

The Catholic Record

Published Weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORTHGRAVE, Editor.

Author of "Mistakes of Modern Infallible."

THOMAS COFFEY, Publisher and Proprietor.

Lock King, John King, P. J. Nevin and W. A. Nevin, are fully authorized to receive subscriptions and transact all other business for the Catholic Record.

Rates of Advertising—Ten cents per line each insertion, adagio measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Hamilton and Peterboro, 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.

London, Saturday, Dec. 22, 1894.

THE DEATH OF SIR JOHN THOMPSON.

The news has come from London, England, of the sudden death of Sir John S. D. Thompson, Premier of Canada, at 1.45 p. m. on Wednesday, the 12th inst., at Windsor Castle.

Sir John had been invited by the Queen to the Castle for the express purpose of attending a meeting of the Privy Council, of which he was to be sworn in as a member, and on his arrival with a number of British Cabinet Ministers he was sworn in as a member of that distinguished body, and the business for which the Council was called together was duly despatched.

After the deliberations the Council adjourned for luncheon, and Sir John Thompson sat at table with them without showing any sign of illness, but before the luncheon was concluded the Premier became suddenly ill, and it was deemed necessary to send for a physician. Dr. Ellison, one of the surgeons of the Windsor household, was called, and attended at once to the distinguished patient, but without effect, as Sir John died almost immediately after the surgeon's entry into the room.

Every effort was made even before the arrival of the surgeon to restore the Premier, among those who rendered their services being the Marquis of Ripon, the Colonial Secretary, and others of the Cabinet; but all was of no avail.

It is not yet absolutely known what was the actual cause of death, but it is believed to be a failure of the action of the heart owing to functional derangement of that organ.

During the Premier's journey to Windsor he appeared to be in perfectly good health, though the Marquis of Ripon has stated that he complained of feeling great fatigue from overwork, nevertheless he appeared to be perfectly well prior to and during his journey. It is further stated that Sir John had long been a sufferer from an affection and a fatty degeneration of the heart.

The remains have been placed in charge of Sir Charles Tupper, and they will be brought to Canada for interment. Her Majesty the Queen was greatly shocked and profoundly moved when she was informed of Sir John's death. On receiving him to her presence but a few hours before the sad occurrence, she extended to him a most cordial welcome, and said that he was "a successor of Sir John Macdonald not only in office, but also in the loyal and courageous policy of cementing the Canadian Dominion closer to the Empire." Her Majesty also telegraphed her sorrow to the people of Canada. With Her Majesty's sentiments, the statesmen of Great Britain fully concur, and we are informed that both Lord Roseberry and Lord Salisbury have expressed their great regret at the sad occurrence.

Lord Breadalbane, who was present at the death, states that at luncheon Sir John fainted, and that himself, with the aid of one of the servants, brought him into the next room and placed him on a lounge. A little brandy and water was then administered to him, whereupon he revived somewhat, and expressed great regret because he had caused so much trouble, remarking that "it seemed too weak and childish to faint like this."

Lord Breadalbane remarked: "One does not faint on purpose; pray do not distress yourself about the matter."

After the administration of the stimulant, Sir John Thompson seemed to revive, and said, "I am all right now," and he even returned to the luncheon table, but he was unable to eat, and he fell into a faint again, and died within a few minutes.

For over two weeks the Premier had been exceedingly busy with the Marquis of Ripon, the Colonial Secretary, concerning matters affecting the interests and welfare of Canada, and the evening before his sudden death he made an address before the Colonial Institute regarding the resolutions adopted at the recent Intercolonial

Conference, with especial reference to cable and steamship communication between Australia and British Columbia. From these facts much attention was attracted to Sir John's presence in London, and the suddenness of his death created deep regret among British statesmen with whom he had come into contact during his stay in the great metropolis.

