

THE CATHOLIC RECORD

Published Weekly at 44 and 46 Richmond Street, London, Ontario. Price of subscription—\$2.00 per annum.

The Catholic Record.

London, Sat., Nov. 9th, 1889.

THE SCHOOL QUESTION IN THE WEST.

The notion of the pretended lovers of Equal Rights is that the greatest care should be taken to meet the views of Protestant ministers of every denomination.

The notion of the pretended lovers of Equal Rights is that the greatest care should be taken to meet the views of Protestant ministers of every denomination, be they Anglicans, Presbyterians, Methodists, Baptists, etc.

The notion of the pretended lovers of Equal Rights is that the greatest care should be taken to meet the views of Protestant ministers of every denomination, be they Anglicans, Presbyterians, Methodists, Baptists, etc.

The notion of the pretended lovers of Equal Rights is that the greatest care should be taken to meet the views of Protestant ministers of every denomination, be they Anglicans, Presbyterians, Methodists, Baptists, etc.

The notion of the pretended lovers of Equal Rights is that the greatest care should be taken to meet the views of Protestant ministers of every denomination, be they Anglicans, Presbyterians, Methodists, Baptists, etc.

The notion of the pretended lovers of Equal Rights is that the greatest care should be taken to meet the views of Protestant ministers of every denomination, be they Anglicans, Presbyterians, Methodists, Baptists, etc.

The notion of the pretended lovers of Equal Rights is that the greatest care should be taken to meet the views of Protestant ministers of every denomination, be they Anglicans, Presbyterians, Methodists, Baptists, etc.

The notion of the pretended lovers of Equal Rights is that the greatest care should be taken to meet the views of Protestant ministers of every denomination, be they Anglicans, Presbyterians, Methodists, Baptists, etc.

right to force our views upon them. We equally deny their right to force their views or their system of education upon us.

It is the duty, and of course the right, of parents to see to the instruction of their children, morally, doctrinally, and secularly; and though we admit the advisability of the State aiding parents in the work of education, we assert the inalienable right of parents to insist upon it that the instruction imparted shall be religious and moral.

The compromise suggested by the Bishop of Rupert's Land cannot be accepted by Catholics, though we acknowledge and reciprocate the pacific and kindly spirit with which he seems to propose it.

The Episcopate Convention which met recently in New York, while revising the prayer book, have changed the passage in the Litany wherein it is said: "From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death: Good Lord deliver us."

It is clear that the motive from which the Convention acted in this and other changes was simply to show the world more manifestly that the P. E. Church of the United States is no longer the Church of England.

It needs no argument to show that Christ in establishing a Church for the world must necessarily have established a supreme authority, which does not now exist even in Anglicanism.

The Nicene and Athanasian Creeds, concerning which the eighth article of the Church of England says: "They ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture."

In regard to the Nicene Creed, it is remarkable that the prayer book hitherto in use does not make its reading compulsory. Hence when it was proposed to make it so, one of the speakers against this change, Dr. Huntington, chairman of the Committee on Revision, opposed it, saying that it introduced a doctrinal change.

There can be no more powerful argument for the necessity of one Supreme Head of Christ's Church than this constant itch for changes which affects those denominations which are separated from the centre of Catholic unity.

The principal objection which was raised against this step was the doctrine that the "Holy Ghost proceedeth from the Father and the Son." The words "and the Son" were deemed objectionable, not because they were supposed to teach false doctrine, but because the Greek schismatics do not accept them.

Bill respected the rights of Protestants, and even gave Protestants what was more than their right; but Mr. Greenway's proposition tramples under foot the rights of Catholics, and, if passed, it will be the signal for a similar attempt in Ontario.

It is needless to say that those who are advocating corporate union with Presbyterians and other sects regard this as a step backward, inasmuch as it makes the Creed more definite. The fewer the doctrines insisted on by any of the contracting parties, the easier will it be to make compromises hereafter.

CHANGES IN EPISCOPALIANISM.

