

The Catholic Record.

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ST. PATRICK'S DAY.

On Friday, the 17th inst., while this issue of the CATHOLIC RECORD will be in the hands of our readers, the hearts of millions of Erin's sons and daughters, and of their children the world over, will be throbbing gladly because they will be in the midst of their celebration of the joyous festival of Erin's great Apostle, St. Patrick.

It is nearly sixteen centuries since St. Patrick established the religion of Christ in Ireland, having received his mission from the great Pope Celestine, yet his memory is still fresh in the minds of all true Irishmen, for they never forget on this day to pour out their thanks to Almighty God for the gift of faith which they received through the Saint's hands, but which we know is primarily from God, from whom comes every good and perfect gift. On this day also thoughts go back to the days when Ireland was still free and was peopled by a noble race who battled bravely for the preservation of faith and fatherland, against hordes of ruthless invaders who sought to snatch both from the people of the country.

Various have been the vicissitudes through which Ireland has passed since the period of her conversion; and St. Patrick's day recalls the memory of these events because it is doubly sacred, as being connected with the whole history of her nationality and faith, which are inseparable in the annals of the country.

From the time when the Norman barons set foot in Ireland, her lot has been an unhappy one. These men were courageous, but they were also covetous, yet those who became residents became assimilated with the people in the course of time, and when the era of the religious revolution of the sixteenth century came on they were "Hibernia ipsa Hibernior," (more Irish than the Irish themselves,) and none would dream nowadays of regarding their descendants, indicated by their Norman names, as anything but Irishmen.

But it was a different case when the invaders under Elizabeth and succeeding English rulers, including Oliver Cromwell, reduced the country to subjection. These were led by avarice to dispossess the owners of the soil and to gain possession for themselves; and their descendants have remained the alien garrison of the country, sucking its life-blood, and oppressing the toiling population with excessive rents, while they lived for the most part out of the country, dissipating the produce of the land, while Ireland itself profited nothing thereby. It could not profit or progress while its products were consumed far away, with nothing spent in Ireland itself. Indeed they did not wish for the prosperity of the country; for they were influenced not only by greed but also by animosity against the religion of Irishmen.

But we were able to say last St. Patrick's day that the dawn of Ireland's regeneration was already shining above the horizon. A great British party—the party which had passed all the reforms which had ever ameliorated the condition of the masses—had agreed to justice to Ireland, to settle the burning question of the respective rights of landlord and tenant, and to give Ireland self-government, by which means she would be able to make her own laws for the benefit of the whole people, instead of for that of the oppressors.

Our prognostications have been verified. Mr. Wm. Ewart Gladstone has persevered in his purpose as leader of the great party referred to, and he has succeeded in convincing the people of Great Britain of the need of granting to Ireland a liberal Home Rule Bill. That Bill is at this moment before the House of Commons. Backed by a fair majority in Parliament, which is steadily increasing through the by-elections, the Bill cannot but pass successfully. It may, indeed, be delayed by the obstinacy of

the House of Lords, but such delay cannot be for long, and Ireland is sure to gain soon that redress of grievances which she has sought for so persistently yet so patiently.

With this prospect ahead, the present St. Patrick's day is certainly the most hopeful one which Ireland has enjoyed for many centuries. The thanks of Irishmen everywhere are due to the fidelity of the Nationalist Parliamentary party, and to the great Liberal leader and his adherents, and we must not forget to add, also to that brilliant Canadian statesman, the Hon. Ed. Blake, who, by his talents, integrity and popularity, has contributed much towards the preparation of the bill which is destined to regenerate Ireland.

DOINGS OF THE A. P. A.

It is worthy of remark that the A. P. A., or American Protective Association, are not having the happiness they anticipated of successfully closing the avenues to all public offices against Catholics in the Republic to the South.

