

# The Catholic Record.

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

VOLUME XIV.

LONDON, ONTARIO, SATURDAY, FEBRUARY 28, 1891.

NO 645

## Catholic Record

London, Sat., Feb. 28th, 1891.

### EDITORIAL NOTES.

The Supreme Court of Maine has reached an extraordinary decision in a school case. A Catholic girl refused to read the Protestant Bible, which had been ordered by the School Committee to be read in their school. Her plea was that it was against her conscience and she was expelled by the Committee. The girl's parents then brought suit against the Committee for damages, and the Supreme Court decided that

"The claim on the part of the pupil is that each and every scholar may set up its own conscience as over and above the law. It is a claim of an exemption from a general law because it may conflict with a particular conscience. The right, as claimed, undermines the power of the State. It is that of the will of the majority shall bow to the conscience of the minority, or of one. If the several consciences of the scholars are permitted to contravene, obstruct or annul the action of the State, then power ceases to reside in majorities and is transferred to minorities."

In Wisconsin recently it was very properly decided that the reading of the Protestant Bible, or the Bible of any denomination, is a sectarian act which is against the spirit of the school law, so that it appears there is one law for Maine and another for Wisconsin in this matter. But if the Supreme Court has the power to impose a false religious worship on the minority it is time the Constitution of the State should be brought into harmony with the principles of religious liberty.

CRISP's persecution of the Church has borne fruit by increasing to a fearful extent the amount of crime throughout Italy. The procurator general of Rome admits in his address before the Court of Appeals that this state of things has been brought about not by the regular old population of Rome, but by the evil population that has flocked to the city since the Saracenic occupation. During the past year there have been 157 murders, 2 paricides, 155 murders, 38 homicides, 120 extortions, etc., 1882 assaults, and more than 4,000 thefts. This sad result was to be expected from the abolition of religious teaching in the State schools; but there is hope of a change for the better from the growing determination of the Catholic element to take part in future political struggles. The new Government, even, is giving it to be understood that it will not pursue the persecuting policy which has been followed in the past. A great change is needed, and there is reason to believe that it will take place. Signor Crisp's defeat in the Parliament of Italy is but the first step to a new order of things.

A BOTTLE of whisky is said to have been recently discovered 37 feet below the surface of the earth in Connecticut, and the question is asked whether it may not be the case that the Pilgrim Fathers took a smulle every morning before breakfast. Possibly Col. Bob Igersoll might prove by the discovery that Old Bourbon was used by the Antediluvians before the world was created, just as he asserts that the Egyptians carved a fine marble statue of King Cephren at that "pre-historic period." And, by the way, it is stated that the redoubtable Bobs about to appear in a new role. It would seem that during March he is to hold a public debate with the fantastical Ignatius Donnelly on the subject of the authorship of Shakespeare's works. This will be a more harmless occupation than that of endeavoring to destroy Christianity; and we fear the Colonel may be no more successful in accomplishing his new work than he was in his old one. He has not the discrimination necessary for distinguishing false from true testimony; and with all Mr. Donnelly's vagaries, he has a faculty for bringing forward an amazing amount of testimony in favor of any theory he adopts.

The National Christian Association of the United States, at a recent meeting held in Chicago, has passed resolutions to the effect that oath-bound secret societies are contrary to the Word of God, and that Christian men cannot conscientiously join such organizations. They have also resolved that such societies are hostile to the peace and welfare of the country, and a meeting has been called to be held in Chicago to consult on the best means of saving men from the pernicious influence of such secret societies. All are invited to attend the meeting who sympathize with the views of the National Christian Association. It is surely a sign of the progress of Catholic truth when we find a representative Protestant society like this adopting views for holding which nearly all Protestants have hitherto strongly blamed Catholics.

WHILE schismatical Russia is persecuting the Jews, Catholic Austria is giving every encouragement to Baron Hirsch to provide for the education of Jewish children in the Austrian Empire. The Baron will subsidize Jewish schools in Galicia to the extent of \$2,500,000, and the Government will give every possible assistance to make the Baron's generosity produce good results.

