

the Presbyterian the in case of re- these modern inven- tity to the penalties

now that the people Ireland are not b- that the thorough n effected by John Cromwell was carried

well to disclaim any educing "Ritualism ism," but the act tention. It is a Rit- and the Con- denounces what is cripture, or "in any ed" therein, equally contrary to God's

ALISTIC MOVE- ENT.

ment is now going ysterian churches of land, under the aus- ch service and the ocieties, for the intro- elaborate ritual in

ryterians and the old Scotland there was no stants who condemned anything savoring of ay; and though this not clearly made a ne, the Confession of

doubtedly in view in abrogation of all the al laws under the New ing that "God alone is science, and hath it left trines and command- chare in anything con- d, or beside it in ma- orship. So that to be- nes or to obey such out of conscience is a erty of conscience."

are told, "the accept- shipping the true God Himself, and so limited aled will, that he may ped according to the devices of men . . . t prescribed in Holy

that all this does not alistic ceremony must aside, yet there is no Presbyterian intended understood, and so in- ence of the godly at home, e reformed Churches

eremonies of the Church be "unprofitable and e . . . having oc- mischiefs, as well as dis- sciences of many godly people."

it is asserted: "We . . . after much consul- h flesh and blood, but h holy word, resolved to rmer Liturgy, with the and ceremonies formerly ship of God; and have

ts of public worship at extraordinary times." y is now made that the service is "cold and t" "a brighter one not" should be adopted.

Witness, a resolute up- byterian forms, says: church service (though lid and dead as it had dland) is cold and bald y places. Nothing but owing any better word regations to put up with d. Singing there is

raise, praying which is rship, so-called, which is . . . sacraments adminis- the appropriate praises hat should accompany; venliness and irrever- ed, of course, but, all ring the whole service, glory of Christ, and edification of His people. exaggerated? Not in ee. Is it too much to onst all the Church bjects this improvement ship is one of the very lue?"

then calls upon the to consider the question adds that it "does not" hing Ritualistic or un- . . . But we are suf- ther and opposite evils. e glow of spiritual and e in the service. We

in which the people

join together and are worshippers, and not mere listeners. We crave good singing joined in by all cordially, joyfully, thankfully. We desire prayers carefully thought out by our ministers, not pious ramblings and misquotations of Scripture. We wish to have the sacraments observed with devout affection, and administered with reverence and edification. . . . Wherever the people get an experience of a warmer and brighter service they can never be reconciled again to dryness, coldness and deadness. . . . As education advances, the young people are prepared for a worship more reverent and seemly, more beautiful and impressive."

Thus on neither side is there any thought of a more extensive authority over the Church than a local tribunal, one side making the ecclesiastical, and the other the civil court of the United States, supreme. We must say that of the two, the latter appears to us the more worthy of respect, as it at least represents the whole people and not a mere fraction of them.

MR. MEREDITH ON THE SCHOOL QUESTION.

Mr. Meredith's resolution in favor of making the ballot compulsory at Public and Separate school elections was disposed of on Wednesday of last week in the Local Legislature, by a vote of 51 nays to 33 ayes.

The speech of Mr. Meredith the Opposition leader, fully justified our remarks in last week's CATHOLIC RECORD to the effect that his purpose in introducing his resolution was not so much to give the ballot to the Public schools, as to meddle obtrusively with the Separate school system.

We would have supposed that Mr. Meredith would have had at least that much respect for those Catholics who adhere to him to keep this fact in the background; but we admire him all the more that he has admitted openly that this is the case.

He acknowledged at once that he is opposed to the Separate school system. "The Separate school system," he said, "is not calculated to lead to the best results in that direction;" that is to say, in bringing about the prosperity of our nation. He added that "the charge of bigotry would no doubt be laid against him, and it is a strange thing that no person can express an opinion on the Separate school question in this country without laying himself open to that charge and bringing upon himself the attacks of a powerful religious body."

We have no desire to restrict Mr. Meredith's liberty of speech in this free country. We do not deny his legal right to entertain what opinion he deems best on the subject of education, and to endeavor to convert others to his views also; but we claim for ourselves the same right to hold our own opinion as to the character of the education we shall give our children, and we say plainly that we are not disposed to have Mr. Meredith's boluses crammed down our throats willy-nilly. We have our conscientious convictions concerning the manner in which our children are to be educated. We believe that moral and religious education should go hand in hand with secular, and we must join issue with those who wish to force their notions of a purely secular education upon us.

We make no attack upon Mr. Meredith, and those who think with him, for educating their children as they deem best. We may venture to say that we do not believe they are wise in ignoring religion in their schools. They may tell us if they wish that they think our methods unwise, and as long they confine themselves to moral sanction we shall have no quarrel with them. But when they wish to force their views upon us we are free to tell them we will resist.

