measured swords with Peter's successor but

to find themselves in the long run defeated and humiliated and seeking for reparation. So it will be to the end of time. As the Creator is greater than the creature, so the Creator's Church, instituted for all time and in all countries in the world, will ever possess the power to carry on her mission despite all the obstacles that the power of man may place in its way. It has seen all the Napoleons and Bismarcks rise and flourish for a time and then fall and return to mother earth, while all the time she is marching on, victory after victory crowning her with glory as she is conquering the world for Christ.

In this issue we publish an illustration of the handsome Catholic church of Freeport, which was recently destroyed by fire. This sad misfortune will prove to be a great affliction to the good pastor, Rev. J. S. O'Leary, and his faithful flock. Years of patient toil and self-sacrifice were endured by both to raise this becoming temple for the worship of the Almighty; and in a few hours it was reduced to ashes. The charitably-inclined will, we feel persuaded, send contributions to aid Father O'Leary in the work of rebuilding the sacred edifice.

SINCE Mr. Dalton McCarthy's anti-French crusade has been begun in Parliament, and the introduction of his motion to abolish French as an official language in the North-West, a number of Quebec members of Parliament who have generally spoken in English, have made it a rule to speak in French. Sir Hector Langlois answers in French questions which are put to him concerning the policy of the Government, and Mr. Chapleau announced in the same language that he had placed on the table the report containing the names of all the civil service employees. If the result of the onslaught of McCarthy's Terribles should be to make the Equal Rightists study up their French, in order that they may know what is going on in Parliament, Mr. McCarthy's motion will have one good result at all events. It will help to bring his followers up to the standard of education which the Lower Canadian members who know both languages have attained long ago. It is stated that members of "The Devil's Thirteen" are very much incensed at the course which the French-Canadians have taken; but they may take their revenge in letting out their accumulated rage in the shape of twelfth of July froth.

WE WERE more than surprised to notice in last Saturday's Globe supplement a very vulgar illustration entitled, "Their Consciences Rebelled." Two Irishmen are represented as burglars, and in their search through the house into which they had entered for the purpose of plunder, they came across some meat. It happened to be Friday, however, and although very hungry, they refused to partake of it. The man who made this selection for the Globe must assuredly be a very ignorant bore, and now that the attention of the manager has been drawn to the matter, we hope the offence will not be repeated. It will not do to make the declaration that no offence was intended. We assure our contemporary that gross offence was given, and that repetition hot and heavy will follow a repetition of it. Catholics are not any more sensitive than their neighbors, but they will know when they are insulted and will not fail to resent such insult on every occasion, no matter from what quarter it comes.

OUR CONTEMPORARY the London Free Press recently made reference to the lazaretto at Tracadie, New Brunswick, commending the action of the government in appointing Dr. A. C. Smith, of Newcastle, as resident physician. This course on the part of the authorities is no doubt to be commended; but what we desire to draw attention to is the fact that the Free Press studiously declined to make allusion to a piece of Catholic medievalism in connection with this institution. Our Belfast friend cannot surely be ignorant of the fact that this establishment, although a government one, is managed by the Hospital Nuns of St. Joseph. Yes! actually this is the case. These horrid Catholics, these dreadful nuns, really and truly have charge of the lepers in New Brunswick. Assuredly this is a state of things into which the folk of both sexes in the Equal Rights party should make inquiry. Have they not as much right as the Catholic nuns to manage lazarettoes? Certainly they have, and they should demand their rights. We propose that Dr. Sutherland and Old Nick's Thirteen order governmental inquiry into this matter. We propose, likewise, that the Women's Christian Association and the Young Men's Christian Association and the Missionary Societies and the Dominion Alliance and all the Synod, Conferences and Sederants, together with

all aid and sundry the machinery employed by our separated brethren, be at once set to motion to demand equal rights in this matter. Why should the Catholics have a monopoly in the business of nursing the lepers? No reason in the world. This is a free country, and they should demand their rights.

It was made a very prominent objection to the French schools of Eastern Ontario that an altar had been erected in one of the schools of Prescott for use on Sundays. A Globe correspondent interviewed Mr. Evanturel, the M. P. P. for Prescott, and ascertained that the school is situated in the midst of a wilderness and that there was no other public building for several miles around the school house had been used as a church. The altar is not used during school hours at all. The Globe remarks: "This does not look like a large sized outrage. Roman Catholics do not complain because the Court House at L'Orignal is occupied by the Anglicans as a church." In fact it is a common thing through the Province to allow ministers of various denominations to use the school houses as churches from time to time; but it is only when the trustees in a purely Catholic neighborhood permit a Catholic priest to use the school house that the noisy advocates of bogus Equal Rights make any complaint.