LOOKING over the pages of a contemporary printed in Ottawa we were surprised to see in large letters a sensational heading to a correspondence, "Archbishop Lynch—He disguises himself and visits a Ball Room." Of course we had to investigate. It is a letter written from Winnipeg by a former resident of Allumette Island, County of Pontiac, named Mr. A. McGillis. The letter tells in a very pleasing style some fond recollections of his old home on the Ottawa and relates some quaint anecdotes of the early history of Catholicity on the Upper Ottawa.

Rev. Father Lynch is highly spoken of, as he deserves to be. He labored hard and successfully during forty years of missionary life at the Caspian on Allumette Island, and died there a few years ago. He was a contemporary of Archbishop Lynch of Toronto. It is probable that Father Lynch never saw Toronto; and it is of absolute certainty that Archbishop Lynch never once set foot upon Allumette Island. How the editor of the Ottawa journal has been able to confound the two holy men passes our capability of comprehension. In an item calling attention to the very interesting letter of Mr. McGillis, the editor says:

"His recollections of the late Archbishop Lynch, of Toronto, will be read with interest by countless thousands throughout Canada."

No one will enjoy the *bilocation* mystery more than Mr. McGillis himself.

DR. BICKERSTETH, Bishop of Exeter, has withdrawn from Rev. Herbert Marriott's license to preach and otherwise fulfill the functions of a "priest in the Church of England." Mr. Marriott was ordained in 1861, but he has of late made it his habit to "take part in Non-Conformist services in his chapel," and on this ground he has been suspended. In defence of his position Mr. Marriott says that he has endeavored always to obey the Divine command "that ye perfectly joined together in the same mind and judgment, and in accordance therewith I thankfully unite with all branches of evangelical worship." It cannot be doubted that Mr. Marriott violated the laws of his Church, but has his Bishop the inherent right to suspend him? Of course Anglican churchmen will say he has; but, if so, is not the lawful authority of the Universal Church the right to suspend and excommunicate the whole batch of Anglican Bishops and clergy when they presumed to set up altar (or rather table) against altar in the reign of Queen Elizabeth? And if Mr. Marriott is not deprived of the right to perform ecclesiastical functions is not the Bishop who exercises jurisdiction over him in the same category with him?

PROFESSOR J. M. HIRSCHFELDER, formerly lecturer on Hebrew and Oriental literature in Toronto University, has a reply in the *Methodist Quarterly* to Professor Workman's article which appeared in the same periodical, maintaining that there are no prophecies in the old Testament which refer to Christ. Mr. Hirschfelder is probably the ablest Hebrew scholar on the continent, and his contention, founded both on critical analysis of the text and the belief of the Jewish people, proves beyond a doubt that Professor Workman's views are incorrect. But we have, besides, the assurance of our Lord Himself and His Apostles that the Old Testament testifies concerning Him. The most remarkable thing in connection with this discussion is that such an article as that of Professor Workman should be given a place in the *Methodist Quarterly*, to which, naturally, the Methodists look for correct views on religious questions. It might reasonably be inferred that the Rationalistic tendencies of the Protestantism of to-day are as powerfully influencing the Methodists as other Protestant bodies.

The memorial which was sent from the public meeting held in the London Guildhall to protest against the persecution of the Jews in Russia has had no other result than to increase the persecution. The memorial itself was sent back to Lord Salisbury through the Russian Ambassador, and no answer whatsoever was given to the petitioners who signed the protest.

The Presbyterians of Japan have refused to adopt the new articles of the English Presbyterian Church which were recently offered for their adoption. The Japanese consider the English articles too compli-

cated, and their new creed is made much shorter than any English speaking Presbyterian body has hitherto compiled.

A RECENT issue of the *Kansas Western Blade*, which is the organ of the western colored people, pays a high tribute to the "justice and humanity" of the Catholic priesthood and press on the race question. The *Blade* adds:

"Faithful to their history and faith, they hold that the controversy should be settled on the broad basis of unity of origin. God is the common Father, man is brother of man. The negroes incline to join Catholicism as the true and only religion which is equitable and sympathetic towards the suffering."

