

# The Catholic Record.

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

VOLUME 11.

LONDON, ONTARIO, SATURDAY, JULY 27, 1889.

NO. 562

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## Catholic Record.

London, Sat., July 27th, 1889.

### EDITORIAL NOTES.

The anti Jesuit bogus Equal Rights Association are starting a newspaper in Ottawa to be called the Commonwealth. Principal Grant, Hon. Wm. Macdougall, Mr. Douglas Amour, Mr. John Charlton and others are to be contributors.

At Paisley, in North Bruce, while Mr. Holmes was glorifying the Mail at the Orange celebration, for its anti Catholic course, the Globe's correspondent says: "The platform gave way as if in revolt at his statements. Fortunately none were injured seriously."

The Empress Augusta Victoria has become a Catholic. She made her profession of faith before Abbe Radjowski who belongs to the household of Prince Radzwill. The Emperor had been previously apprised of her intention. There is great sensation in Court circles on account of the conversion.

As was to be expected, the London jury before whom was tried the case of Wm. O'Brien against Lord Salisbury, for libel, returned a verdict in favor of the defendant. They were probably made to believe that an Irishman could not be libelled. Mr. O'Brien's counsel have decided to move for a new trial. They claim that the jury were misdirected.

The Radical journals of France are not pleased with the deference shown by President Carnot to the three new French Cardinals; however, they very generally express the opinion that religion is not, after all, the dangerous foe to the Republic which they have hitherto represented it to be. They now acknowledge that it is desirable that the Church and the State ought to be friendly to each other, and that such a state of affairs will be beneficial to both.

London, July 15.—The Standard's Rome correspondent says: The Italian Cardinals oppose the suggestion of several foreign Cardinals that the election of an American Cardinal as Pope would tend to solve the Roman question. The Pope has asked three Cardinals whether it is advisable that the conclave to elect his successor be held at Rome or elsewhere.

The Standard's correspondent is constantly discovering more nests in connection with matters relating to the administration of the Church at Rome, but it is usually soon found out that there is no foundation for the rumors which he puts forward as facts. We have no doubt that the rumors to which he gives shape in the above despatch are equally without foundation with the many rumors to which he has before now given currency on this same subject.

Mr. DALZEL McCARTHY's anti Jesuit speech at Stuyveser, though intended to produce great results, has little weight with thoughtful observers of the whole anti Jesuit agitation. Hon. Mr. Bowell, Minister of Customs, being asked his opinion on it, said:

"I have read the speech, and could give you my opinion of it, but I don't feel like doing so." Hon. Mr. Foster, in reply to a question, said—"I don't think I can say much about it. The position taken by Mr. McCarthy is just the same as he took in the House of Commons. What he again reiterates does not in any way change the views I hold in connection with such matters as these." Sir John Thompson said that he had not read the speech nor had he any intention of reading it.

The anti-Jesuit bigots of the Province of Quebec have succeeded in getting up a meeting at Howick, to condemn the Jesuit's Estates Act. As they have hitherto only succeeded in getting up one or two meetings of that kind in that province, it is quite a God-send to them to find a hole or corner where they can raise the semblance of an excitement. The Quebec Protestants are keeping aloof, and this fact alone is the death knell of the whole agitation, which, being practically confined to Ontario, will never amount to more than a tempest within a teapot. It would be surprising if there could not be got together some bigots in Quebec to join in the Ontario agitation, but it is undeniable that it is uphill work to get up a meeting for the purpose in that Province at all, and when this object is attained, it has to be engineered by some of the Ontario bigots.

There are very loud complaints on all sides that the anti-Jesuit agitation is being made use of by interested parties to further their different political views. A writer in Saturday's Mail says: "If it is attempted to make the movement subservient to party ends it will be its utter ruin. If Mr. Hughes or any other party endeavorers to make political capital out of the movement, the association should

at once throw them overboard. There is in this quarter, at least, a very strongly expressed, and I think firmly rooted opinion, that under cover of the movement, party ends are being sought." The writer complains that only a small part of the latent anti Jesuit feeling will be brought out by the petition movement, and that the votes will be cast at next election on party lines, not on the principles of the anti Jesuit agitators.