Mr. Meredith makes a false charge against us when he asserts that no one can "express an opinion on the Separate school question without bringing upon himself the attacks of a powerful religious body."

We do not force our opinions on him. But we shall continue to do as we have done in the past, to maintain Catholic education against any who attack it.

The Hon. G. W. Ross, Minister of Education, ably answered Mr. Meredith. He ridiculed his inconsistency in proposing the ballot as a remedy for a state of things which, if the representations of the latter were correct, could only be cured by abolishing Separate schools altogether.

He explained that the School Act of 1863 had brought harmony into Ontario, and that Mr. Meredith had disturbed that harmony, endangering

the peace in both Ontario and Quebec. The Protestant minority of Quebec, enjoying a school law similar to that of the Catholics of Ontario, had been treated with unparalleled liberality by a Catholic majority, more decisive than the Protestant majority in Ontario. He added:

"We in Ontario must be just as liberal as Quebec had been. The Protestant minority there are practically hostages, and it is for us to see that their safety be not imperilled. It would be easy for the Legislature there to sweep the Protestant schools out of existence in one session."

These words have the true ring of liberality, though the motive for which liberality is recommended to Ontario Protestants is not of the highest order. It is: "Be liberal to the Ontario minority, so that the Quebec majority may not imitate you if you are illiberal." It would be a nobler motive if the Ontario majority were asked to be liberal because liberality is justice. But we may presume that Mr. Ross made use of the argument which he thought would have most effect on Mr. Meredith's following.

A P. P. A. NIGHT.

It is not creditable to our city that for a number of years past many of its representatives have on every occasion manifested a spirit of bigotry, and this has become very marked since the advent of the P. P. A. in our midst. Applications for grants towards Protestant institutions have always been received and dealt with liberally, while grants to Catholic charitable institutions have been given as it were under protest, and in many cases peremptorily refused.

We may say that Catholics have never yet found fault because city money was voted towards charitable work carried on by Protestants, but naturally they deemed it strange that Catholic work of a like character should be left out in the cold. There is only one way to explain the matter, and that is the existence of a spirit of intense bigotry towards them. A few weeks ago a grant of \$300 was cheerfully given to the Protestant Orphan Home in this city. The Sisters of St. Joseph afterwards asked for a grant of \$200 towards the support of the large number of orphans and aged people in their institution; and in this case, as was to be expected, the P. P. A. element came to the front in opposition. No. 3 committee recommended the grant to the council; and upon its consideration Mayor Essery at once mounted the gray horse and evinced a disposition to fight the battle of the Boyne over again. Alderman Judd, chairman of No. 3 committee, gave the mayor a nice dressing down for his impertinent language. Several aldermen evinced a spirit of fairness, while others whom we may class as victims of the P. P. A. epidemic showed a strong disposition averse to the granting of the money. Alderman Coo may be considered as the forerunner of this P. P. A. coterie, and he submitted a characteristically tricky resolution the very evident object of which was to strangle the application with red tape. He desired to have it referred back to the committee so that it may be ascertained what proportion of relief Catholic institutions are entitled to according to the assessment. The man who would consider the matter in this light, needless to say, is possessed of an infinitesimally small amount of Christian charity — may we not even say manhood. Imagine a Catholic or a Protestant child kept in want because he is not entitled to relief on the basis of the assessment of the class to which he belongs. When we consider that the mayor and Alderman Coo have since their election done a tremendous amount of travelling it is still inexplicable why their minds still travel along in the old narrow groove.

The more one sees of the world the more he becomes impressed with the littleness of many forms of thought entertained in his own little burgh; but in the case of Messrs. Essery and Coo there seems to be no room for advancement, no matter how much they intermingle with their fellow-men abroad.

The resolution moved by Alderman Coo was lost on the following division, and the recommendation of the committee to grant \$200 to Mount Hope Orphanage was thereupon allowed to pass. It is not customary for a mayor to cast his vote unless in case of a tie. Mr. Essery having done so on this occasion proves him to be true to P. P. A. principles.

Yves—Ald. Taylor, Co. James Fitzgerald, Garret, Draney, Nutkins, W. Leaman, F. J. Fitzgerald and the Mayor.

Nays—Ald. John Heenan, Pritchard, O'Meara, J. W. Jones, Carrothers, T. Jones, Scarrow, Judd, Shaw and Parnell.

EDITORIAL NOTES.

We have much pleasure in reproducing in this issue a very able letter on the Manitoba School question from the pen of Senator Scott. He is thoroughly conversant with all the facts and puts the case in a nutshell. The letter will well repay perusal.

JAPANESE Buddhists are much alarmed at the progress of Christian missions and of European ideas in that Empire, and the consequent decline of Buddhism. To counteract these tendencies the Buddhist papers strongly recommend united action among the believers in Buddha to make known their doctrines and to meet and refute the arguments of Christians. An effort is proposed to be made to establish a Buddhist propaganda, as otherwise Buddhism must succumb in the triumph of Christianity.