The Episcopate Convention which met recently in New York, while revising the prayer book, have changed the passage in the Litany wherein it is said: "From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death: Good Lord deliver us."

"This completely spoils the rhythm and beauty of the passage, and, moreover, even the amended enumeration is by no means complete. There is nothing about railway accidents or imperfectly insulated electric wires."

It is clear that the motive from which the Convention acted in this and other changes was simply to show the world more manifestly that the P. E. Church of the United States is no longer the Church of England.

It needs no argument to show that Christ in establishing a Church for the world must necessarily have established a supreme authority, which does not now exist even in Anglicanism.

The Nicene and Athanasian Creeds, concerning which the eighth article of the Church of England says: "They ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture."

In regard to the Nicene Creed, it is remarkable that the prayer book hitherto in use does not make its reading compulsory. Hence when it was proposed to make it so, one of the speakers against this change, Dr. Huntington, chairman of the Committee on Revision, opposed it, saying that it introduced a doctrinal change.

There can be no more powerful argument for the necessity of one Supreme Head of Christ's Church than this constant itch for changes which affects those denominations which are separated from the centre of Catholic unity.

The principal objection which was raised against this step was the doctrine that the "Holy Ghost proceedeth from the Father and the Son." The words "and the Son" were deemed objectionable, not because they were supposed to teach false doctrine, but because the Greek schismatics do not accept them.

and in the "House of Deputies," consisting of two hundred and thirty members, it was lost by only five votes. This is incontrovertible evidence that the Bishops and about half of the Church are returning to the doctrines of the Catholic Church which have been so persistently rejected in the past.

Concerning the whole work of the Convention the New York Herald has the following very appropriate remarks: "The Episcopal General Convention has adjourned after its customary triennial three weeks' deliberations. It has stood by the Nicene Creed, adroitly dodged the colored brother, postponed re-enacting the Mosaic Marriage Law, given a strong impulse to home and foreign missionary work, passed on the task of Hymnal revision, and managed to accomplish considerable Prayer-book enrichment, while still vigorously waving the American flag in the face of our Anglican fathers."

A "NON-SECTARIAN" SCHOOL-BOARD.

An exhibition of bigotry has been given by the Board of Education of Painesville, Ohio, which shows how, while pretending to unsectarianism, school boards may be guilty of the grossest bigotry. Six applicants presented themselves as candidates to fill a vacancy in the teaching staff of the public schools, of whom two failed to pass, and two fell short of the eighty per cent. which was necessary to secure the position, according to the school regulations.

"They did not care how long she had taught, nor if her percentage had been a hundred and fifty, they would never consent to hiring an Irish Catholic as teacher in our public schools."

The other three members of the Board voted for Miss Gill, but, of course, she was not chosen. This is just the kind of justice which might be expected from the fanatics who are now clamoring in Ontario for the abolition of Catholic separate schools.

"So vile and unmanly a course could never have been pursued by Americans. Bosworth, Sanford, and Gray must surely be imported bigots; Orangemen likely."

We cannot say whether the bigots in question are Orangemen or not, but the experience of the past is sufficient to show that Catholics here would just get the same measure of justice in many places if once the pseudo Equal Rights men were to succeed in their efforts.

ANGLO SAXON OR BRITISH: WHICH?

At the Church Congress which recently assembled in Wales the Rev. Dr. Patterson, of the American Protestant Episcopal Church, fell into the very common but very absurd claim that the Church of England, that is to say, the present Church as evolved from the hands of Henry VIII., existed over a thousand years before it was hatched out by that monarch of uxorious memory.

Another question which came before the Convention met a fate which gives us an insight into the progress of opinion within the Episcopal Church. It was proposed to introduce into the liturgy a prayer commemorating the dead, the deceased to God, that is to say, in plain terms, a prayer for the dead.

