

The Catholic Record.

Published weekly at 481 and 486 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE B. NORTHGRAVES, Author of "Mistakes of Modern Theologians."

REV. WILLIAM FLANNERY, THOMAS COFFEY.

Publisher and Proprietor, THOMAS COFFEY, MESSRS. LUKS, KING, JOHN NICH, P. J. NEVENS and M. C. O'DONNELL are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Rates of Advertising—Two cents per line each insertion, agents measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of London, Hamilton and Pelee Islands, and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Articles must be paid in full before the paper can be stopped.

Persons writing for a change of address should invariably send us the name of their former post office.

London, Saturday, July 25, 1891.

EMPEROR WILLIAMS VISIT TO ENGLAND AND ITS CONSEQUENCES

The young Emperor William is just now on a visit to his imperial grand-dame, Queen Victoria, and never has history recorded anything surpassing in grandeur and magnificence the reception given to His Kaisership.

Addresses from the city councils and from various religious and philanthropic societies have been presented to him and eloquent replies made full of expressions of the great cordiality and union offensive and defensive that should exist between England and his Germanic empire.

Never before in time of peace did England make so imposing a parade of her naval and land forces as she has been doing these last weeks in paying homage to a foreign sovereign.

On Saturday last thirty thousand troops were massed on the commons of Wimbledon, under command of the Duke of Connaught and of Sir Evelyn Wood, K. C. B.

By the time the Emperor and his party were drawing near the assembled host the artillery thundered out a salvo and a German Imperial standard was run up on the flagstaff at the reviewing-stand in place of the British standard; and almost immediately the Emperor of Germany, accompanied by the Prince of Wales and a staff in brilliant uniforms and followed by an escort of Life Guards, dashed up to the saluting point in gallant style, the horses thundering over the sword, the officers' and soldiers' arms flashing and clashing with war-like harmony.

The Emperor was mounted on a black charger and was dressed in the uniform of a Field Marshal of the White Chasseurs.

When the echoes of the last gun of the salute had died away among the distant hills, the Emperor, followed by his staff and by that of the Duke of Cambridge, proceeded to inspect the British Regulars and the volunteers, who were in uniform and numbered sixteen thousand men of all arms.

After the inspection the march past commenced and lasted nine hours.

The grand and unprecedented display of honors shown to the young Emperor must be very flattering to his vanity as a young monarch and the chief of a military nation that owes its greatness to its successes on the tented field.

But does it occur to the English public how foreign nations will view all this? What estimate will France, the jealous and sulking rival of Germany, attach to all this unwonted and extraordinary evidence of an *entente cordiale* between Great Britain and the haughty despoiler of her fairest provinces, Alsace and Lorraine?

What significant interpretation will the Czar of Russia infer from the huzzas and shouts of welcome accorded to the only power that menaces the extension of Kosack domination in Eastern Europe?

Already are heard the mutterings of general discontent and alarm in the columns of both French and Russian journals, which are universally considered as the exponents of public opinion in those countries.

The German *Freisinnige Zeitung* holds that the general character of these celebrations must be taken as an open declaration of England's adhesion to the *dreibund*; which means that England enters into "the triple alliance" already existing between Prussia, Austria and Italy.

And rumors are now afloat that Mons. Ribot, the French Minister of Foreign Affairs, has approached the Russian Government on the subject of a coalition against England, offering to co-operate with Russia in the seizure of Constantinople, and the formation of a new Turkish state in Asia, embracing Egypt under Franco-Russian protection.

The report says: "Nobody believes that the French and Russian Governments will accept Lord Salisbury's verbal assurances of friendliness in the face of England's practical adhesion to their enemies."

According to the *Cologne Gazette*,

THE SULTAN, acting under the promptings of the French and Russian Ministers, recently held a council at which it was proposed that the Porte should call a conference of the European powers to consider the question of England's evacuation of Egypt.

It is averred also authoritatively that Turkey has invited the French Government to resume the initiative in a movement against the English occupation of Egypt.

The glamor of celebrations and army reviews in England by the German Emperor may satisfy the pride and love of pomp and show so natural to Britishers, but no lasting good or national glory can result from it.

France and Russia can do more harm to England's possessions in India and North Africa than Emperor William can benefit her by his army reviews and great promises of future aggrandizement to both nations.

If England allows herself to be imposed on and wheedled into the "dreibund" India and Egypt are lost and her doom as a great power is sealed.

RELIGIOUS EDUCATION IN ENGLAND AND AMERICA.

The Canterbury diocesan conference has had under consideration the relations of the Anglican Church to educational schemes.