Sir John Thompson was born in Halifax on November 10, 1814. At the time of his death he was, therefore, fifty years of age. In 1859 he began the study of law in the office of Mr. Henry Prior, who was afterwards stipendiary magistrate of Halifax. Sir John was a skilful shorthand writer, and for several years he reported the debates in the Nova Scotia Legislature, and during that period he became thoroughly acquainted with the modes of procedure in Parliament. In 1865 he was called to the Bar, and in 1870 he married Miss Annie Affleck, the daughter of Captain Affleck of Halifax. In 1871 he became a convert to the Catholic Church, of which he has always since been a consistent member. He was elected to represent Antigonish in the Provincial Legislature in 1877, and in 1878 he became Attorney General of the Province. In 1882 his Government was defeated, and he was soon afterwards called to the bench as Judge of the Supreme Court of Nova Scotia. In 1885 he was induced by the Dominion Government to resign his judgeship in order to become a member of that Government, in which he became Minister of Justice.

Considerable opposition was shown by some Ministerial members of Parliament to his elevation to this office, but when these remonstrated with Sir John Macdonald against the appointment, the latter said "Wait for six months before you form your judgment of the new Minister of Justice. Then come to me, if you will, and tell me that I have made a mistake." Before the six months were passed, Sir John Thompson's fitness for the position was universally recognized.

On the death of Sir John Macdonald, in 1891, he was offered the Premiership, but he declined it. The cause of his refusal of the office was understood to be the opposition of Mr. Dalton McCarthy and a few others of the party who were opposed to him on account of his religious faith. Sir John Abbot then accepted the Premiership, though it was admitted that Sir John Thompson was really the leading member of the Government. In 1892 Sir John Abbot resigned, and Sir John Thompson took his place, his fitness for the position being then universally recognized, notwithstanding Mr. McCarthy's continued opposition, and soon after Mr. McCarthy definitely abandoned the Conservative party with one follower, Col. O'Brien, the member for Muskoka.

Soon after his elevation to the Premiership, Sir John Thompson was appointed by Her Majesty as one of the representatives of Great Britain on the court of the Bahring sea arbitration, and it was in consequence of his distinguished services on this court that he was rewarded by being appointed a member of the Imperial Privy Council—a position which he filled only a few hours before his death. He was not regarded as a powerful orator, but he had a great intellect and he was a most logical speaker, so that his speeches had greater weight in Parliament than in a popular assembly.

While Mr. Howe of Nova Scotia held the Premiership of that Province Sir John Thompson followed his leadership and was opposed to Confederation, until better terms were given to his Province. He then did all in his power to reconcile Nova Scotia to the union with Canada, and as a member of the Canadian Cabinet his integrity and ability have been recognized and acknowledged even by his political opponents. It is chiefly owing to his personal integrity that he had exercised a decided and controlling influence over the members of his party, and his loss will be now most severely felt.

It is the universal feeling that in him a great statesman has passed away, and this will increase the sorrow for his death which the country would feel in any case.

We sincerely condole with Lady Thompson and the members of Sir John Thompson's family in their bereavement, and we unite our prayers with those of Canadians in general that his soul may rest in peace.

HERR JOSEPH ZEMP, the late Vice-President of the Federal Council of the German Empire, has been elected to the Presidency of the Council. Her

Zemp is a strict Catholic and is one of the leaders of the Catholic or Centrist Party in the Reichstag. It is evident that P. P. A. principles are not prevalent in the German Empire, as the ability and integrity of Catholics are generally recognized there, notwithstanding that it is a Protestant country. The leader of the Government, Prince Hohenlohe, is also a Catholic.

REMINISCENCES.

Well and truly has it been said: "God's ways are not our ways; they are wonderful!" Once more, after a lapse of nigh three centuries and a half, the Priest of Holy Church, in surplice and stole and cope, officiates within the walls of Windsor Palace! The sacred chant of the "Libera me Domine" is once more heard there, and the Censer once more sends forth its fragrant perfume, and its precincts are once again laved with holy water! Not for near three hundred and fifty years; not since the days when the much reviled Queen Mary, despite the protestations of a small clique amongst her courtiers, insisted on having the Offices of the Church celebrated within its precincts, has the historic building witnessed such a scene. And it must have been an impressive scene, one well calculated to cause thinking men to reflect over what had been and what is. The still and passive remains of Canada's foremost son are there, surrounded by the lighted tapers, and the Crucifix, the emblem of man's salvation, stands out in bold relief at the foot of the bier, as of yore. Nor is the impressiveness of the scene lessened by the history of that silent corpse when in life, which now lies there, cold and silent. Born and educated and living to man's estate, a member of the Methodist Church, Sir John Sparrow David Thompson was, by the grace of God, brought within the pale of Holy Church, thenceforth to be one of her most obedient and loving children, and to show forth in his pure life the beauties of his adopted Mother. Born and reared in not affluent circumstances, after many struggles he reached—at the comparatively young age of fifty years, that which statesmen, the majority of them under far more favorable circumstances of birth and surroundings—the highest position which it was in the power of his earthly sovereign to bestow. Alas! that the ink should scarce be dry after affixing his signature to that roll which bears those of so many of Britain's most distinguished sons, when the Sovereign of sovereigns called him away—let us hope and pray—to that reward which is so far, far above all earthly rewards.