They have had in some places a success which can be only temporary, and which must in the near future bring upon themselves the punishment they deserve. Thus we have learned that in Detroit at the last school teachers' examinations these chivalric people, who have succeeded for the time being in filling the seats of the Municipal Chamber, and of the Public School Board, with their nominees, have had the immense satisfaction of refusing to allow a large number of Catholic young ladies to compete for positions as teachers in the Public schools of the city—simply on the ostensible ground that these ladies did not receive their whole education in Detroit Public schools, which are esteemed by these Dogberrys, we suppose, to be the only institutions in the world which are fit to impart a knowledge of any science, or of any department in any science.

The object of the Board in establishing this rule of action is, of course, well understood to be to exclude even young ladies who are natives of the city, and whose parents have for many years, or for all their lives, been obliged to maintain by their taxes the very schools from which their sons and daughters are now expressly excluded in the capacity of teachers. Perhaps the best proof that the Public schools of Detroit are not the efficient institutions which these gentlemen would have us believe is that such narrow minds as theirs are the product of these same schools—minds which can take a pleasure in declaring a chivalric war upon the boys and girls who have by their industry placed themselves in the front rank of the youth of the city by showing that they were able to carry the first places in all the competitive examinations.

We know of instances in which our words are literally true. We know the cases of young ladies, residents of Detroit, who have carried off the highest honors in their examinations, to be refused employment ostensibly because they received some part of their education (save the mark!) elsewhere than in Detroit Public schools. Of course the actual reason was that they were Catholics; but as they did learn something elsewhere which the Detroit Public schools of the past have been unable to teach, this is made the plea on which they are now not permitted to compete for positions under the present sapient school regime.

We may well expect that under such control the standing of the city schools will deteriorate, and we cannot regret the fact. The parents who wish their children to be educated under such management deserve that the latter should grow up boobies.

We should mention here that some young ladies who were known to be highly competent to teach were offered the very unsatisfactory positions of temporary teachers, to be called upon when some teacher or other might not be able to do duty. As it would be necessary for the young ladies to dangle without any other employment in order to be ready to fill up these precarious vacancies, very few, of course, would accept such terms, and the few who did so would naturally be the least competent of the applicants; but it is just from among such that Detroit teachers will be selected under such a Board as rules there just now. Further, we can see from what is happening in Detroit what is likely to happen in Ontario wherever the sister society, the P. P. A., or Protestant Protective Association, may be established. Of course, however, the present state of things will not endure in Detroit. The good sense of the people will soon bring them out of the quagmire into

which bigotry has plunged them, and we are confident that there is in Ontario also good sense enough to carry the Province safely through the wave of bigotry which seems to have overwhelmed some localities.

In Chicago there is this year one candidate for the Mayoralty who is a Catholic, and the A. P. A. are working to the best of their ability for his defeat on this ground. It was rumored that a certain Dr. Reynolds, who is an intimate friend and strong supporter of Mr. Harrison, the opposing candidate, is the Grand Master of the A. P. A., but Dr. Reynolds and Mr. Harrison have been careful to announce that he is not the Reynolds whose name figures in the Grand Mastership of that inodorous association. By the way, we may remark that the Grand Master in question was formerly a resident of Toronto, who always made himself conspicuous by his fanatical appeals to the worst passions of the rowdies of our Ontario capital.

We are, at all events, gratified to notice that the Chicago contest is not to be carried out on a religious issue, and that even the Protestant candidate recognizes the fact that an alliance with fanaticism would be fatal to his hopes, as well as a dangerous blow struck against the principles of true Americanism.

THE P. E. EPISCOPATE IN MASSACHUSETTS.

The death of Dr. Phillips Brooks, Protestant Episcopal Bishop of Massachusetts, has left a vacancy in the ranks of the Episcopate of that denomination which is now to be filled up, and there is considerable discussion going on at present, especially in the Massachusetts papers, as to the selection of a successor to the deceased Bishop. Personally, Bishop Brooks was deservedly popular owing to his kindly disposition and known philanthropic earnestness. His ability as a scholar was also indisputable; but it cannot be denied that in doctrine he was so very lax that he might more truly be described as a Latitudinarian rather than as a Christian.