An address was given at the request of the Archbishop by the dean of Davenport, Iowa, on Education in America.

The dean spoke of freedom of education in America, and declared that apart from the question whether or not it be desirable there should be such a free school system established, it is important there should be some kind of education made as extensive as possible.

He said that in America efforts had been made to establish Church schools, but that no great progress had been made.

He believed that the results of free education would be beneficial to the Church of England. It had been beneficial to all in America.

It is worthy of remark that the greatest consideration is shown towards the sentiments of the Church of England in educational matters in England; and we have no doubt that if that Church in Ontario were to declare itself positively in favor of religious education, as it came near doing at the synod of Toronto, the people of Ontario would give a most respectful hearing to its demands; and none would be more ready to grant them than those who now most loudly demand a thoroughly secular system.

The opposition of this class to Separate schools arises, not from any belief that a system recognizing religion and permitting religious teaching is an evil, but from a desire to harass Catholics who advocate the Separate school system as the only means whereby a proper religious training is possible.

The opponents of the Separate school system in Ontario and Manitoba are actuated solely by the desire to prevent Catholic children from having special religious instruction, which they would undoubtedly be quite willing to grant to the Protestant denominations if they desired it.

As the matter stands at present, the Protestant denominations generally appear to prefer a common and non-denominational school system.

But apart from this, we must maintain that the parents are in all justice to be judges of the character of the education which their children should get.

Those parents who desire a purely secular education to be given should be allowed to have their own way in the matter, for they pay their taxes for the maintenance of the schools, and their conscientious convictions should be respected.

But these parents should not desire, or if they desire it they should not be allowed, to force their opinions on those whose consciences demand that they should impart moral and scientific instruction.

It is, therefore, the inalienable right of parents to insist upon denominational schools if they are willing to maintain them; and those who attempt to abolish these schools advocate a tyranny of the most atrocious kind, notwithstanding their boast that they are in favor of "Equal Rights" for all.

It is not equality of rights to accord to Protestants that kind of education which suits their ideas, while they would force Catholics to adopt their views, if they could.

Equality of rights implies that all classes shall have that sort of education which is according to their consciences.

The Pope has sent a beautifully bound copy of his discussion of the labor question to all Rulers in Europe.

To many of these, personages he wrote personal letters also. He has given orders to his Secretary to present copies of the work to Cabinet Ministers and political economists in various countries.

THE ORANGE CELEBRATION.

If there were anything pleasant in the existence of such a society as Orangeism it would afford us pleasure to remark that the tone of the Orange orators in Toronto, at the celebration of the 12th of July, was much more moderate, or, we should rather say, much less violent and bloodthirsty, than in former years.

In the less important centres, however, there was much of the usual braggadocio and of the fiery appeals to the worst passions of the multitude to which we have always been hitherto accustomed.

Even in Toronto, however, the speeches which were most applauded were those which were most violent and replete with hatred, a fact which proves that the spirit which has animated the organization in the past is still dominant in the breasts of the rank and file of the Orangemen at least.

It is the spirit of hate, of fanaticism, of bigotry—the spirit which would establish the ascendancy of one section of the community over the rest—still illuminates them; and even those speakers who were least intemperate thought it necessary to make some appeals to bigotry in order to make themselves popular with the ignorant element which is dominant in the order.

Toronto is justly regarded as the centre of the Orangeism of the Dominion, and we would be glad to believe that the changed tone of the Orange speakers there betokens that the leaders in the society have gained so much in the direction of good sense as to have become aware that the Catholics of the Dominion are not going to submit to persecution from their hereditary would-be persecutors.

There are no more law-abiding citizens than the Catholic population of the Dominion, and even when the provocation was very great, as it has frequently been in the past, the Catholics have not been guilty of acts of retaliation, which, unlawful as they are, are likely to be committed by men who have been subjected to injury.

The history of Orangeism in Canada has been a history of violence, murder and insult. The city of Toronto, the townships of Arthur, Mornington, Wallace, Nottawasaga and Ebeoke, bear witness to this without speaking of other localities where Orange violence has had no bounds.

Is it any wonder, then, we should be surprised at the tenderness with which the Mayor of Toronto spoke of the Catholic Church? The *Globe* remarks that his tenderness "would have satisfied the most zealous defender of that Church."

In spite, however, of Mr. Clarke Wallace's declaration that the Orangemen "have no desire to interfere in any way with the rights of the minority," and though one of the lodges bore a banner with the motto "Equal Rights to all," we know too well what the Orangemen's ideas of equal rights are to be lulled to sleep by such statements.