It is stated that the training school at Plantagenet, recently established for the purpose of instructing French teachers how to teach English efficiently, is being gladly made use of by young French-Canadian teachers, who cheerfully pay the expense of board and education to enable themselves to teach the French-Canadian children. The truth is becoming every day more apparent that the whole outcry against French schools has had no other object than the mean one of annoying the French-Canadian settlers. There is surely no need of cramming English down their throats where they are themselves anxious to learn it. It is stated that in the village of Plantagenet there exists a most cordial feeling between the English and French inhabitants. There are trustees belonging to both nationalities, and a teacher of each nationality is employed, the English and French pupils going to the French and English teachers respectively to receive their lessons in these languages, and leaving their own school-rooms for this purpose. Facts like these should do more to produce friendly feeling between both nationalities than the violent speeches of the Equal Rightists to beget discord.

MR. LAB UCHERE declares himself to be still unofficiously in favor of Home Rule, of one man one vote, and of removing the tax from everything essential to constituting a good and substantial meal. Concerning Home Rule, he considers that it might be advisable for a Liberal Ministry first to ameliorate the condition of the Irish people before bringing in a Home Rule measure. He says: "I am by no means certain that it might not be well to defer Home Rule until a second session. During this time we could make such drastic reforms in the Irish Executive that it would be difficult to govern Ireland by any other means than by the will of its people. For instance, the leading Parnellites might be made Privy Counsellors and the Privy Council might frequently be called together; good sound Home Rulers might be made Resident Magistrates; the Lord Lieutenants might be changed and the entire Magistracy reconstituted. If any vacancies occurred in the bench Home Rulers might be made Judges. All this might be done by the executive without any need of further legislation."

An Irish Parliament could and would deal with these questions in a manner satisfactory to the people; and so long have the Irish people waited in vain for an English Parliament to grant them even half measures of justice, it is evidently useless to expect an English Parliament to grant such measures now. The only cure for Ireland's ills is a Parliament of her own.

A VOICE comes from the Maritime Provinces—the voice of a Protestant, too—having about it that manly ring which is particularly gratifying to hear at this time. It is the editor of the Halifax Morning Herald who speaks, and this is what he says:

"It is worthy of notice, in connection with the recent elections in N. W. Brunswick, that in Westmoreland, where English-speaking Protestants largely predominate, a French Catholic was elected at the head of the poll; and that in Kent, where an overwhelming majority of the people are French Catholics, an English speaking Protestant (Mr. Phipps) was elected at the head of the poll. We beg to call the attention of our fire-eating friends in the upper provinces to these facts. They illustrate how we do things down in the lower provinces. We are just as good Protestants, as good Catholics, as good Englishmen and as

good Frenchmen as they are, but we find no occasion for firing at each other's throats, or forming parties to resist one another. We have outlived the idea that there is any necessity for that kind of thing."

We fear the sentiments of our Maritime friend will not have a very marked effect. There are many Protestants, even in this Province, who rise above the mire of bigotry and intolerance with which we are surrounded, but they are powerless to stem the tide of hate now sweeping over Ontario. The Belfast Orangemen, the Young Britons and True Blues and the ranting preachers, hold the fort at present, and they are kept well up to their work by the occasional importation of Chiniquy and Fulton, and other characterless humbugs who are ever ready to bear false witness against their neighbors for the sake of a plate collection.

Even during the life of Dr. Dollinger, the sect which recognized him as its head, and which called itself "Old Catholics," was not in a flourishing condition. In Munich, the city where it had its birth, there were 20 children baptized into membership, as against 35 deaths; so that there was a falling off of 15 in membership. It would have sunk into utter oblivion long ago were it not for the special recognition and encouragement given to it by the Protestant governments of Prussia and Baden, but as Prussia, at least, through very shame, has been gradually withdrawing its countenance from a sect which could not hold its own, even with all the favors which the government heaped upon it, it is rapidly disappearing, and must soon become utterly extinct.

"The leading Ultramontane paper, *La Verite*, tells us that now that she has succeeded in forming a powerful French-speaking nationality, she aims at establishing an independent French and Catholic State, which will, of course, involve the disappearance of the British flag. It is not our object, why any longer maintain our distinct existence as a people?"

The Toronto Mail is thrown into such a state of frenzy and confusion by the recent events in Washington that it forgets article what it said in the beginning. After holding up *La Verite* to public opprobrium for stating that the French nationality aims at independence so as to get rid of the constant annoyance and persecution of the Equal Rightists and of the howling politicians of Ontario, it then declares that the people of Ontario and of Manitoba must do exactly the same thing if the dual language and separate schools are upheld in these Provinces. Here is what the Mail states about twenty lines lower down in the same column:

"If British connection suffer through an act of justice being done to the North-West let it be so. Much as British connection is to be prized, our first duty is to ourselves."