### REV. DR. JOHNSTON'S CATHOLICITY.

The Rev. Hugh Johnston, speaking on "The Church and Politics," in the Trinity Methodist church, Toronto, last Sunday, had his usual fling at Rome. He said:

"Rome would have the Church a great edifice, her walls enclosing every kingdom of the earth, and nations given over to her tied and bound, and in subjection to her; and the working out of this idea has made her fearfully corrupt and tyrannical."

If the Rev. Dr. could realize to himself what God's Church ought to be, and what the Divine Founder of Christianity ordained that she should be, he would not condemn Rome for her consistency in claiming to be what she is, and what, if the Church of Christ at all, she must necessarily be. Catholicity is one of the marks or signs of the true Church. If Dr. Johnston cannot claim that characteristic for his Church; if, on the contrary, he rails against Catholicity, it is evident that his Church is not the true Church which Christ established on earth. The Prophet Daniel foretold that His kingdom should be an everlasting kingdom, and all kings shall serve Him, and shall obey Him; and again, in the explanation of the dream of the Babylonian king, the Prophet said:

"But in the days of those kingdoms the God of Heaven will set up a kingdom that shall never be destroyed, and His kingdom shall not be delivered to another people, and it shall break in pieces and consume the other kingdoms, and itself shall stand forever."

Our Blessed Lord did not limit the work or jurisdiction of the Church. He commissioned His Apostles to preach to every creature and to baptize all nations, promising to be with them all days, even to the consummation of the world. If Catholicity were to be the means of introducing corruption and tyranny our Blessed Lord would have foreseen and provided against such dread calamity. Corruptions and tyranny may exist every where in this world, except in the very Church that is denounced by the Rev. Mr. Johnston. Some one of her members may fall away sometimes, as Judas fell from grace, but the delinquents are immediately denounced, and if the evil is not arrested they are at once cut away from all participation in her worship and the grace of her sacraments. This watchful anxiety on her part to preserve the entire body free from contagion is, no doubt, what Mr. Johnston styles tyranny. Corruptions and tyranny are the natural outcome and product of that Church which proclaims the emancipation of the flesh and the substitution of human authority for the Divine. The real character of Methodism is the assertion of man's absolute independence of all authority. He must interpret God's law for himself, and be his own master and a Church to himself. Thus presuming or his own infallibility, which he denies to God's Church, he is necessarily exposed to every corruption and every tyranny. Is it not said in all languages that a man may be the slave of himself, of his passions, of his ignorance or of his own prejudices? "Under Protestantism," says Brownson, "we may have civil and religious despotism, or civil and spiritual licence, the only two things that man can found, without a Divine commission, and subjection to Divine law;" but authority and liberty can only be secured under the Divine order represented by the Church of Christ, which teaches, corrects and commands in His Name and for man's greater honor and God's greater glory at all times.

On the Feast of the Immaculate Conception a new Catholic cathedral was consecrated at Mandalay, the old capital of Burmah, Asia. The cathedral was built at the sole expense of a wealthy Burmese convert to Catholicity. On the following day the Very Rev. Rocco Tornatore was consecrated Bishop and Vicar Apostolic of Eastern Burmah. Mr. Tornatore was one of the pioneer preachers of the Gospel among the half-savage Karen tribes in the Shan Hills, and has been a missionary in Burmah since 1865.

### THE RELIGIOUS DISABILITIES BILL.

GREAT SPEECH BY MR. GLADSTONE.

The House of Commons was at no time densely crowded throughout Mr. Gladstone's magnificent speech delivered on Wednesday afternoon. In moving the second reading of the Religious Disabilities Bill. When he rose, as early as twenty-five minutes past twelve, there was a moderate attendance, gradually augmented through the hour and ten minutes he spoke. Even the Strangers' Gallery, though all the seats were allotted, did not begin to fill up till Mr. Gladstone was half way through his speech. But for a Wednesday afternoon, and at a period impending on the luncheon hour, the attendance was remarkable. The Sheriffs of London in their scarlet robes and gold chains were punctual with their petition on behalf of their Water Bill. As soon as the Speaker had taken the chair, it being a quarter past twelve, they advanced to the Bar and proclaimed their errand. This done they withdrew to the seats under the Gallery, where they remained throughout Mr. Gladstone's speech. Two or three peers dropped in, among them Lord Monson, who sat over the clock.