The speech of Rev. George Burfield was much more in accord with the general feeling of the audience, and that friend of Orangeism, the *Mail*, assures us that when this supposed preacher of the gospel of peace appeared on the platform several veterans remarked "we'll get it," and they did get it, "while one initiated the action of strapping a razor, as if he already saw the foe and hungered for his blood."

This parson, in order to show the intolerance of the Catholic Church, quoted *La Verite's* condemnation of Archbishop Cleary's attendance at the funeral of Sir John Macdonald.

Is it not more likely that an Archbishop knew his duty to his religion rather than the editor of *La Verite*, who, though an excellent man, may not be supposed to be as well versed in Catholic theology as His Grace? For our part we feel proud of the delicacy of sympathy manifested by the Archbishop in attending the funeral, and of the eloquent eulogium His Grace pronounced on the dead statesman.

Mr. Burfield, who is the county chaplain of the York Orangemen, was certainly unjust in his comments, yet it is just such injustice which pleased the Orange assemblage, and was loudly applauded.

The Grand Master of Quebec, Mr. Galbraith, also made a fiery speech which took the fancy of his audience.

He gave false statistics of the school apportionment of Quebec taxes to show that Protestants suffer injustice in this regard, whereas it is well known that, unlike Ontario's school laws, the laws of Quebec fairly give to the Protestants of the Province all the Protestant taxes and a fair proportion of Jewish and Corporation taxes for the support of Protestant schools.

In Ontario the laws are so framed as to divert from Catholic schools a considerable portion

of Catholic taxes. Mr. Galbraith is, to say the least, most disingenuous to make an accusation of illiberality against the Catholics of Quebec on such grounds.

The illiberal dealing is on the part of Ontario Protestants; and yet this is Mr. Galbraith's only ground for calling upon the Orangemen not to surrender—that is to retain their old hatred of Catholicity.

We are happy to be able to state, however, that Catholics are not disposed to allow Orangemen to regain the ascendancy which they formerly held, but hold no longer, either in Dominion or Provincial politics.

PROGRESS IN CATHOLIC EDUCATION.

It is gratifying to notice that both in the United States and Canada the annual commencements and examinations show a great progress in the results produced in the Catholic colleges, academies, parochial and Separate schools.

Their number is increasing, and in almost every case an advance is shown in the excellence of the education imparted.

We notice particularly that the secular press of New York and Boston speak in the highest terms of praise of the Catholic institutions of those two cities, and we believe that the same story is to be told of the Catholic schools throughout the land.

The school accommodation and the educational apparatus have also been much improved everywhere, all of which facts show the advance of the Catholic population in material prosperity, and evidence that the interest taken by Catholics in the religious education of their children is increasing, and is quite apace with the spirit of the times.

In many places, also, new institutions are being started which will give the highest attainable instruction to advanced pupils, and the academies already in existence are improving their programme of studies.

As another evidence of the progress which the Catholic schools are making in the imparting of a superior education, we have had occasion, from time to time, to notice their success when they came into competition with the Public schools in various States where scholarships were offered in the military and naval institutions of the country.

Another case of this kind is just reported from New Hampshire, where the triumph of the parochial schools, conducted by the Christian Brothers of Manchester, in that State, has been most complete.

The *Manchester Mirror* of 1st of July states the result of an examination held in the High School of that city in June, for a cadetship at West Point Military Academy.

Seven young men and boys from the parochial High School took part in the competition, with the pleasing result that six of the parochial schoolboys took the first six places.

The seventh place was taken by a Public schoolboy, and the seventh boy on the Catholic list took the eighth place.

The Catholic boys who took first and second places were disqualified, the first for being non-resident in the congressional district, and the second being near-sighted.

The third on the list, also a Catholic boy, as he was physically and otherwise qualified, namely, Joseph M. McDonough, received the scholarship, and the fourth on the list, namely, John E. Fitzpatrick, was appointed alternate.

The examination was conducted by a supervising committee consisting of three members, of whom one only was a Catholic, Rev. Brother Peter, Principal of the parochial High School.

The *Dublin Nation*, which was founded fifty years ago by Thomas Davis, Charles Gavan Duffy, John B. Dillon and others of the Young Ireland party, for the purpose of creating a national spirit in Ireland, has suspended publication.

It was instituted to advocate a more energetic and violent policy for the liberation of Ireland than O'Connell would permit under his leadership.

To carry out this new policy, the Young Ireland party was organized with the nation as their exponent.

Many young men of extraordinary ability contributed to this journal, among whom, besides the three named above, were Thomas D'Arcy McGee and Lord Chief Justice O'Hagan.