The great statue of Archbishop Hughes, just completed by Mr. O'Donovan, the sculptor, is a grand artistic success. The illustrious Archbishop is in the attitude of speaking, and the sculptor has given an expression which admirably represents him in one of those moments when he was in the midst of one of his great oratorical efforts which so frequently carried his hearers to enthusiasm.

L'ÉCLAIR says that a Protestant minister of Toronto has just written to the Hon. Mr. Mercier asking proof of the correctness of what was said at the National banquet in reference to the liberality with which the English minority is treated in our Province. "If you prove that," adds this Protestant minister, "I engage to defend in my church and at public meetings the Catholics and French Canadians against the attacks to which they are exposed." Mr. Mercier immediately directed Rev. Mr. Roxford, Secretary of the Protestant Committee of Public Instruction, to prepare the asked-for statistics and forward them to Toronto. It appears that not all of the Protestant clergy are willing to join in the senseless clamour which, we regret to have to say, the greater number of them are ready to make on the most frivolous occasion. The facts are as Mr. Mercier stated, and we have no doubt that the answer of Rev. Mr. Roxford will be satisfactory to the gentleman who has asked Mr. Mercier for the information.

If there were more ministers like Rev. Mr. Herdige, of Ottawa, there would be no reason for Col. Auyer's defiant answer to the threats of the Ontario fanatics, led on by the Mail.

LA JUSTICE, the Conservative organ, appeals earnestly to the French Canadian to keep themselves posted on current events by taking and reading the newspapers as they do in Ontario. It characterizes the assertion that its countrymen are ignorant, that they are unable to think for themselves and that they cannot read, as a base and stupid slander inspired by the fanatics of Ontario, but admits that they do not read as much as they should of the news of the day. It urges them to begin doing so at once, because, it says, we are passing through a critical and agitated period, and may sooner or later be called on to defend the sacred rights guaranteed them by treaty against the assaults of fanatical led on by such men as Dalton McCarthy. And it adds: "The sky is overcast, the people of this Province must follow events closely, instruct themselves and prepare independently of all party spirit for the political questions which are about to rise. This Dalton McCarthy in his speech at Stuyveser tells us that if he does not succeed in crushing us by votes he will appeal to arms. This threat is as vain as it is stupid. Let us crush McCarthy with our votes, and we will have no reason to dread his appeal to force."

The Anglo Saxon, an Orange sheet printed in Ottawa, takes advantage of a church letter held by the Sisters of the Presentation at Casire, P. Q., to ridicule the Catholic doctrine of praying for the dead. The good Sisters sent round a circular as follows:

"Sir—To assist in carrying on our work of St. Joseph, and thus arrive at the completion of the sanctuary erected in honor of this great saint, we have undertaken to dispose by lottery of two gold watches. The drawing will take place on 10th July, 1889. Seven Masses in honor of St. Joseph will be celebrated for the benefit of all persons taking one or more chances on the watches."

The Anglo Saxon thus criticizes the efforts of the Sisters to complete a sanctuary in God's honor: "Fancy the certainty of getting a soul into heaven out of purgatory and the chance of getting also a watch for fifty cents." Orange sheets of the Anglo Saxon stamp fancy that any amount of lies and misrepresentation, if only uttered against priests and nuns, will be accepted by its readers as gospel truth, even without the ordinary gospel cum "ymno salis." The circular says that "seven Masses in honor of St. Joseph will be said for the benefit of all those taking one or more chances." It must be conceded that dead people take no chances in church lotteries, nor is there any promise made to them in the circular about getting any of them out of purgatory. The Anglo Saxon is so

utterly befogged in spiritual matters that it mixes up the living and the dead. And when spiritual favors are promised to living persons who contribute to a good work, it fancies those people must wait till they are dead before they can profit of such favors. How, in the face of the circular promising nothing of the kind, the Anglo Saxon maintains that promises are made to get souls out of Purgatory is only to be accounted for on the plea that "the end justifies the means." Any lie that helps on the work of ridicule is welcome to the bigoted class of Protestants represented by the rag in Ottawa. And it makes little difference whether the lie is half hidden or glaring, as in the present case, it is swallowed *holus bolus* any how.