As to the "historic Episcopate" of which we have recently heard so much, it is well known that Dr. Brooks entertained concerning it a very poor estimate as an office; and indeed he placed upon the Christian ministry itself so low a value as to bring it about to the level of the Independent preachers of Cromwell's army. Apostolic succession he ridiculed as a mere phantasm. In this he resembled the Low Churchmen of the Anglicans, but he was the Lowest of Low Churchmen; and his opinions in regard to the most fundamental doctrines of Christ's divinity and the Redemption of mankind were exceedingly loose, approaching those of Rev. Dr. Newton of New York, or even of Dr. Henry Ward Beecher. But he was what is called a "Liberal Theologian," and it was this very fact which caused him to be selected as Bishop of Massachusetts.

Considering that there is so much High-Churchism in the P. E. Church it is somewhat to be wondered at that Bishop Brooks was ever chosen for his office, but it is claimed by the secular papers that he was their choice and was by them forced upon the Church, precisely because of the laxity of his religious convictions; and they say, moreover, that the next choice for the same position must also be according to their will. There is a feature in the manner of appointment which was intended to prevent clergymen of lax or Latitudinarian views from attaining to the Episcopate, which is the acceptance by a majority, a two-thirds majority we believe, of the diocesan choice, but this did not secure orthodoxy at the last election, and it may equally fail in doing so at the next. We presume the other Bishops do not like to set aside the diocesan choice, except for very grave reasons; but it is sure that unless they exercise more vigilance in the future, the Protestant Episcopal Church will descend in the scale of Christianity very rapidly. Indeed the wonder is that it has not already descended to this low ebb, for the truth is that it is only through the bond which unites Christianity with the Pope, the centre of Christian unity, that the purity of Christ's doctrine can be preserved.

In the criminal court at Nashville, Tenn., Friday, Harvey Weakley, on trial for murder, fell dead in the witness stand. When asked if he had killed the victim, Weakley said that he hoped God would strike him dead if he had. Hardly had he spoken when he fell dead to the floor.

A MINISTERIAL STRIKE.

The Pastors' Union of Columbus, Ohio, have made a strike which renders the question of the salvation of the Legislators of that State a dubious one, at least until some decision be arrived at. It has hitherto been the custom to invite in their turn the preachers of various denominations to offer up prayers at the opening and closing of the Legislative sessions. Hitherto the preachers have rendered their services towards sanctifying the Legislators, gratis, but they say they must in future be paid a fair recompense or they will not pray for the Legislators and the State any more.

There was some opposition at the preacher's meeting to the passage of this resolution, but it was very weak. The Rev. Mr. Patt, of the first Baptist Church of the city, said that "it would be too bad to deprive the Legislators of all spiritual advice without warning," but a large majority were of opinion that it would be only "serving them right" to deprive them of prayers unless they were willing to pay for them at market prices.

The Rev. W. Halliday, of Mount Vernon Avenue Methodist Church, declared in what is described to have been an eloquent speech, that he "had long ago resolved he would make no prayers in the Assembly without remuneration;" and his speech had so much weight that the resolution to the purpose was unanimously passed. It is the general belief that the Ministerial strikers will win, as the Legislature is not likely either to dispense with the prayers altogether on so petty a pretence as economy on a small scale, or to seek for ministers who will do the work gratis.

An American paper says on the question:

"We think the Union is right, because if the Ohio Legislature is worth praying for, the prayers are worth paying for; but if, on the other hand, the honorable members are past praying for, there is no use wasting money for prayers."

It is generally understood, however, that the Universalists and Unitarians are to be excluded from the benefit of the new arrangement, as the Pastors' Union do not consider the prayers of these denominations as worth anything. This is a curious feature of the case as it stands; for it is difficult to see why these denominations should be completely boycotted under a system of religion which, in theory, at least, makes every individual the supreme judge of what doctrine is scriptural, and what is unscriptural and untenable. But, of course, if the Pastors' or Parsons' Union must win, they must have the decision as to what kind of prayers are to be admissible as worth praying for. We shall be interested in observing what arrangements will be finally arrived at.

THE MANITOBA SCHOOLS.

The House of Commons has again had before it the question of the Manitoba schools, but in such a form as to make it dubious whether there is any intention on the part of the mover of the resolution before the House to give relief to the Catholics of Manitoba.