The *Nation* was, of course, under such management, edited with great ability and vigor, and it contributed much towards the rising of 1848, which ended in disastrous failure.

The *Nation* was afterwards conducted on more conservative principles, and it lost much of its popularity and circulation, and was replaced in the esteem of the Nationalists by *United Ireland*, which was undertaken as the organ of Mr. Parnell and the Nationalist party under his leadership.

SEPARATE SCHOOL TEACHERS.

Proceedings of a Three Days' Convention Held in the City of Hamilton.

A Highly Successful Demonstration.

For several years back the school Sisters of St. Joseph's community have been accustomed to hold periodical meetings to deliberate on professional work, but the assembly of this year was the most elaborate and comprehensive that these ladies have ever held.

About sixty teachers, representing nearly three thousand pupils of the Separate schools in the diocese of Hamilton, were in session for three days (July 15, 16 and 17), dealing with a variety of matters that touched upon every branch of school work.

The beautiful St. Mary's school, one of the finest schools in the Province, was handsomely decorated for the occasion, affording the most comfortable and convenient accommodations that could be chosen for the purpose.

The programme was arranged with taste and skill, and all its parts were completely carried out. All the teachers took an active part, and both individually and collectively performed the work assigned them with energy, zeal and full professional ability.

The proceedings were formally opened with prayer by His Lordship, Bishop Dowling, under whose auspices the convention was held.

Seats on the platform beside him were filled by Rev. F. P. McEvay, rector of St. Mary's Cathedral, Rev. J. H. Coty, Local Superintendent of Separate Schools, Rev. J. J. Hinchey, of the cathedral; Rev. Father Clarkson, late rector of Limerick College, Ireland; Mr. C. Donovan, M. A., Government Inspector of Separate schools; Rev. Mother Vincent, Superior of St. Joseph's Community, who was also present throughout the proceedings.

THE BISHOP'S ADDRESS. In opening the proceedings Bishop Dowling began by expressing his pleasure at meeting the teachers in convention for so laudable a purpose as that of discussing the all-important work of teaching.

People pay a deal of attention he said to improvement in the various mechanical arts and sciences, but what work is nobler and more worthy of human effort than the business of educating youthful minds.

Viewed in its social influence a good education rightly imparted prepares the future citizen for the proper fulfillment of all the duties of public and private life and when combined with religious and moral principles it becomes by far the most fitting instrument for advancing civilization.

He could see from reference to the programme, that they had laid out a line of work which from its extent and character, was admirably adapted to contribute effectively to the increase of their own personality as teachers and the improvement of their schools.

But while emphasizing the importance of enlightening the minds of the pupils in all secular studies the Bishop reminded the teachers that it was their duty to use every opportunity of cultivating and regulating the affections of the heart, because, after all that could be said about the grandeur of science, the true worth of the man consists less in mere knowledge than in real virtue, which is the great object of education, as it is the real end of life.

To show that both head and heart can be cultivated together to their fullest extent, His Lordship quoted many brilliant examples from history, referring particularly to St. Thomas Aquinas, who was one of the grandest scholars the world has ever seen, and at the same time one of the most virtuous of men.

He wished them all the success that their good work deserved, then took his seat and remained for the rest of the forenoon an interested spectator of the proceedings.

SPEECH BY INSPECTOR DONOVAN. On conclusion of Bishop Dowling's address, Inspector Donovan spoke of "Getting on in School." After pointing out the nature and necessity of progress in a professional sense, the inspector showed how important it was for teachers to cultivate originality of method and in doing so to associate theory with practice.

Dwelling briefly on each point, he enumerated several ways and means by the use of which success in school might be achieved; such as the importance of professional tact as well as talent, the value of adapting ideas from every possible source, or "learning from everything"; the necessity of giving special attention to the work of primary classes as being the foundation of school work; the benefits of careful attention to the minutiae of school life; the duty of proper preparation for the class work of every day; the importance of cultivating the habit of self-reliance in the pupils, and the utility of making the school-room both mentally and materially bright, cheerful and happy—that is, conducted on the principles of "sweetness and light."

Having illustrated by several examples the success that attends perseverance under difficulties, he concluded an address which lasted nearly an hour and was listened to with rapt attention and marked admiration.

THE TEACHERS' WORK. Twenty minutes was allowed each teacher to do her part of the work. The first day's business consisted of as follows: Lesson in primary arithmetic, lesson in spelling (Form 2nd), geography of Wentworth county, lessons in fractions, object lessons, literature of the "Skylark," minerals of Canada, essay on the perceptive faculty, and lesson on the cases of nouns.