An incident which has come to the knowledge of the writer will serve to show forth Sir John's lively faith in the doctrines and practices of his religion. It was shortly after he had joined the Government of Sir John Macdonald that he was called upon to make that speech which was his first great effort in the Canadian House of Commons. He had to reply to no less a personage than another of Canada's foremost sons—the Hon. Edward Blake—and the occasion was the celebrated debate on the "Riel question." Mr. Blake's fame as a lawyer and as an orator was already well established, while Sir John had yet to win his spurs in Canada's Parliament, and—as he afterwards said to a friend—he was naturally nervous and diffident as to his ability to cope with the famous Canadian leader. But his reliance was not in human resources: he looked to a higher power. Mr. Blake finished his speech on a Friday night and the House adjourned to the following Monday afternoon. Sir John knew that one of the elder of his children was a weekly communicant, and he wished he could obtain the prayers of that young innocent soul when approaching the Holy Table on the next Sunday morning; but it was too late to send a letter that would reach in time—for the family were then in Halifax—and such a request could scarcely be sent over the wires: he had but to wait and watch and pray. To his surprise, however, on the following Tuesday he received a letter from the child, saying that, having read in a Halifax paper on the Saturday morning that father was to reply to Mr. Blake on the Monday, the youthful writer was about to offer Holy Communion on the following morning for his success. What the measure of that success was is now a matter of history. From that hour Sir John's reputation was made: he stood forth both as a jurist and a debater the peer of any within the walls of parliament.

This is not the place, nor would it be proper, to refer to Sir John's success as a political leader. Suffice it to say

that Canadians of all classes and creeds and origins unite in saying that "a great Captain has fallen in Israel." We Catholics can only pray that God in His infinite mercy may be merciful to his soul.

PROPOSED LEGISLATIVE REPRESSION OF INTOLERANCE IN QUEBEC.

A number of citizens of Montreal have signed a petition demanding legislative protection against leagues, alliances, and associations the objects of which are to attack the Catholic faith, or to deprive Catholics of their civil liberties under any pretext. While we fully coincide with the petitioners in their protest against such societies as the P. P. A., which would destroy the civil rights of Catholics, we cannot see any benefit to be derived from an agitation to legislate against those leagues or alliances which confine themselves to moral suasion methods for the conversion of Catholics.

Canada is a country in which all are at liberty before the law to propagate their religious views as best they can, as long as they do not interfere with the rights of their fellow citizens to do the same. Catholics and Protestants are, or should be, on an equality before the law, and any legislation which would interfere with the liberty of each person to vindicate or propagate his religious views, according to the light which he has, would be invidious. If missionaries and other propagandists of Protestantism seek to convert Catholics to their belief, whether by preaching or private persuasion, we cannot conceive that they should be prevented by legislation from so doing. Catholics are just as free to use similar methods for propagation of the Catholic faith, and in the contest the most zealous, and those who can justify their zeal by the most solid arguments, must win.

In such a contest the Catholic Church has nothing to fear; and, in fact, in the Province of Quebec the Church has more than held her own for many years, without being favored by any special legislation. The Dominion census proves this beyond the possibility of doubt; for it shows that the percentage of Catholics to the whole population of the Province is constantly increasing. Possibly this arises chiefly from the fact that there is a larger migration of Protestants than of Catholics from the Province, rather than from any balance of gains through conversions from one religion to the other; but we believe that it shows also that Catholics have nothing to fear from the most complete religious liberty.