Dr. Patterson evidently recognizes the incongruity, so he claims the continuity of Anglicanism, not through the Anglo-Saxon episcopate, but through that of the ancient Britons. He said: "He had read a great deal, but so far as he knew, Parliament had never passed anything like an Act which established the Church. He did not know what it meant. He had been rather a careful reader of history, and if he read it aright the Church established the State."

anything like an Act which established the Church. He did not know what it meant. He had been rather a careful reader of history, and if he read it aright the Church established the State. It was the Church which made the State possible. The State never established the Church, and the State could not disestablish it if such meetings as those were to be held every year.

The Doctor seems to be in blaspheinous ignorance of the fact that the British Bishops equally with the succession of the Saxon line derived all their authority from the Pope. In the life of Odoceus, who flourished in the sixth century, just about the date last named by the Doctor, it is stated: "And as the Church of Rome has dignity above all the Churches of the Catholic faith, so the Church of Llandaff exceeds all the Churches of Southern Britain in dignity and in privilege and in excellency."

The claim of identity falls as egregiously in one case as in the other, whether it be with the Anglo-Saxon or with the British Church. It is no foundation except in the accident that owing to lack of communication between Wales and Rome, the British Bishops fell into the error of observing Easter on the wrong day.

It is not very likely the pious Fathers will be found in the lower regions to accommodate Sam with "a short poker." He will have congenial company enough in his brother James L. and the other vile persecutors of holy men—the Wilds and the Hunters—for whom a hot place is reserved by Him who said: "Lying lips are an abomination" and, furthermore, "Refrain your tongue from detraction, for the mouth that hath killoeth the soul."

In another column of the same page the Warden tells how Protestant ministers rake in the shekels: Special to the Warden: A basket social was held at the residence of R. V. M. Currie on Friday evening last, and was remarkably well attended. The baskets were sold at high figures by Mr. Black.

Those basket socials, neckties and sugar socials, and other abominable incentives to lasciviousness, are called into requisition every week in the year for the purpose of money making, yet we never read indignation articles or protests from the Warden in condemnation of such questionable means to acquire wealth. It appears the Warden was present and enjoyed some of the good things going round, for we read further on:

"Rev. Mr. Currie proved himself a splendid director of ceremonies as well as host. The Warden respectfully acknowledges his courtesy and kindness and hopes he may be spared to have many such social evenings with the people who have grown up under his teaching of the gospel."

It is not said there was a church in course of construction in the district, or that twenty-five cent subscriptions would suffice. "The baskets were sold at high figures." The Toronto Empire of Thursday last contained a letter which we transcribe and will speak for itself:

CLERICAL FEES. To the Editor of the Empire: SIR—In my recent letter to the Empire on this topic, to show that the sentence of clerical fees authorized by the Anglican Synod of the Diocese of Toronto was not regarded as a dead letter, I said: "I can promise to pay to you the sum of \$1200.00 if you will sign a certificate that I am a member of the church of the Holy Trinity, and that I have received Holy Communion at that church within the last three months."

Two were ransacked. The Editor of the Empire, Sir—In my recent letter to the Empire on this topic, to show that the sentence of clerical fees authorized by the Anglican Synod of the Diocese of Toronto was not regarded as a dead letter, I said: "I can promise to pay to you the sum of \$1200.00 if you will sign a certificate that I am a member of the church of the Holy Trinity, and that I have received Holy Communion at that church within the last three months."

Two were ransacked. The Editor of the Empire, Sir—In my recent letter to the Empire on this topic, to show that the sentence of clerical fees authorized by the Anglican Synod of the Diocese of Toronto was not regarded as a dead letter, I said: "I can promise to pay to you the sum of \$1200.00 if you will sign a certificate that I am a member of the church of the Holy Trinity, and that I have received Holy Communion at that church within the last three months."

Two were ransacked. The Editor of the Empire, Sir—In my recent letter to the Empire on this topic, to show that the sentence of clerical fees authorized by the Anglican Synod of the Diocese of Toronto was not regarded as a dead letter, I said: "I can promise to pay to you the sum of \$1200.00 if you will sign a certificate that I am a member of the church of the Holy Trinity, and that I have received Holy Communion at that church within the last three months."

