

The Catholic Record.

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London, Saturday, April 3, 1897

PASSION-TIDE.

On Sunday, the 4th inst., the Church recalls our thoughts to the period of our Blessed Lord's suffering by the celebration of Passion Sunday, the word passion signifying primarily suffering, as it is derived from the Latin word passio, which has this meaning: From Passion Sunday to Holy Saturday the Masses and offices of the Church are entirely directed toward leading us to meditate on Christ's sufferings and their purpose, which is to atone for our sins, and thus to re-open to us heaven which was closed to mankind by the sin of our first parents.

The Epistle of the day, which is taken from the 9th chapter of St. Paul's Epistle to the Hebrews, describes to us the sacrifice which Christ made for our salvation. He is described as a "high priest of the good things to come by a greater and more perfect tabernacle not made with hand, that is not of this creation." In this passage the comparison is with the sacrifices and ceremonies of the Old Law, which by its "divers washings" and other rites could not make him perfect that served, for they had their efficacy solely inasmuch as they prefigured the sacrifice which was to be afterwards offered by Christ, and which alone was of sufficient value and efficacy to atone for sin and to propitiate Almighty God, from whom sin entirely separates us.

The Apostle describes that the blood of goats and other sacrifices of the Old Law were of small value compared with the blood of Christ, who offered Himself to His heavenly Father, an unspotted victim for the redemption of those transgressions whereby the human race was lost to salvation. Nevertheless the sacrifices of the Old Law had their value to sanctify those who were defiled. They derived that value from their relation to the blood of Christ, as it was the will of God that they should be used in public worship for this purpose. But "how much more shall the blood of Christ cleanse our conscience from dead works to serve the living God?"

The Gospel of the day describes the virulent manner in which the Jews pursued our Lord for a considerable time before their vengeance against Him was actually completed. He had been teaching the people of Judea for three years, and the Gospel tells us that "many believed in Him." This angered the Jews, and they sought occasion to entrap Him in His speech that they might use His answers to accuse Him of blasphemy or of treason against the civil authorities. He was, of course, aware of their design, but though He spoke plainly of their faults, and called earnestly upon them to forsake their evil ways, it was only by misconstruing His words that they could find a plausible excuse for accusing Him. On the occasion mentioned in the Gospel for Passion Sunday He was especially plain in reproaching them for refusing to hear the words of God, and He told them of His divine mission so that "if any man keep my word He shall not see death forever."

He pointed out to them also that He was the promised Messiah for whose coming the prophets longed, specifying Abraham who "rejoiced that he might see my day. He saw it, and was glad."

They objected that He was not yet fifty years old, and could not have seen Abraham; but in reply He indicated His eternity, and therefore His divinity saying: "Before Abraham was made, I am."

Thereupon the Jews took up stones to put Him to immediate death, but as the time of His mission on earth was not completed, it was not His will to die thus then, and after passing through their midst unharmed He hid Himself from them.

In remembrance of His hiding Himself thus for a time, the images of Christ and the saints in the Church are veiled with purple during Passion-tide, and are unveiled only on Good Friday for the purpose of adorning

Christ through the solemn veneration of the crucifix on that day.

From the sacredness of the mysteries commemorated during Passion-time, it is the most holy and solemn part of the holy season of Lent. It has been celebrated by the Church from a very early period. In token of our sorrow for the wicked cruelty with which Christ was treated by the Jews, and also for our sins which made it necessary He should endure so much bitter persecution and torture, the "Gloria Patri" and other joyful expressions and psalms recited during the Mass and offices of the Church are for the most part omitted during Passion time, and especially during Holy Week.

THE PAPAL ABLEGATE.

Monsieur Merry del Val, the Pope's Ablegate to Canada, has arrived in New York. He will rest there a few days and then proceed to Montreal. The special purpose for which he has been sent by the Holy Father has not been announced, but there appears to be no doubt that the efforts made by the messengers sent to Rome, unofficially at least, on behalf of the Hon. W. Laurier, have been partly the cause of his coming.