The day's business concluded with opening the question drawer. The answers

were satisfactorily given by Inspector Donovan. Time was also allowed for comments and criticisms. Several choice musical selections, vocal and instrumental, by the Glee Club of the association, enlivened the proceedings throughout the day.

The second day's business commenced with a primary drawing lesson, followed in order by lessons on the physical features of Africa; Primary Numbers, Spelling for Form 3rd, adjuncts of the subject, Phonetic Method in reading; essay on "The Art of Questioning"; "An Imaginary Trip Through Ontario"; reading, "The Heroic Blacksmith"; How to Teach Writing, and the literature of the Deserted Village. The remaining questions in the question drawer were disposed of in the manner already indicated.

The third day's work consisted of a paper on "Hygiene in Schools" a lesson on the uses of "Shall" and "Will"; First Lesson in Division; a Language Lesson for a Primary Class; an essay entitled, "The Teacher"; the Word Method in Reading; Lesson on the Transitive Verb; the Infinitive as Subject and Predicate; paper on "Domestic Economy," and two lessons on "How to Teach History." It will be noticed that names of the Sisters are not given, as it is contrary to the rules of Religious Communities to publish the names of their members on such occasions.

It is worthy of remark, however, that each lady performed her part in true professional style, seemed thoroughly acquainted with the matter in hand, had the most scientific methods at her fingers' ends, wasted neither time nor speech, and drove the lesson home in a manner that left no doubt as to its efficacy.

Rev. Father Coty, Local Superintendent, after warmly complimenting the Sisters on the complete success of the convention, delivered in his usual happy and eloquent style an address, of which the following is a synopsis:

FATHER COTY'S ADDRESS. Among the many calamities, he said, urged against the Catholic Church, none is more common than that she is an enemy of progress, that it has always been her steady care and sensible interest to check every aspiration of her people towards intellectual culture.

In refutation of this calumny he proceeded to show that no fact in history is better authenticated than that the Catholic Church has been at all times, and under all circumstances, even the most discouraging, the munificent patroness and fostering mother of education, especially of the education of the poor, who have ever been her favorite children.

That she founded and liberally endowed almost all the great universities of Europe, those magnificent institutions, which during the Middle Ages, were the courts of religion and science, of literature and arts. During the long and troublesome centuries, he said, science had no protection or shelter save what it found in monasteries, churches and cathedrals.

When the fierce barbarians came down from their Northern fastnesses and swept over the fairest provinces of Europe, arresting agriculture, pillaging cities, destroying libraries, and tearing or defacing the finest monuments of literature and the arts, the Church kept aglow the torch of learning.

He pointed out that the middle ages were not as dark as they are represented by many historians, but that we owe to these times much of what we have in literature and the arts. That to these much-abused ages belong many improvements and inventions, many of them of great and paramount importance to society.

Facts that cannot be doubted, he said, must be blotted out from the history of the past before the enemies of the Catholic Church can make good the accusation that she is an enemy of progress, that she is opposed to the education of the people.

In conclusion he referred to what the Church had done for religion and civilization in America and what she was doing today for the great and noble cause of education. It is hardly necessary to say that the reverend gentleman's lecture was received with the most unqualified approbation.

THE MUSICAL. At intervals during the different sessions the musical division of the Association (all Sisters of St. Joseph) varied and enlivened the work of the Convention with selected vocal and instrumental pieces (rendered in first class style) of which the following is the

PROGRAMME. Instrumental duet—"Poet and Peasant." Vocal chorus—"Come Where the Lilies Bloom." Duet—"Auld Lang Syne" and "Mocking Bird." Vocal solo—"Meeting of the Waters." Duet—"Overture from Lamps." Vocal chorus—"Watch Over Us." Duet—"Westward, Ho." Vocal solo—"The Song That Reached My Heart." Piano solo—"Fantasia de Concerto." Duet—"Overture from Calpho of Bagdad." Piano solo—"Irish Airs." Vocal duet—"Hear Me, Norma." Vocal solo—"The Bride." Duet—"La Balladine." Piano solo—"Ave." Duet—"Overture Taureride." Vocal chorus—"Moonlight on the Lake." God be with the Queen.

THE CLOSING PROCEEDINGS. At the conclusion of Father Coty's lecture Rev. Father Clarkson, at the request of the Bishop, briefly addressed the teachers, complimenting them on the excellent character of the work he had seen them perform.

Rev. Father McEvay then made a few remarks, also of a complimentary character. Finally Bishop Dowling commented on the good effects the convention would have upon the schools, praised the Sisters for the services they were rendering for the good of education in general and religious education in particular, and bestowing his benediction upon those assembled, brought to a close perhaps the most serviceable Separate school