Mr. Gladstone on rising was hailed with loud cheers from the Opposition. He began in a low voice which required the closest attention to follow. Alluding to rumors as to the intention of Her Majesty's Government to oppose the Bill, he took it for granted that he should have the assistance of Mr. Gieschen, who in 1858 had taken part with himself in pleading for the removal of religious disabilities. Referring to the agitation out of doors, in quarters generally wakeful where anything in the nature of a disability—though it may be the merest straw, the merest shred, the merest woollen yarn and tattered rag—was to be found, Mr. Gladstone cited, amid much laughter, the title of a pamphlet just placed in his hands called "Mr. Gladstone Exposed." His "point of departure" in recommending the Bill, though he did not come to it till midway in the speech, was that no right existed to impose disability except upon proof, the burden of which pressed upon those who opposed the Bill, that the allegiance of Catholics is imperfect. "Unless," he said, "you can show that the loyalty of the Catholic is tainted you have no right to inflict a disability upon him." It was only for the two offices dealt with in the Bill, the Lord Lieutenantcy and the Lord Chancellorship, that Catholics were ineligible.

The right hon. gentleman then enquired, "What right have we to inflict this disability? I won't speak merely of policy. Nothing can be clearer to me than that in point of policy it is as gross an error as ever was committed as a gross error as ever was committed as a gross error as ever was committed. But what right have you to do it? Your principle is that no disabilities attach to civil duties on account of religious opinions. What right with respect to the civil duties of the Lord Chancellor have you to inflict this disability? I read a statement that were the disability removed the Vicar of Ireland would not allow much as what was called a 'Roman' to exist in Ireland except he was a Roman Catholic, and that everybody would be Roman Catholic. But that is not an objection to my Bill. That is an objection to the declared principle of law which makes the whole of Her Majesty's subjects alike qualified and entitled to the possession of office for the discharge of every kind of civil duty."

NOW I COME TO THE ODD PART OF THIS PROPOSITION. This is the selection of a particular body of Christians, and that the largest of all bodies of Christians, to inflict upon it this stigma and disgrace, to record in the face of the world the constitutional belief that all the duties of the Vicar are purely civil, although the duties of the Lord Chancellor are purely civil, and although every one else is qualified to discharge them, one class of persons, and one only, is disabled by law from undertaking them (Opposition cheers). The Home Secretary, I don't hesitate to say, in the possession of his office, stands quite as near the Sovereign as the Lord Chancellor, and, moreover, a great deal nearer than the Vicar of Ireland, for I doubt if there is an act in which the Crown is concerned, which the Vicar of Ireland can perform except through the Home Secretary. And yet the right hon. gentleman, and I rejoice to say it, professing the Roman Catholic religion, holds the office of Home Secretary, and no human being has complained, and

THERE ARE NO ARMSFUL OF PETITIONS PRAYING HER MAJESTY TO REMOVE HIM.

I believe myself that if I were so infatuated as to ask leave to introduce a Bill for the removal of the Home Secretary, the very gentlemen who have appeared to day as the champions of the Constitution would have voted against my Bill. No, Sir, Roman Catholics are ineligible for these two offices. Who, then, are eligible? Consider what the British empire is. Consider whom it includes. Consider all the professions of religion and all the professions of non-religion that make up the vast body of the community of the Queen's subjects. IT MIGHT SEEM INVIDIOUS TO DRAW ANY DISTINCTION between one body of Christians and another, but pray recollect that there is no legal obstacle, so far as I understand, to going beyond the Christian pale, and I rejoice that there is none, and to the holding of the Lord Chancellorship, ecclesiastical patronage and all by a Jew, by a Mohammedan, by a Suddite, by a Hindu. All these, under your Protestant constitution, can hold the office, and exercise, as the right hon. gentleman truly says, not by mere recommendation to the Crown, but in legal virtue of the powers of the office, exercise the right of presentation to eight hundred benefices in the English Church. So much for the religious aspect of the question. The Jew is not only a Jew, but he is the possessor of a great tradition in

common with ourselves as I rejoice to know, but those who do not accept that tradition at all—not only the Mohammedans, but the professors of all other Oriental religions—you affirm by your law to be equally qualified to hold these offices and to exercise the ecclesiastical patronage which