THE Congregationalists of Massachusetts appear to be following the lead of the Irish and Scotch Presbyterians in demanding a more elaborate ritual than they have hitherto been accustomed to, and in many churches changes in this direction have been made. Out of three hundred and fifty congregations, one hundred and sixty now use responses in their services, one hundred repeat the Lord's Prayer in union with the pastor, sixty-five chant the beautiful Catholic hymn the "Gloria in Excelsis," and ten repeat the Apostles' Creed. This reaction towards a more Catholic form of worship cannot be said to be very marked as yet, but there must be a great change of sentiment when there is such a departure from the customs of the time when the most acceptable religious worship was of the style of Corporal Humbugdson, of whom Oliver Cromwell said: "He will preach and pray as well as the best of ye."

The dispute between Ecuador and Peru which at one time was so serious that there was a likelihood of war between the two powers, has been finally settled by the mediation of Pope Leo XIII. Peru was the first to accept the Pope's mediation, and afterwards Ecuador, and both parties have made explanations through the Papal nuncio. Both Governments have sent their thanks to the Holy Father for the satisfactory decision by which peace has been assured.

It is amusing to note the ignorance concerning things Catholic among our separated brethren. A case in point is the annulment of the marriage of Comtesse Maurice Fleury nee Baronne Madeline Deslandes, which she contracted some few years ago with a son of one of the most confidential adherents of Napoleon III. Some journals informed their readers that Leo XIII. granted a divorce. This, of course, is false. The Pope has simply annulled the marriage on the ground that the lady never gave her consent.

THE list of Cardinals, Patriarchs, Archbishops and Bishops of the world, published in the annual of the Hierarchy, is a striking evidence not only of the universality, but also of the vitality and progress, of the Church in all parts of the world. The total number of prelates in 1893 was 1,256, of whom 59 are of the Oriental Rites. The number of new Sees erected during the Pontificate of Leo XIII. was 169, in addition to which 26 Bishops and 10 Prefectures Apostolic were promoted to be respectively Archbishops and Vicariates Apostolic.

SOME trouble is threatened from the Welsh Radical members in the Imperial Parliament, because Lord Rosebery's Government has determined to introduce at once a bill for the relief of evicted Irish tenants, thus giving more importance to this measure than to the question of the disestablishment of the Church in Wales, which they regard as the most important of all issues. Some of these members threaten to oppose the Government on this account. It may be, however, that they will be appeased, as the Government is under promise to deal with the Welsh question at the earliest possible moment. After all, it should be remembered that the relief of the starving Irish evicted tenants is a more pressing matter than that of the Welsh farmers, who are in comfortable circumstances, and who are suffering only from an excessive burden.

WHILE in Ontario the enemies of Catholic education are proclaiming that schools in which religion is taught are and must be inferior to those in which the education is entirely secular, we still find that when the

pupils of secular or Protestant and Catholic schools are brought together in competition, Catholics have no reason to be ashamed of the results. An instance of this occurred a few days ago at Washington, there being a debate between the students of the Georgetown University Law school, and those of the Law School of the Columbian University of Washington. The former institution is conducted by the much abused Jesuits, whereas the latter is a Baptist establishment which has been for a number of years conducted on non-sectarian principles, and draws its pupils from all denominations. There are, however, very few Catholics there, as the Catholics naturally attend the University of Georgetown. At the debate there were six speakers on each side, and there were two sessions, at both of which the Catholic students gained a most complete and sweeping victory, so much so, indeed, that it is confessed by all who were present that there was no room for doubt or hesitation in awarding to them the palm of triumph.

THE Forum for March contains a very interesting article by Rev. Wm. B. Hale, a Protestant minister — "A Religious Analysis of a New England Town." Mr. Hale thus speaks of the attitude of the Catholic Church: "There has been a signal failure to appreciate the attitude of the Catholic Church, not only toward the subject of organic Christian union, but also toward extra-Roman bodies, or the question as to the essentials of faith. The best Romanists would make something like this as a statement of the position of their Church. It may not seem exactly pertinent to the question of union, but they would esteem it so. There are but two classes of men in the world to-day, as there have always been — Catholics and Infidels, otherwise Agnostics. There is sweeping over the world to-day a tidal wave of Agnosticism. Schopenhauerism, Huxleyism, Briggism are all parts of it. There is on earth but one body which is firm in the midst of the storm; it stands like a rock defying and beating back the waves. It is the Catholic Church. All the contests of man over spiritual things are, at the bottom, this, a contest between faith and a refusal to have faith."