In regard to the P. P. A., which is founded upon the principle of intolerance, and which attacks the civil rights of Catholics, we recognize a difference from the religious organizations which use only moral suasion. Any actual attack upon the civil rights of citizens deserves to be visited with adequate penalties. But even in this case caution should be used that there be not even an appearance of legislative enactment against members of that society merely because they are Protestants.

A recent issue of the Philadelphia Catholic Times gives publicity to a clause in the constitution of Dakota, adopted October 1, 1889, dealing with any persons who maliciously interfere to prevent citizens from obtaining employment, or to deprive them of any employment in which they are engaged. The clause is as follows:

"Art. i, section 23. 'Every citizen of this State shall be free to obtain employment wherever possible, and any person, corporation, or agent thereof, maliciously interfering with or hindering in any way, any citizen from obtaining or enjoying employment already obtained from any other corporation or person, shall be deemed guilty of a misdemeanor.'"

This provision in the constitution of a non-Catholic State is perfectly fair to all. It protects equally citizens of all creeds from such intolerance as the P. P. A. is guilty of; and as its purpose is to prevent such intolerance, it is not invidious in any way. We cannot see that such legislation as this could be condemned by any one. It contains no reference to religious belief, nor is any such reference even implied, but it appears to meet perfectly well the case when any body of sectaries, such as the P. P. A., endeavors to make religion a pretext either for the disqualification of any class of citizens from holding civil offices, or for endeavoring to deprive such of lawful employment.

There is no fear that Catholics in Quebec or elsewhere will attempt any such movement as that of P. P. Aism against Protestantism, and we cannot

utter a word of disapproval if the Quebec Legislature would decree the penalties of misdemeanor against those who would employ such methods against Catholics—whether they style themselves champions of Protestantism, or by any other name. They are fomenters of discord, and deserve punishment; but the missionary societies and alliances for the propagation of Protestantism are not to be dealt with in the same way as long as they confine themselves to moral suasion and other methods within the natural bounds of civil law. If they go beyond the law in their manifestations of religious rancor they can be dealt with under the existing laws without special legislation directed against them.

THE TORONTO MUNICIPAL BOODLING.

The people of Toronto seem to be thoroughly aroused to the necessity of purifying their city council by the election of aldermen who can be trusted to administer the affairs of the city with honesty and ability. A mass meeting of citizens was held a few evenings ago at the Pavilion, at which the speakers generally pointed out that the present mode of securing a seat in the Council is by gaining the support of a sufficient number of lodges of various names which take an interest in politics and are supposed to control each a certain number of votes. It was pointed out that these Lodge influences are the sources of the corruption which has recently brought such disgrace upon the city. A writer in the Globe of the 10th inst. thus enumerates a few of the institutions which now "put candidates through their facings:"

- The Labor Union of United Workmen. The Women's Christian Temperance Union. The Taxpayers' Association. The P. P. A. The two rival Temperance Societies. The Hibernian Brothers. The Ministerial Association. The Licensed Victuallers' Association. The Anti Sunday Car Association. The Salvation Army, etc. etc.

Concerning these influences the Globe's correspondent says:

"A man who gives his promise where he can secure the most votes, and who has ridden the various goats and knows the secret passwords of the societies can be easily elected, and he is the very man who will make the position valuable to himself when the occasion arises. This is one good reason why many good men keep out of the council."

The citizens at the Pavilion meeting appeared to realize the baneful effect of these influences, and it was their expressed conviction that these lodge influences must be thwarted if a reform is to be effected.

There are other lodges beside those mentioned by the correspondent of the Globe, which have placed more stress upon the religious fanaticism of candidates than upon their business tact and sense of justice, and we believe that some of the societies named are not deserving of the reproach which the writer in the Globe casts upon them. There is, however, no doubt that to the influence of the P. P. A., the Sons of England, the Orangemen and some similar organizations, much of the boodling which has been unearthed is attributable, and these societies have certainly dragged others in their train. It has not been shown, however, that the Hibernians, for example, have interfered as a society to secure the election of any candidates in particular, and much less of any of those who have been convicted of unlawful practices.

It has not been the custom of the Catholic electors of the city to seek to control the elections on a religious issue, and in justice to the Hibernians and other Catholic societies we deem it right to correct in this respect the remarks of the Globe's correspondent.