The Mail considers that there is nothing wrong in striking out for independence and removing the British flag should an act of what it deems justice be refused to the North West. And it expects the French-Canadians will stand all the insults daily poured out on their heads by the Mail and the press, and calmly submit to be forever outraged in their most sensitive feelings and most treasured possessions—their language, their nationality and above all, their religion. The insulting and outrageous Mail does not allow one day to pass without stigmatizing the French-Canadians as being sunk in mediocrity, brutalized by obscurantism and enslaved by clericalism. They are daily held up to public contempt as being a nation of bankrupts, of beggars and slaves. And as though forsooth the English language were not sufficiently expressive, and of range wide enough in Billingsgate, the Mail has borrowed from the Infidel press of Paris new words picked up from the gutter literature if the French demi-monde, in order to assail his unoffending fellow subjects of Quebec Province and god them on to retaliation and its natural consequence, final separation. There is no doubt now, since the discovery of the Washington escapade, that the Mail's owners and editors have no other object in view than the disruption of confederation and the reduction of these Provinces to a state of vassalage under the free and easy government of the United States. All we have to say in the matter is that if the Orangemen of Ontario can stand a severance from British connection, and wish to form an independent nationality, the French-Canadians can as easily afford to strike out for themselves. They have the seaboard and the shipping and the C. P. R. terminus, and Montreal working its way to a level with New York and Philadelphia. If the people of Ontario can re-

main inland and confine their commerce and shipping to traffic on the lakes, they will soon get tired of independence. But the whole cry of separate independence is a mere childish threat, especially on the part of Ontario, which has nothing to complain of but too much culture and civilization, the knowledge and practice of the English and French languages.

The Toronto Empire sneeringly states that the £5,000 which Mr. Parnell received from the Times will enable him to support his mother. In referring to this ill-mannered allusion to the Irish leader the Globe adds: "How dastardly the insinuation is may be understood from the often-published fact that Mr. Parnell's American agents have long had continuing instructions to supply his aged mother with all needful funds." The Empire is possessed of the same anti Irish spleen as the Times and equally ready to misrepresent the Irish people when the interests of the ascendancy party call for misrepresentation. Once in a while it indulges in a fit of Ballykilbegism. It cannot help it. It is constructed that way.

### DEATH OF A RELIGIOUS.

On the 29th of January Madam Carroll, Religious of the Sacred Heart, died of consumption, at the early age of twenty. For some time she had been suffering from disease had been making inroads on her health, and every means that medical science could supply and the tenderest nursing afforded were employed to conquer the malady, but all to no purpose. God's will was done.

The funeral took place from the Convent, on Dundas street, in this city, on the 1st of February. A Requiem Mass was celebrated by the Rev. Father Kennedy in the Convent chapel. The pall bearers were Messrs. M. Masurat, wholesale grocer; Thos Coffey, publisher Catholic Record; F. Harper, barrister; and J. D. LeBel, lumber merchant.

Madam Carroll was born near Charleville, county Cork, the only daughter of a family noted for their piety and devotion to the Church. She spent several years at the Academy of the Sisters of Mercy in that town, then went to complete her studies at the Sacred Heart Convent in Brosses, and there formed the determination to offer herself to the order for the Canadian mission. This was not the first missionary vocation in her family; two uncles had preceded her to this country: Rev. Edw. Murphy, now rector of the cathedral, Halifax; and Father Gerald Murphy, of St. Patrick's, in the same city, while a third is a Benedictine monk in England; an aunt was already a Sacred Heart nun in Canada.

Madam Carroll came in 1858 from Ireland, where she had left fond parents, who cheerfully endured the great sacrifice of giving their beloved child to the service of God in the religious state. And not only this had they done: A bright and talented young son has now his eyes firmly fixed on a kindly light that is leading him to the same holy destination. The story of these two young lives must surely be written to the heart of Jesus, for it is a sweet and holy story—a story full of celestial love of our Father in heaven. In the May-time of their lives these two young hearts solemnly pledged each other that they would abandon the world's allurements and devote their lives to the service of God—one as a priest, the other as a nun. This resolution was adhered to with a firmness of purpose hitherto unknown in the young man proceeded to Rome and is now in the Propaganda, his studies nearing completion. His sister came to Canada—her young Irish heart filled with the bounding joy of hope and promise, and of length of years to praise, pray and devote every energy of her existence to the greater honor and glory of Him who was her joy and her hope and in whose Heart she hoped to merit a resting place when her work was done. But it was to be otherwise. He took her to Himself in the springtime of her career of usefulness. It was His holy design, and we must all incline our heads and say "God's will be done." And those who would truly love the sweet and innocent soul which had only a short time ago emerged from the novitiate—those who would place infinite value on heaven and regard with indifference the fleeting and transitory affairs of earth—would thank our Maker for having taken to Himself this sweet and innocent angel of the cloister. And O! what a lesson is this departure for us all! What a sermon! What an exhortation! Out down in the bloom of life—the hopes realized—her face beaming with the peaceful calm that assuredly pictures that realization—the lilies, the spotless white Canadian lilies, nestling lovingly beside the spotless Irish heart stilled in death—fond sisters in religion supplying the love and tender care and watchfulness through sickness and in death of the absent mother in Ireland! And indeed we may truly say that this absent mother and father, who live in the Island of Saints, and the brother who is in far-away Rome, at the home of the Apostles, have now in heaven one whose spirit will assuredly watch and guard them until all are once again united in that abode where another separation will never take place.

The Pope has issued a decree empowering the Bishops in all countries recently visited by the influenza to absolve the faithful from fasting until further notice.

The Dominican Fathers have made arrangements with his Grace Archbishop Fabre for the establishment of a house of their order in Montreal.