Two were ransacked. The Editor of the Empire, Sir—In my recent letter to the Empire on this topic, to show that the sentence of clerical fees authorized by the Anglican Synod of the Diocese of Toronto was not regarded as a dead letter, I said: "I can promise to pay to you the sum of \$1200.00 if you will sign a certificate that I am a member of the church of the Holy Trinity, and that I have received Holy Communion at that church within the last three months."

Two were ransacked. The Editor of the Empire, Sir—In my recent letter to the Empire on this topic, to show that the sentence of clerical fees authorized by the Anglican Synod of the Diocese of Toronto was not regarded as a dead letter, I said: "I can promise to pay to you the sum of \$1200.00 if you will sign a certificate that I am a member of the church of the Holy Trinity, and that I have received Holy Communion at that church within the last three months."

Two were ransacked. The Editor of the Empire, Sir—In my recent letter to the Empire on this topic, to show that the sentence of clerical fees authorized by the Anglican Synod of the Diocese of Toronto was not regarded as a dead letter, I said: "I can promise to pay to you the sum of \$1200.00 if you will sign a certificate that I am a member of the church of the Holy Trinity, and that I have received Holy Communion at that church within the last three months."

Two were ransacked. The Editor of the Empire, Sir—In my recent letter to the Empire on this topic, to show that the sentence of clerical fees authorized by the Anglican Synod of the Diocese of Toronto was not regarded as a dead letter, I said: "I can promise to pay to you the sum of \$1200.00 if you will sign a certificate that I am a member of the church of the Holy Trinity, and that I have received Holy Communion at that church within the last three months."

Two were ransacked. The Editor of the Empire, Sir—In my recent letter to the Empire on this topic, to show that the sentence of clerical fees authorized by the Anglican Synod of the Diocese of Toronto was not regarded as a dead letter, I said: "I can promise to pay to you the sum of \$1200.00 if you will sign a certificate that I am a member of the church of the Holy Trinity, and that I have received Holy Communion at that church within the last three months."

Two were ransacked. The Editor of the Empire, Sir—In my recent letter to the Empire on this topic, to show that the sentence of clerical fees authorized by the Anglican Synod of the Diocese of Toronto was not regarded as a dead letter, I said: "I can promise to pay to you the sum of \$1200.00 if you will sign a certificate that I am a member of the church of the Holy Trinity, and that I have received Holy Communion at that church within the last three months."

Two were ransacked. The Editor of the Empire, Sir—In my recent letter to the Empire on this topic, to show that the sentence of clerical fees authorized by the Anglican Synod of the Diocese of Toronto was not regarded as a dead letter, I said: "I can promise to pay to you the sum of \$1200.00 if you will sign a certificate that I am a member of the church of the Holy Trinity, and that I have received Holy Communion at that church within the last three months."

Two were ransacked. The Editor of the Empire, Sir—In my recent letter to the Empire on this topic, to show that the sentence of clerical fees authorized by the Anglican Synod of the Diocese of Toronto was not regarded as a dead letter, I said: "I can promise to pay to you the sum of \$1200.00 if you will sign a certificate that I am a member of the church of the Holy Trinity, and that I have received Holy Communion at that church within the last three months."

Two were ransacked. The Editor of the Empire, Sir—In my recent letter to the Empire on this topic, to show that the sentence of clerical fees authorized by the Anglican Synod of the Diocese of Toronto was not regarded as a dead letter, I said: "I can promise to pay to you the sum of \$1200.00 if you will sign a certificate that I am a member of the church of the Holy Trinity, and that I have received Holy Communion at that church within the last three months."

Two were ransacked. The Editor of the Empire, Sir—In my recent letter to the Empire on this topic, to show that the sentence of clerical fees authorized by the Anglican Synod of the Diocese of Toronto was not regarded as a dead letter, I said: "I can promise to pay to you the sum of \$1200.00 if you will sign a certificate that I am a member of the church of the Holy Trinity, and that I have received Holy Communion at that church within the last three months."