### A PRECEDENT FOR THE FANATICS.

The school policy of the Ontario Franco-phonists has been practiced by France many years, and this is a precedent to which the Franco-phonists have appealed very confidently as justifying their proposal to abolish French from the schools of Ontario. It is little credit to the fanatics that they must look to Prince Bismarck's despotic rule for their pattern to be followed in Ontario. The result in Poland is, however, just what we might expect, but the common sense of Ontario will scarcely approve of a course which stands so condemned by its inevitable consequences. No Pole is allowed to be taught in Polish, and children who a few years ago were able to read and write in Polish, are now unable to do either one or the other in any language. The consequence is that they have lost their secular knowledge, and it has with great difficulty that religious instruction can be imparted to them. When these children grow up it is to be feared that they will not improve much either the moral or social condition of the people amongst whom they live. It is to be presumed that the bigots of Huron county, and the Mail's followers generally, would like to degrade the French Canadian of Ontario in the same manner, for it would give them a longed for opportunity to point out how degraded the French population had become under clerical management, for it is their fashion to attribute their own misdeeds to the desire of the Catholic clergy to keep the people in ignorance. It is exactly the same class of people who made it penal for Irishmen to send their children to school, and then reproached the race with ignorance. But we have confidence that the people will spell their little game.

### SATAN SOMETIMES REPROVES SIN.

One of the most bitter appeals to Orangemen which ever appeared, even in the columns of the Mail, to excite them to hatred of the Catholic Church, appeared in last Saturday's issue. We find it in the following:

"The open bible is the apt symbol of Protestantism. . . Those who bear the symbol (the Orangemen) pledge themselves to the defence of the principles, and events now call upon them with no uncertain voice, for the redemption of their pledge. The sworn and inveterate enemies of liberty and light in battle array and under the leadership of Ignatius Loyola are before them. They are bound either to accept the combat or to let us know at once that a regard for a more material kind compel them to decline it. "If you do not mean to go on, gentlemen, lie down and let the Guards pass over you."

When we bear in mind that the Orange style of combatting Catholicity has been in Canada by means of lying, violence and even murder, we can understand what the Mail would wish the Orangemen to do now. But notwithstanding the well known character which Orangemen has borne in the past, we feel pleasure in recording our testimony that many among the Orangemen have not the third for blood which the Mail would encourage in them, nor are they actuated by the same spirit of hate which the Mail has so busily incited. It is funny, however, for the would-be tribler of half a score members of the Ontario Legislature, in order to effect a change of Government which would give the Mail a share of the p.p., to lecture the Orangemen against being governed by "certain considerations of a more material kind."

It appears it does once in a while occur that the pot calls the kettle black. We may add that it has already been shown over and over again that the Jesuits are not the foes either of "liberty or light." This is one of the Mail's oft-repeated but never proved calumnies. It is so notorious that the Jesuits have been foremost in the work of civilization

and education, that even the columns of the Mail have not of late been filled with the numberless vile accusations of correspondents, so many specimens of which have been published in that journal during the present year.

### DIOCESE OF KINGSTON.

EPISCOPAL VISITATION TO ALEXANDRIA.

From the Glenarriffian, July 19. On Friday evening last, Bishop Cleary, accompanied by his secretary, Father Kelly, arrived in town to administer confirmation, and on Sunday morning at High Mass some two hundred and fifty-eight were confirmed, including some elderly men and women. The ceremony was very impressive, and after it was over the bishop addressed the children and parents on the importance of the step taken. He laid particular stress on the promise made by each of the youthful communicants to abstain from intoxicants until they became twenty-one years of age. He severely censured those members of the church who had failed to pay their subscriptions toward the erection of the church, and hoped they would set up to their promises in the future. Two addresses were presented to His Lordship, one by Dr. D. L. McMillen on behalf of the congregation of St. Finnan's church, and the other by Mrs. J. Kerr on behalf of the children of the convent school. Bishop Cleary left on Monday evening last for St. Raphael, quite a number of parishes from that parish meeting him at Green Valley, and escorting him to the manse. Here there held a scrupulous devotion, being assisted by the reverend fathers, Father Fitzpatrick, Father Kelly, Father Melereau, of Prescott, late of St. Raphael's; Very Rev. Dean Gauthier, of Brockville; Father McDonald, of Kemptville; Father Wm. McDonald, of Glenora; Father Tom O'Connor, Burgess; Father Corbett, St. Andrew's; Father Melke, Glennevis; and the Very Rev. Vicar General McDonald, of Alexandria. The bishop returned to Alexandria yesterday, where confirmation will be administered next Sunday.