There has been much speculation by the press regarding the object for which this delegation has been established, and some Protestants appear to be very much alarmed lest an effort may be made to make the Pope the actual ruler of Canada in place of the Queen. It is almost needless to say there is no cause for this uneasiness. One writer in last Saturday's Mail takes it for granted that the Ablegate's object is to interfere in some way in the settlement of the Manitoba school question, and thereupon he says: "It is a constitutional dispute of our own, with which no foreign potentate has any concern." He continues:

"Beyond question, the Ablegate comes here officially, so far as His Holiness is concerned. But before he can act officially he must be so recognized by Mr. Laurier, as this is a Government matter, otherwise his mission would be a farce. Therefore if Mr. Laurier repudiates any Government connection with the Ablegate, then the Ablegate can do nothing."

We cannot speak from positive knowledge regarding the position which the Ablegate will have in relation to the Government, but the probability, as it appears to us, is that Mgr. del Val will not come as having any official relations with the Government. His coming will, therefore, in this case, be a purely ecclesiastical matter at which Protestants have no occasion to feel any alarm, and his official character will not need at all to be formally recognized by the Government. There are undoubtedly many ecclesiastical matters on account of which it will be very useful that our Apostolic Ablegate should be near at hand.

The Hon. David Mills in an interview with a representative of the Advertiser of this city seems to be somewhat of the opinion that the Ablegate may imagine that he comes to Canada for the purpose of settling the school question.

Undoubtedly as far as the matter of conscience is concerned, whether Catholics may or may not send their children to Mr. Greenway's schools, the Ablegate's decisions will be received with respect by all Catholics, but we cannot for a moment suppose that he would expect the Protestants of Canada to receive them with the same reverence, and as we feel certain that Mgr. del Val understands the circumstances of the country we do not suppose that he expects any civil recognition of his office, just as Mgrs. Satoll and Martinelli have had no official recognition from the Government of the United States.

We believe it will be found that Mgr. del Val's mission is intended solely for the purpose of settling disputes among Catholics, though it may be that complaints laid by friends of Mr. Laurier before the Holy Father against some of the Bishops and clergy of Quebec may be among the matters on which he will adjudicate.

The following statement which was made by Mr. Mills is very reasonable, and should serve to remove the alarm which certain Protestants seem to feel owing to the coming of the Ablegate. Mr. Mills said:

"If (he is coming) for the purpose of settling questions of controversy between two sections of the Roman Catholic Church, or between prominent laymen of the Church and the hierarchy, I see no objection. It is in that regard a controversy between two sections of the same religious body, and it is purely a matter of domestic concern with which the public generally have nothing to do."

THE SCHOOL QUESTION IN PARLIAMENT.

The question of the Manitoba schools has been once more discussed in Parliament. It was referred to first in the speech from the throne, wherein His Excellency the Governor General said:

"Immediately after the last session the Government of Manitoba was invited to hold a conference with my Ministers on the subject of the grievances arising out of the act of that Province relating to education passed in the year 1890. In response to that invitation three members of the Manitoba Government came to Ottawa, and, after many and protracted discussions, a settlement was reached between the two Governments, which was the best arrangement obtainable under the existing conditions of this disturbing question. I confidently hope that this settlement will put an end to the agitation which has marred the harmony and impeded the development of our country, and will prove the beginning of a new era to be characterized by generous treatment of one another, mutual concessions and reciprocal good will."

This, of course, foreshadows the policy of the Government on the school question, and means that under the rule of the present Ministry nothing is to be done toward remedying the grievances complained of by the Catholic minority.

We have before now on several occasions shown that the arrangement arrived at between the two Governments is unsatisfactory. It is an attempt to delude the Catholics, not only of Manitoba, but of the whole Dominion, for so far from restoring the rights which Catholics enjoyed before 1890, and to which they are fairly entitled according to the decision of the Privy Council, it aims at perpetuating the oppression of the Manitoba Government. His Excellency's reference to the question, made on behalf of the Dominion Government, is a declaration that the provisions of the Constitution by which minorities were supposed to be safeguarded against the oppressiveness of majorities in the various provinces, are not to be applied in favor of Catholics. Only Protestants are to be protected.