YOU DENY TO THE ROMAN CATHOLIC, and that is the inequality which I ask you to remove and which you refuse. But what are we to say of the non-religious? How many of them are there? There are the Socialists, the Materialists, the Agnostics, and the Atheists, and all these are not religious, but non-religious. Every professor of every one of these non-religious, every man who comes to you saying, "I will tell you nothing of what I believe, but I will tell you a great deal of what I don't believe," and then proceeds to sweep away from you everything that constitutes your consolation and hope for your conduct in life and in your death, all these people are to be qualified to hold the Lord Chancellorship of the country and to recommend for ecclesiastical benefices the successors of Pascal, Thomas A. Kempis, and Pope Gregory the Great, who sent missionaries to the southern part of this country. O, Sir, I think I have shown that the principles of your law required the passing of this Bill. I have shown, I think, that policy demands it, for what can be so absurd as that when a gentleman is engaged in the construction of a Government of this country, and there is a man whom he finds to be the wiser best qualified to be Lord Chancellor or Vicar, he is compelled to

PASS HIM BY BECAUSE HE IS A ROMAN CATHOLIC.

and to put someone who, whatever else he may be, is less fit for that particular office. Well, every man rises by free and open, untraded and glorious competition. It is a grand thing morally, as well as socially, for a man to arrive at the head of the English Bar, and is it worthy of you and of your traditions, worthy of the very name of your country, that when such a man has arrived at such a place, and when the prize is his by every principle of right, to say to him, "Pass on by; pass onward. You are disabled, for you are a professor of the Roman Catholic religion?" The last test, the only test that remains, is the religious test. People have written to me saying: "Is it possible that you, a Christian, remembering the religious responsibilities of Christians—is it possible that you can propose this Bill?" That is the question I am asked in this pamphlet (holding it up). Yes, Sir, I can, I will, and I do (loud cheer).

WE OUGHT TO DO IT BECAUSE WE ARE CHRISTIANS.

There is nothing more fatal to the interests of religion, bled than the setting up of fictitious, unreal, sham standards. If we are to have such standards at all, let them be of an intelligible character. Now, Sir, a very distinguished man, and an admirable member of this House, was yesterday laid in his mother's earth. He had been the subject of a long controversy in this house—a controversy the beginning of which we recollect, and a controversy the end of which we recollect (Opposition cheers) we remember, when it was taken up, with what zeal it was prosecuted, and how summarily it was dropped; we remember what reparation was done within the last few days to the distinguished man who was the immediate object of that controversy. But does anybody who hears me believe that that controversy, so prosecuted and so abandoned, was beneficial to the Christian religion? (loud cheer). No, Sir, the people of this country saw through the imposture—(renewed cheer)—which blinded many members of this House. It is in the name of the religion, even of the religion which the vast bulk of us believe to be holy, which we believe to be the greatest and the only true treasure of mankind, it is in that name—if I must fall back upon such a resource—though of course it is primarily, broadly, and mainly on the ground of that which we are here to discuss—namely, constitutional law and political wisdom—that I ask you to give your assent to the second reading of this Bill (loud Opposition cheer).

Mr. Stath, promptly following, paid a tribute to the speech as one of the most notable and eloquent he had ever heard, even from Mr. Gladstone. He concluded by moving the rejection of the Bill.

### IN HONOR OF ARCHBISHOP WALSH.

THE TORONTO PRELATES VISIT TO MANHATTAN COLLEGE MADE PLEASANT.

The students of Manhattan College, New York, on Saturday afternoon, Feb. 27, tendered a musical and oratorical reception to Archbishop Walsh, of Toronto, Canada. The distinguished prelate was overjoyed by the cordiality of his reception, and listened with marked attention to the interesting speeches which were extemporized in his honor, and to the choice music that was rendered by the college band and orchestra.