The following are the addresses presented to the bishop here:

To His Lordship, the Most Rev. James Vincent Cleary, S. T. D., Bishop of Kingston: MAY IT PLEASE YOUR LORDSHIP—The clergy of the parish of Alexandria beg to extend to Your Lordship a most cordial and devoted welcome, and to rejoice and adore the sacred and dignified character of the office of our first pastor, we cannot refrain from expressing our esteem and admiration for the persons upon whom has devolved the arduous duties of that holy calling. We lay at your feet the respect and devoted homage of a Catholic laity, a rare privilege to welcome our beloved bishop once more to Alexandria, for we treasure with a steadfast attachment the holy traditions by which the historic city—St. Raphael—has been distinguished since the creation of Ontario's Catholic diocese, and hence the heartiness of our cordial greeting to you, My Lord, its present illustrious prelate.

We have reason to acknowledge the affectionate interest which Your Lordship has ever manifested in the welfare of the Church in this far off section of your extensive diocese. But a short time ago Your Lordship came to us at much personal inconvenience to assist at the opening of the mission and your good work with good words and your episcopal blessing. Thank God, the good wrought by the mission has been incalculable; its success was marvellous, and we hope its salutary effects will long abide in our homes.

Your Lordship's present visit to our parish is of a more directly official character, bringing with you especially the graces of the great sacrament of confirmation, with which to enrich and sanctify the souls of our children. Doubtless through the earnest and patient zeal of our beloved pastor, the Very Rev. Vicar-General Macdonell, together with the operation of the good Sisters, Your Lordship has found the children properly prepared for the reception of God's choicest favors.

Your Lordship will be pleased to learn that the condition of the parish since your last pastoral visitation is most satisfactory. We have reduced the debt on our new church by the considerable sum of \$7,000 thus bringing our indebtedness sufficiently under control to ensure, ere long, its entire obliteration.

Need we tell you, my lord, that the news of your election by the rev. clergy of your native Waterford to that vacant office has brought sorrow to the hearts of our admiring children. While with honest pride we exult in the thought that your possession should be envied by us; that Ireland, having given many bishops, should now seek one from us; while we regard your recent nomination as a new recognition of your almost in direct opposition to the unanimous wish of your devoted subjects. Your profound piety, your extraordinary administrative ability and your varied attainments have joined you to us with the bonds of filial affection, and our prayers will not cease to ascend before the throne of God that you may continue to rule over the fold of Kingston and complete the great work which you have so ably begun for the greater glory of God's Church and the advancement of our holy religion.

Should the decree of our Holy Father be adverse to our supplications you will not, My Lord, be forgotten in Glenarry, where your zeal and labor have borne fruit in such abundance and where your administration will forever be remembered as a most glorious epoch in the history of Catholicity in Canada.

Imploring Your Lordship's episcopal

benefiction on ourselves, our families, and particularly on the newly-confirmed children, we beg to sign yourselves, on behalf of the congregation of St. Finnan's:— D. A. McArthur, August Kinnear, Donald A. McPhee, A. B. McDougald, Angus A. McDonald, Charles McDonald, John Chisholm, A. B. McDonald, Jas. McCornick, John H. McPherson, Haire Lalonde, D. L. McMillen, J. A. McDougald, D. A. McDonald, A. D. McPhee, A. B. Campbell, Angus McDonald, Theodore Chisholm, Alexander Gauthier, John A. Williams, Donald T. McDonald, H. Mooney and D. D. McPhee.