We are told that the so-called settlement was reached "after many and protracted discussions," and that it "was the best arrangement obtainable under the existing conditions of this disturbing question." We do not doubt that the discussions were both numerous and protracted, and we are even convinced that Mr. Laurier did his best to bring Mr. Greenway and his cabinet to concede what is fair and just, but if he did so he failed miserably. The so-called settlement makes absolutely no concession to the undoubted right of Catholics to Catholic education. But we take exception to the statement in the speech and in the address in reply thereto, to the effect that the agreement gives "the best obtainable terms under the existing conditions." Sir Charles Tupper's Remedial Bill offered far better terms. We do not by any means say that this bill was perfect in every respect, but it was at least an effort to do justice to the Catholic minority, and it was therefore a great step in the right direction, being on the lines indicated by the Privy Council as those wherein Catholic rights had been violated. By moving the six months hoist to this bill, we do not hesitate to say that Mr. Laurier was recreant to his duty, whether he regard him as a Catholic, as a Canadian, or as a statesman, and to tell us now that he could do no better than secure the agreement which has just been passed by the Manitoba Legislature is an insult and an injury to the Catholic body throughout the Dominion.

This pretended settlement is no settlement at all. Sir Charles Tupper said truly during the debate on the address:

"I ask the First Minister to mention one of the privileges which were enjoyed by the minority before 1890, which is restored by the present arrangement. I know of none, and I have studied the bill carefully. While it gives nothing that Roman Catholics asked for, it confers upon them several things which they did not ask for, and which they had not enjoyed previously to 1890. . . . Not one single right has been restored to which the Privy Council said they were entitled, but, instead, they had been given new privileges, so that the minority are now in a position to fall back and claim those rights which the Judicial Committee of the Privy Council held were theirs, and might also claim their newly acquired privileges since the Manitoba Act says that any concession once made by the Legislature to a minority can never be withdrawn."

It is a curious result of Mr. Greenway's crooked policy that while he thought he was permanently shutting out the Catholic minority from the

rights which they really possess, he should instead have unintentionally conferred new rights upon them, yet such is really the case, and should the matter ever again be brought before the Privy Council, we have no doubt such will be the decision. But this is not at present a practical benefit, inasmuch as Catholics are denied even the rights they certainly possess, and this under an administration at the head of which is a French Canadian and Catholic; and the new rights gained are worth little or nothing. At all events, they are very far from giving the minority an opportunity to educate their children properly and religiously, which is what they are contending for. It is useless to say the question is settled by the recent act of the Manitoba Legislature, which makes the Laurier Greenway settlement the law now. Catholics will not and cannot accept such a law as a settlement, and the matter must still be agitated till justice be obtained. We presume that there will be an amendment to the address censuring the Government for its duplicity in this matter. We hope such an amendment will be carried, as we cannot see that there is any hope that the present Government will take steps to see justice done.

Mr. Laurier in his reply to Sir Charles Tupper admitted that an injustice had been done to Catholics by the Manitoba legislation of 1890. He said:

"We went to the Government of Manitoba and said to them, 'the legislation of 1890 has inflicted a grievance upon the minority of Manitoba. You have the authority of the Judicial Committee of the Privy Council that such is the case. Repair the grievance yourselves.'"

This would be very well if the Manitoba Government had responded generously, but they did not do so. We have already shown this at length in our columns; and if Mr. Laurier holds office now, it is because he and his candidates before and during last June declared that he would succeed by methods of conciliation in gaining at least all that was aimed at by Sir Charles Tupper's Remedial Bill. He has failed in this. We would not hold him responsible for that failure if it came only from the obstinacy of the Greenway Government, but he is responsible for having capitulated by giving up all that the Catholic minority demanded, and by now endeavoring to delude the public into the belief that he has gained all that Catholics require or ought to look for.

While we are willing to give Sir Charles Tupper credit for his Remedial Bill, and for his good intentions expressed in our behalf during the debate upon it, the stand he has now taken seems to us to be indefensible. While he appeared to be our champion on the eve of the election, now that the election is over and the battle of the ballots went against him, he declares that "the position now was that he discharged what he thought to be his solemn duty to his country and thought he had completed all he had to do in connection with the question." If the honorable gentleman had been battling for justice to Catholics previous to June last why should an adverse verdict at the polls lead him to pursue a course of masterly inactivity? We could admire the noble baronet had he kept up the good fight, but now that he and some of his colleagues have declared that they will have nothing more to do with the school question we must take it that they are no better than those occupying seats on the ministerial side of the house.