But a century ago and such frank speech from the lips of a Protestant minister might have startled us; to-day, however, we are accustomed to hear eulogies of Catholicism from men who, though unwilling to embrace its tenets, cannot blind their eyes to the sight of her stability.

DR. GLADDEN'S appeal to his ministerial brethren to denounce Apatism is bearing fruit. Nearly all the ministers of Ohio have stigmatized it as an offshoot of bigotry. It now remains for our brothers of Canada to play the man. Let them tell the truth and shame the devil. May the joyous canticles of Easter-tide drown all discordant notes and the bond of Christian peace unite us. We have work to do other than evoking the loathsome demons of calumny and hatred.

At a recent sitting of the French Chamber of Deputies, M. Baudry d'Assin protested strongly against the action of the Government with regard to ecclesiastical revenues and the expulsion of the members of the Society of Jesus. M. Spuller, the Minister of Public Worship, affirmed the legality of the law, but contended that henceforward it must be enforced without vexatious intolerance. He was once taunted with being subject to Papal influence, but he had the courage to say that the Pope was one whose name was enshrined in the love and veneration of all who cherish wisdom and Christian virtue. Present indications would seem to warrant the assertion that France is on the eve of a reaction. Godless education and a Godless Government have made France a by-word among the nations and it is learning every day that anarchy and moral corruption are the legitimate offspring of infidelity. M. Cornely, who is by no means a fervent Catholic, declared that to stem the tide of lawlessness that a barrier of Christian education must be again reared up. The handwriting is on the wall and there is no need of a Daniel to interpret it.

GONE TO HER REST.

Sister Martha (Miss Sarah McKenney), aged fifty-one years, after twenty-eight years labor in the community of the Ladies of Loretto, died peacefully in her convent at Stratford, Ontario, on Wednesday, April 19th, 1894. She had been in contact with her for many Christian virtues during her long career.

The following clergymen attended her funeral: Rev. Father Quinlan of Saint Patrick's, Montreal; Father Mungovan of Assumption College, Sandwich; Father Brennan of St. Mary's, Ontario, and the priest of Stratford—Rev. Dr. Kilroy and Fathers Gnam and Cook.

Contrition is our hope for the past, our watchword for the present, our safeguard for the untrodden future.

THE BALLOT.

Mr. Meredith's Resolution Before the Legislature.

The Toronto Globe of the 12th gave a full report of a very interesting debate which took place in the Ontario House on the 11th, on Mr. Meredith's motion to make voting by ballot compulsory in Separate and Public schools.

"Mr. Meredith," the Globe says, "spoke more moderately than he was wont to deal with the same subject four or five years ago, but the disposition to regard lightly, if not as a positive boon, the likelihood of a renewal of disputes over the vexatious question of teaching in Public schools, was clearly visible all through his remarks."

The speech of the Minister of Education, which we give below, will be read with interest.

Hon. Geo. W. Ross said Mr. Meredith was raising a great question. There was no question which would so soon raise disturbances in almost every phase of life as that of religious education in the schools. Ontario had suffered much from them in the past, and those who recollect the disputes of old in Parliament and in the country could not but regret that he was again raising this great problem. The old Parliament of Upper Canada was the scene of conflict, not only on religious lines, but on political lines, springing from these religious disputes. He did not wonder that Mr. Meredith had spoken solemnly and with fervor than usual in unfolding his policy for the renewal of these troubles. Would he content that the renewal of such disturbances would be to the advantage of the country? He could not do so. Similar disturbances in the past, in England and Scotland had sully interfered with the prosperity of these countries while they prevailed. By renewing these troubles here would be the serious question of the history of the old countries. It was an unpatriotic course to follow. No one had ventured to endeavor to unlock the door of the House of Commons, and no one had come into the House and thrown down the gauntlet in 1881. Before that year, in which Mr. Meredith had first introduced this policy in the House, capturing the support of a section of the Protestant party, the Roman Catholics of all ranks had appeared to be, to a large extent, contenting themselves with the Public schools provided by the State. Since 1881, when this agitation had commenced, and since when it had been maintained, there had been a very much larger number proportionately of Separate schools established than before the enactment of this Separate school policy. The hon. gentleman had said he wanted national consolidation. He (Mr. Ross) thought it was clear the far distasteful Mr. Meredith only to be, to a large extent, contenting themselves with the Public schools provided by the State. Since 1881, when this agitation had commenced, and since when it had been maintained, there had been a very much larger number proportionately of Separate schools established than before the enactment of this Separate school policy. The hon. gentleman had said he wanted national consolidation. He (Mr. Ross) thought it was clear the far distasteful Mr. Meredith only to be, to a large extent, contenting themselves with the Public schools provided by the State. Since 1881, when this agitation had commenced, and since when it had been maintained, there had been a very much larger number proportionately of Separate schools established than before the enactment of this Separate school policy. The hon. gentleman had said he wanted national consolidation. 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