To the Right Reverend J. V. Cleary, S. T. D., Bishop of Kingston:

RIGHT REVEREND AND DEAR SIR—May your children be now allowed to convey to Your Lordship the tribute of their most respectful and deepest gratitude for the kind, indulgent condescension which Your Lordship showed them in their examination for confirmation.

Each of the numerous bend here before you, my lord, has felt all the benignity you are so wont to extend to children, and each one of this your little flock will bear in mind for many long years the valuable instructions that your lordship has so kindly given.

Filled as we are with the Holy Ghost, we fervently pray that we may become more and more worthy of the inestimable gift bestowed upon us, in the reception of the great and holy sacrament of confirmation. Yes, my lord, we sincerely desire to be henceforth most dutiful children to our most holy mother the Church. In order to secure these blessings, my lord, we solicit the assistance of your pious prayers and the favor of your apostolical benediction.

We have the honor to remain, my lord, YOUR MOST GRATEFUL CHILDREN.

### THE HOME RULE TIDE.

London, July 20.—Mr. Parnell's wildly enthusiastic reception in Edinburgh yesterday and to-day cannot be minimized by the fact that a considerable minority of the bourgeois make a written protest against the freedom of the city being conferred on him, any more than the diminution of the Tory majority by nearly one thousand in the East Marylebone division of London yesterday, can be explained away. The Home Rule tide had clearly not been checked by the recent sensational occurrences in the Parnell Commission. It is still rising, and it is likely to gather new strength by the fierce discussion which has arisen over the question of fresh grants to the royal family.

In reply to the address accompanying the presentation, Mr. Parnell said that the Irish people would accept the tribute as another proof of the near triumph of their legitimate aspirations for freedom. Referring to the Special Commission appointed to investigate the "Times" charges against the Parnellites, Mr. Parnell said that if he had known it would block any inquiry into the Piggott conspiracy he would never have entered the court. The presentation took place in the Corn Exchange, which was packed to the doors, while hundreds were unable to gain admittance. The Earl of Aberdeen was in the chair. Mr. Parnell was given an enthusiastic reception, the immense audience rising and cheering for several minutes. Deputations from all the Liberal societies in Scotland presented addresses. Mr. Gladstone, in a letter to the Earl of Aberdeen, wrote: "The time has not yet arrived for detailing the memorable experience of Mr. Parnell during the last two years. I believe that experience to be unparalleled in the history of British statesmen in Parliament for the past two centuries. I consider the Parnellites to be in the best sense Conservatives. They have been a restorative force of great value to the peace of Ireland and the honor of England, while the tyranny of the Government has deepened the aversion of Ireland."

OUR SCHOOLS.

The Catholic Separate Schools of St. Thomas have been doing very good work these years past. At every entrance examination for high school honors a larger number proportionately of their pupils were admitted than from any other school in the county. This year at the July examinations five presented themselves, and all passed, without exception. They are Willie Hayes, Rosa Butler, Jessie Kelly, James Murray and James Casey. Willie Hayes made five hundred points, and stood fourth on a list of one hundred and thirty-seven candidates from St. Thomas and neighboring townships. He is nephew of Mr. Daniel Regan, of our city. Miss Bessie Morford is second on the list, with five hundred and fourteen points. She received most of her early training at the Sacred Heart Convent, London. The St. Thomas Separate Schools are under the direction of the Sisters of St. Joseph, who are proving themselves the most successful and thoroughly efficient teachers in the Province. The Advertiser and Free Press may cry out in vain that our Catholic children are handicapped by the superior education received by Protestant children in the common schools. The time is coming very fast when facts and results will force on them a different conclusion. The careful and conscientious attention of our Sisters to every detail of elementary instruction will tell in the long run and make Protestants feel how they are handicapped by the practical excellence of our teachers.

The Pope has conferred upon Princess Clementine, mother of Prince Ferdinand of Bulgaria, the cross "Pro Ecclesia et Pontifice."

In the Philippine Islands the Spanish Jesuits have done more than 1,500,000 adult pagans.

In the year 1857-8 they baptised 2,000 adult pagans.