Mr. Tarte was certainly elected to Parliament mainly on account of the uncompromising stand he took before his constituents on this issue. During his canvass he declared that the agreement entered into in 1870 between the Dominion and the people of Manitoba provided that the Separate school system then existing in practice in Manitoba was to be perpetuated, and that it was the anti-French and anti-Catholic feeling dominant in Manitoba now which had caused this agreement to be broken.

He maintained that it is the duty of French-Canadians to stand by their brethren of the Western Province, insisting that the compact then entered into be now carried out, and he declared it to be his firm determination to bring the matter before Parliament in such a form that we should find out who they are who are opposed to the granting of justice to the Manitoba Catholic minority.

We must say that on reading Mr. Tarte's resolution which was debated last week in the House, we were much disappointed. It is true, in his speech he spoke strongly in favor of justice being done to the Catholic minority; and if his resolution had been to this effect, we should have admired the boldness of the mover in thus demanding justice, whatever might be the result of the demand—whether it were accepted or rejected by a House two-thirds of which is Protestant. We would then know how many in such a House are willing to fulfil the

pledges solemnly made by the Dominion Government to the people of Manitoba when the latter were nearly equally divided between Catholicity and Protestantism. We would know whether it is really the practical belief of a Protestant House that no faith is to be kept with Catholics.

Mr. Tarte's resolution, however, does no more than offer to censure the Government for their mode of procedure in the hearing of the case of the Catholic minority. It appears to us that such a motion is little more than the affording of an opportunity to certain members of Parliament to make speeches. The resolution is made on the question of supply, and there can be no practical result from it, except as a question of confidence or non-confidence in the Government.

We are decidedly opposed to making the rights of the Manitoba Catholics a mere catspaw for the purposes of the politicians of either party, and we therefore regret to see so important a matter brought up in a form from which there can be no possible resulting good.

Mr. Dalton McCarthy was among those who spoke on Mr. Tarte's resolution. He is, as usual, opposed to carrying out the compact. It is unnecessary for us to follow his speech through, as its subject, the passage or non-passage of Mr. Tarte's non-descript resolution, is of little consequence to our readers. We shall only make a few words of remark on the chief point made by Mr. McCarthy. He asserts that Catholics wish to "impose the system of Roman Catholic Separate schools on the Province." Such language as this is constantly in the mouths of the opponents of Catholic education, whereas they know well that the Catholic schools are not "imposed" upon any one. They are used and paid for by Catholics for their own children, and it is more to the purpose to say that the enemies of Catholic education are robbing us of a possession for which we have paid out of our own pockets. It would be just as reasonable to say that Methodism, or a Saturday Sabbath is imposed upon Ontario, because Methodists and Seventh Day Baptists are allowed to live in the country. Let us have arguments which have some common sense in them, at least, if the question is to be seriously debated.

EDITORIAL NOTES.

THE Catholic Congress, to be held at Chicago during the Columbian Exposition, promises, if we may judge from the men who shall therein take an active part and from the subjects to come up for discussion, to be one of the most memorable in the history of the Church. The social problems that have not yet been settled by the glib utterances of superficial politicians will meet with quick solution from the men whose unselfish aim is the betterment of humanity. That its every deliberation may be productive of much and permanent good is the wish of every impartial mind. That the principles that shall be explained and elucidated be a barrier to the ever-encroaching tide of infidelity and be beacon lights to all lovers of sound thought and clean living is the sincere desire of all who are interested in the onward progress of humanity.

AND we may hope for our most sanguine expectations to be realized. The human soul, nauseated with fads and ephemeral systems, will gladly accept the truth that alone can satisfy the wants and aspirations of its being. We speak of the thousands without the pale of the Church who have reached the goal of those who trust implicitly and solely to human reason—spiritual starvation. Their hungering souls cannot subsist on the crumbs that fall from the tables of philosophers. Negation and cynicism cannot satisfy an immortal spirit. Agnosticism, with its creed of nothingness, cannot furnish an incentive to noble thought and action; and hence within any great city's precincts we behold a multitude of rich, who, casting away from them a Divine Revelation as a thing of scorn, revel in luxury and unrestrained pleasure, and a multitude of poor, who chafe under the sense of cruel wrong and are kept in sullen subjection by the powers that be.