PRIVATE JUDGMENT AND LATITUDINARIANISM.

It scarcely needs proof that the rejection of Church authority as the supreme tribunal to which all controversies and doctrinal doubts must be referred must result finally in the rejection of Christianity itself. The judgment of individuals in regard to matters of faith is too erratic a tribunal to be relied upon with any hope of arriving at certitude, and we might take it for granted that Christ would not establish such a tribunal as the supreme one in a matter of such importance as the eternal salvation of mankind, unless at the same time He would illuminate the individual mind so that it would not be liable to error.

That the minds of individuals are not so illuminated is seen plainly in the fact that those who have adopted the Protestant rule of faith, which is that each individual is to interpret God's word for himself, have wandered hopelessly into the most contradictory vagaries and errors. But independently of this fact, we

have God's word informing us that "no prophecy of Scripture is of private interpretation," and the reason given for this by the Apostle is conclusive against all who insist that they should interpret the Scripture for themselves without yielding obedience to the authority of the Church; for we are told that the reason of the law is: "For prophecy came not in old time by the will of man; but holy men of God spoke moved by the Holy Ghost." (2 Peter 1, 20.)

As a preservative against the confusion which must necessarily result from the setting up of private judgment as the supreme arbiter of faith, Christ established His Church and commanded us to hear it under penalty of being regarded as the heathen and the publican.

It was always pointed out by Catholics that the necessary result of the Protestant theory of private judgment would be the disintegration of Protestantism itself and its final lapse into Latitudinarianism or unbelief, and in Protestant countries this is proving to be the case.

In some countries the progress in this direction is more slow, in a great measure according to the form of government which prevails, the tendency towards utter unbelief being usually greater where the government is more democratic. Thus it has happened that in the United States, outside of the Catholic body, the great majority of the people are really without any religion at all, only a small fraction being returned as belonging to any Christian denomination, and even very many of those who are so returned belong to sects which have abandoned all the leading doctrines of Christianity, such as the Unitarians, the Universalists, and many Congregationalists also, for though among the latter some congregations have preserved the most salient dogmas of Christian faith, their peculiar organization, which makes every congregation virtually independent in itself, has led to the practical abandonment of Christianity among a large section of adherents.

This tendency is not confined, however, to democratic countries, but is growing even in those which are monarchical. Thus recent Scottish papers inform us that while the population of Scotland, and especially of the cities, is increasing rapidly, there is a marked and serious decline in attendance at the churches. This has been made evident by a recent census of church-goers taken in Glasgow, and there is no doubt that the same thing is true of other cities. The Christian Leader attributes this decline to the divisions which have taken place in Presbyterianism, on account of which territorial work has been neglected. But it must be noted that the divisions are themselves the result of the substitution of private judgment for Church authority, as we have already explained.

The Leader further states that the reformed Presbyterian Churches which joined the Free Church twenty years ago have never increased. This is not much to be wondered at, for it is notorious that in all these Churches freethought has made great inroads even among the clergy during the same period. The Leader makes the desponding remark on this subject, that, "It looks as if the end of the nineteenth century is to be like the middle of the eighteenth, and to close in the darkness of moderation and the decay of evangelism." By moderation we understand the writer to mean that indifference to religion which results from laxity in belief. But if a remedy is really to be looked for, it will be found only in a return to Catholic unity.

In Germany the same results are complained of, and it is besides remarked that in all the universities, as in Berlin, Leipzig, Halle, etc., there is a great falling off of students in the theological courses. There is an exception in two universities which are regarded as more orthodox in doctrine than the others, but the increase in these two is far below the decrease in the others. The decrease is openly attributed by the State Church or Lutheran press to the prevalence of Liberalism, which is another name for Latitudinarian tendencies. In fact any other result could not be expected from the causes we have indicated, and there is little doubt that even though in England and Canada the natural Conservatism of the people has made the progress in the same direction more slow, the same results may be looked for before the lapse of a long period.

Ejaculations are short prayers directed up to God on emergent occasions. They are the artillery of devotion and their principal use is against the fiery darts of the devil.