If the fanaticism of some of the so-called ultra Protestant associations have brought about the present state of affairs it is but right the blame should rest upon the proper shoulders; but that is no reason why the reproach should be unjustly cast upon the innocent.

There will certainly be no reform in municipal management as long as the voters submit to be led by these associations and lodges which have hitherto wielded control in municipal, legislative and parliamentary contests in the city. It remains to be seen whether the electorate will be content to submit to such control in the future. If they do so they will deserve to suffer the consequences of their own acts, some of which have already fallen upon them.

REV. FATHER LAMBERT, the distinguished writer, has become editor of the New York Freeman's Journal. In this new departure that paper will more than renew its youth.

FABULOUS STATISTICS.

We have had occasion before now to dispute some of the statements made by Mr. John A. Ewan, the Globe's travelling correspondent in the Province of Quebec. These statements were made in reference to the state of religion and the educational laws of that Province. We are willing to admit that Mr. Ewan intends generally to be fair, and, viewing his letters as being written by a bicyclist who looks only at the outside of matters of which he hears, and measuring everything in accordance with his own standard of excellence, we are more surprised at his general willingness to deal fairly with the French-Canadians, than at the errors into which he sometimes falls when he adjudicates upon the supposed superstitions of a Catholic people, or upon the presumed unfairness of Quebec treatment of the Protestant minority in the matter of education.

We have shown before now in our columns that the Protestant minority are generously treated under the school-laws of Quebec. There is no comparison between the readiness of the French-Canadians to give every facility possible toward making the Protestant schools efficient, and the grudging way in which many municipalities in Ontario throw all the obstacles possible in the way of the operation of the Separate school laws. We have also shown that the prevalent faith in the power of St. Anne's intercession, at the shrine of Beaurpre is founded upon indisputable facts, and is therefore no superstition. It is unnecessary for us to dwell further upon these matters here. But in last Saturday's Globe there appears a letter from Mr. Ewan, which he says is one of the final letters of his series, and in which he deals with the ecclesiastical, educational and social condition of Quebec. In this letter Mr. Ewan endeavors to deal fairly with certain fabulous statistics which have been published in regard to this matter.

It has been a favorite theme with some journals and writers to dwell upon the grievances under which the people of Quebec are burdened by the Church, and, as Mr. Ewan remarks, "calculations have been made," generally by men not particularly well disposed toward the clergy, and I am inclined to think, from what evidence I am in possession of, that these calculations certainly do not err on the side of moderation.

From among these fabulous calculations Mr. Ewan selects one issued by Rev. A. B. Cruchet, of Montreal, in 1888. This has been frequently republished as a fair statement of the Church's enormous wealth in Quebec. Mr. Cruchet estimates that Quebec produces annually 93,840,000 bushels of grain valued at \$18,200,000, the title on which would be \$3,758,000 bushels valued at \$700,000. The contributions of those who do not possess farms are set down at \$300,000. Free gifts, legacies, and charitable donations are put down at \$3,000,000, casual revenues from baptisms, marriages, funerals, masses, church sittings and religious entertainments at \$2,000,000, and assessments for repairs and construction of churches, schools, cemeteries and priests' residences at \$2,000,000.

In this way it is made to appear that the annual tax levied for Church purposes on the people of Quebec amounts to \$8,000,000.

The Church property is by a similar stretch of imagination set down at \$61,210,000.

We must do Mr. Ewan the justice to say that he exposes the utter fallacy of these calculations—though necessarily there must be much left to guess-work in making an estimate of these matters. The cereal yield of Quebec is purely a matter of guess-work on the part of Mr. Cruchet, and no allowance is made for the grain grown by Protestants, who, while being 15 per cent. of the population, pay no tithes. Mr. Ewan estimates that the grain grown by Protestants is considerably greater than their proportion of the population. But there are no statistics by which the actual grain crop can be estimated.

To estimate the value of the Churches, Mr. Cruchet assumes that each church is worth over \$10,000. This is a great exaggeration. The priests' houses are estimated to be worth each \$10,000—also a gross exaggeration, as the only very costly presbytery seen by Mr. Ewan during his trip was a handsome stone building at Gentilly, which had cost \$3,000; "but I saw nothing approaching it elsewhere."

Eight hundred convents are set down