WHAT, then, does it profit to speak worn platitudes to men who spend their days in unremitting toil, and whose miserable surroundings contrast painfully with the luxury that environs the capitalist? What lessons of patience and resignation may be taught those whose life's pathway is illumined by no ray of supernatural light? Stoicism they may learn, but from that to Christian resignation is a long step.

It is only the doctrine of the Man of Sorrows, who, years ago, preached in Jerusalem's streets, and, footsore and weary, went into hovel and dungeon in His quest for human souls, that can cure the ills of humanity and lift it up to a higher moral and mental plane. As He bade Lazarus come forth from the grave, and through the withering members sent coursing the blood of life and strength, so He alone can command man to throw off the ghostly ceremonies of unbelief and become again, as at creation's dawn, a creature destined

"Upward to move along a godward way, Where love and knowledge still increase, And clouds and darkness yield to growing day, Is more than wealth or fame or peace."

No other blessing shall I ever ask— This is the best that life can give— This only is the soul's immortal task, For which 'tis worth the pain to live."

The Catholic Congress will do much to remove the obscurity and antiquity in which world-debated questions are enveloped by demagogues, for reasons quite patent to any close observer.

We took occasion some time ago to call attention to the pernicious literature that is being circulated in Canada. Thousands of books that glorify passion and recommend, in rhetoric (inspired phrases, the pursuit of animal pleasure, are read by Catholic young men and women, and are surely corrupting their morals and unfitting them for any serious business of life. French translations that laugh at advice and call virtue stupid are devoured by those who pose as paragons of all the virtues. Who is to blame? We say emphatically that the blame rests upon fathers and mothers, who, when their children's souls were unfashioned and alive to every susceptibility and passing impression, did not teach them to use and value a good book. They are the unfaithful stewards; and justice stern and relentless will be meted out to them at God's tribunal.

WE MAY try to remedy the evil by establishing parish libraries. They assuredly effect much good by the dissemination of healthful literature, but they can never repair the injury wrought to children by careless and indifferent parents. The taste for the flashing epigram and "double entendre" will remain were we to offer them the condensed thought and tenderness of the best writers.

BESIDES, a taste for reading cannot be acquired in a moment: it is the product of years. Imagine a young man who is accustomed to seek mental pleasure in the delineations of Zola, or in a society novel, being called upon to develop a taste for a classic. You might as well ask a man who can appreciate only a popular air to grow enthusiastic over the sublime harmony of Mozart or Beethoven. It is an impossibility, and we should be foolish to demand it. Let parents place good books at the disposal of their children, and banish aught that may pollute the sanctity of the household, and we will have a stronger and purer generation.

A SUBJECT now widely discussed is "Church Unity." Cardinal Gibbons says that the union of all Christians enlists his sympathy, and he points out the only feasible manner of its being accomplished. There can be but one unity, and that in the recognition of the Sovereign Pontiff and his authority. Any other union would be one of sand. Let us then pray that the day may come when all Christians of the United States may be in one Church, with one baptism, with one Father, who is above all, and through whom we live and move and have our being.

THERE has just been issued the first number of a new magazine devoted to politics, science, art and literature, and known as the *Canadian Magazine*. The current number contains a good variety of articles. We accord it a hearty welcome, and cherish the hope that it shall be broad enough to embrace responsible writers of all creeds, and yet narrow enough to exclude all utterances that tend to wound the sensibilities of any citizen. Let it be thoroughly *Canadian*—not wedded to the opinion of any sect or party, but merely representative of the best thought of the country. We, under this condition, wish it every success.

MR. MARSHALL P. WILDER, the celebrated humorist, has been making a tour of Ontario, and, strange to say, has not been greeted with large audiences. He would have a much more successful season were he to have announced himself as an "escaped" priest. Three "escaped" fakirs have been doing a flourishing business in some of our cities and towns. There are two men and one woman on the road at present. As soon as they leave