DIANA VAUGHAN.

Our esteemed confrere of the French Catholic press, J. P. Tardivel, has signified his intention of crossing the seas in order to be present at the public manifestation of Miss Diana Vaughan, so long declared, even by numerous organs of Catholic opinion, to be a myth. The editor of La Verite took part in the anti Masonic congress held last September in the city of Trent. At that congress he listened to the arguments adduced in proof and in denial of the very existence of Miss Vaughan, a convert from High Masonry and Devil Worship, who has written a work entitled "Memoirs of Crispi," in which the most awful and striking revelations are made of satanic interference, through Masonry, in the political world of the nineteenth century and of the very times in which we live. To counteract and if possible destroy the influence which the reading of such diabolical horrors must exercise on all Christian communities the Masons raised the cry that no such person exists as Diana Vaughan; that she is an invention of Leo Taxil, another convert from high Masonry, 35th degree, and that her descriptions of satanic assemblies and personal manifestations of imps in the form of angels of light are all the work of a diseased or highly wrought imagination.

The order has so many influences at its command, and so many hidden sources of publicity, that several even of the most reliable vehicles of Catholic thought were entrapped into a publication and animated defense of the Masonic subterfuge.

The Univers (of Paris) and a famed Jesuit pamphleteer, Father Portalie, strange to say, took up the cudgels for the Masons and hounded down Miss Diana Vaughan as a myth, and if not a myth then one of the biggest frauds on earth. The latter, Father Portalie, pronounced her writings as unfit for publication, as injurious to faith and morals and as already on the Index.

The editor of La Verite replied vigorously to all attacks made upon the name and existence of Miss Diana Vaughan, and now when Miss Vaughan believes the time has come when she can safely emerge from the retreat to which prudence has so long confined her, and when she may appear publicly in presence of friends and foes, Mr. Tardivel is determined to be on hand, so that he may judge for himself whether all he has written of her existence and in her behalf be verified or not by actual tangible truth and facts.

In last week's number of La Verite Mr. J. P. Tardivel, replying to Mr. P. H. Gelinus, who proposed opening a subscription to defray his expenses, says:

"I have no intention of opening a subscription, but we propose, deo volente, to be in Paris on Easter Monday, 19th April. We return thanks for the kind offer of Mr. Gelinus, but shall undertake the trip at our own expense and cost. No doubt we have friends in Paris who could give reliable information, but we want to be able to judge for ourselves."

It has been cast up to us that we relied too much on things said in Miss Vaughan's favor, which reproach is undeserved, for we never employed any other method in the controversy than that of sound logic and the ordinary methods of rigorous criticism.

The person called Diana Vaughan, whom we firmly believed to be such, declares that she will present herself to the public in Paris on the 19th April. Logically we must be there to judge for ourselves and to give loud and public testimony to the truth, whatever it may be. Fourteen days intense suffering from sea sickness which we foresee shall not prevent us from fulfilling this duty. They say we are too zealous because Miss Vaughan has mentioned the probability of her coming to America and even to Canada. To which we reply: The future belongs to God and to God alone. Who knows if Miss Vaughan, with best wishes and intentions in the world, may not be able to fill this programme? Who can foresee what events may take place in consequence of this manifestation of hers on the 19th April?

"We shall be in Paris on Easter Monday if God vouchsafes to us life and health so far."

EDITORIAL NOTES.

The Catholic World Magazine preserves its character as a thoughtful periodical. While it has sufficient light matter to make it entertaining, it always carries some prominent article that is thought-provoking.

It was arranged that Dr. Lyman Abbot of New York was to deliver a lecture before the Young Men's Christian Association, but since the reverend doctor has publicly announced his unbelief in the history of Jonah and

the authenticity of the Old Testament cancelled the Young Christian seem to endorse views of the foundations of

The Socialist very anxious for universal suffrage as this point succeeded in their own str many outside favored this co The first electio the new law, a plete triumph throughout the lets and Radie swept from the pression of the the new univer

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We are Catholic W tracts from distributed and) chur "To vis Divine Sac ceded for th tory." To fessor to ir ing Lent: Sundays i have perfor ing attend We may Chicago N