The Archbishop was introduced to the students by Rev. Brother Anthony, President of the college, who spoke of the rapid progress of Catholic education in the United States and what Manhattan college had accomplished. He showed that her graduates had distinguished themselves as pulpit orators of conspicuous brilliancy, and, better still, as clergymen of zeal and piety. The ranks of the Bar had been recruited from these who had obtained their education within her walls, and physicians of the highest eminence had her diplomas. Literature, legislation and politics were also illumined by the genius of her sons.

Archbishop Walsh replied to the pleasant and cordial introduction in a few happy and well chosen words. He strove to impress on his youthful listeners the grandeur of the advantages they enjoyed. "Such an education, young gentlemen," said he, "as you are receiving cannot be over-estimated. The Bar offers to you a very fitting way for your work in the arena of life to become great men and famous scholars, to be lights to society and active workers in the front rank of civilization, but they are doing what is of infinitely greater importance—they are preparing you to become citizens of the eternal country beyond the grave, where your claims to recognition and your possession of privileges and prerogatives will be undying. You are destined to leave the impress of the education you are here receiving on the social, political, religious and scientific character of your noble and thrice blessed land, glorious Columbia. Prove yourselves faithful to the call of the Almighty, be worthy children of the blessed De La Salle, and your aspirations and happiness are secured."

After the reception the Archbishop, together with his private secretary, Rev. Dr. Kilroy, sat down to luncheon. The conversation of the Archbishop was humorous and interesting, and he alluded joyfully to his reception in his Archiepiscopal city of Toronto, where the gentleman who acted as his escort were saluted with a shower of stones and his own carriage shattered with missiles. The disagreeable episode, however, bore one pleasing fruit—a prominent citizen of the place presented him with a check for \$5,000, and followed up the gift by embracing the doctrine of the Church—*Catholic News*.

### CATHOLIC HOSPITAL BURNED.

Rochester, Feb. 16.—The destruction of St. Mary's Hospital by fire last night entails a loss of \$65,000. Fireman Frank Jayne was fatally hurt by falling from a ladder. None of the patients was injured. There were in the hospital yesterday 200 patients, 19 Sisters and about 19 employees. The inmates were in all stages of disease, and many of them were unable to get from their beds. Immediately the fire was discovered and an alarm given a scene of the wildest confusion ensued. The corridors were filled with a terrified crowd of patients, some of them clad only in their night clothes, and all of them trembling in terror. It was a scene which has never been paralleled in the history of Rochester.

Gray-haired women, on the verge of the grave, gathered new strength from their very terror and staggered from the beds which they had tenanted while waiting for death to release them from their sufferings, and crept into the corridors, crouched in corners in groups of two or three, and called on God to save them from death in the flames. Old men, palsied and decrepit, forgot the ills which they suffered and rushed from the wards, trying to seek safety in flight. Many of the patients were able to leave the halls and go down the stairs unassisted. They were all asleep when the gong sounded its dreadful warning, but it was the work of a moment for the Sisters to clothe themselves in their black robes. Never before have women worked more nobly than did those gentle Sisters. They were everywhere, regardless of personal comfort or even personal safety, and to them alone should go the major portion of the credit for saving the lives of the patients.

The first men who arrived rushed into the hospital and were directed by the nuns to the upper stories of the building. Under guidance of the Sisters those of the patients who were unable to walk were carried down the stairs to a place of safety. In one of the rooms on the ground floor was an aged woman, and before her room had been reached she had climbed through a window and attempted to escape. Feeble with sickness and age she lost her grip on the window and fell to the ground. Fortunately the distance was only a few feet, and the woman escaped with only a slight cut on the head.

The insurance on the hospital building is \$20,000 or \$22,000, divided between three different companies. The entire building had just been repaired and \$30,000 worth of beds and bedding had been put in. The hospital was a three-story stone structure, fronting on West avenue, and extending on either side was a long wing with a tower at the end. Beyond the east part of the building a wing extended south on Geneva street. Nothing but some blackened walls remain in its ruins.