Two were ransacked. The Editor of the Empire, Sir—In my recent letter to the Empire on this topic, to show that the sentence of clerical fees authorized by the Anglican Synod of the Diocese of Toronto was not regarded as a dead letter, I said: "I can promise to pay to you the sum of \$1200.00 if you will sign a certificate that I am a member of the church of the Holy Trinity, and that I have received Holy Communion at that church within the last three months."

Two were ransacked. The Editor of the Empire, Sir—In my recent letter to the Empire on this topic, to show that the sentence of clerical fees authorized by the Anglican Synod of the Diocese of Toronto was not regarded as a dead letter, I said: "I can promise to pay to you the sum of \$1200.00 if you will sign a certificate that I am a member of the church of the Holy Trinity, and that I have received Holy Communion at that church within the last three months."

Two were ransacked. The Editor of the Empire, Sir—In my recent letter to the Empire on this topic, to show that the sentence of clerical fees authorized by the Anglican Synod of the Diocese of Toronto was not regarded as a dead letter, I said: "I can promise to pay to you the sum of \$1200.00 if you will sign a certificate that I am a member of the church of the Holy Trinity, and that I have received Holy Communion at that church within the last three months."

Two were ransacked. The Editor of the Empire, Sir—In my recent letter to the Empire on this topic, to show that the sentence of clerical fees authorized by the Anglican Synod of the Diocese of Toronto was not regarded as a dead letter, I said: "I can promise to pay to you the sum of \$1200.00 if you will sign a certificate that I am a member of the church of the Holy Trinity, and that I have received Holy Communion at that church within the last three months."

Two were ransacked. The Editor of the Empire, Sir—In my recent letter to the Empire on this topic, to show that the sentence of clerical fees authorized by the Anglican Synod of the Diocese of Toronto was not regarded as a dead letter, I said: "I can promise to pay to you the sum of \$1200.00 if you will sign a certificate that I am a member of the church of the Holy Trinity, and that I have received Holy Communion at that church within the last three months."

Two were ransacked. The Editor of the Empire, Sir—In my recent letter to the Empire on this topic, to show that the sentence of clerical fees authorized by the Anglican Synod of the Diocese of Toronto was not regarded as a dead letter, I said: "I can promise to pay to you the sum of \$1200.00 if you will sign a certificate that I am a member of the church of the Holy Trinity, and that I have received Holy Communion at that church within the last three months."

Two were ransacked. The Editor of the Empire, Sir—In my recent letter to the Empire on this topic, to show that the sentence of clerical fees authorized by the Anglican Synod of the Diocese of Toronto was not regarded as a dead letter, I said: "I can promise to pay to you the sum of \$1200.00 if you will sign a certificate that I am a member of the church of the Holy Trinity, and that I have received Holy Communion at that church within the last three months."

Two were ransacked. The Editor of the Empire, Sir—In my recent letter to the Empire on this topic, to show that the sentence of clerical fees authorized by the Anglican Synod of the Diocese of Toronto was not regarded as a dead letter, I said: "I can promise to pay to you the sum of \$1200.00 if you will sign a certificate that I am a member of the church of the Holy Trinity, and that I have received Holy Communion at that church within the last three months."

Two were ransacked. The Editor of the Empire, Sir—In my recent letter to the Empire on this topic, to show that the sentence of clerical fees authorized by the Anglican Synod of the Diocese of Toronto was not regarded as a dead letter, I said: "I can promise to pay to you the sum of \$1200.00 if you will sign a certificate that I am a member of the church of the Holy Trinity, and that I have received Holy Communion at that church within the last three months."

Two were ransacked. The Editor of the Empire, Sir—In my recent letter to the Empire on this topic, to show that the sentence of clerical fees authorized by the Anglican Synod of the Diocese of Toronto was not regarded as a dead letter, I said: "I can promise to pay to you the sum of \$1200.00 if you will sign a certificate that I am a member of the church of the Holy Trinity, and that I have received Holy Communion at that church within the last three months."

Two were ransacked. The Editor of the Empire, Sir—In my recent letter to the Empire on this topic, to show that the sentence of clerical fees authorized by the Anglican Synod of the Diocese of Toronto was not regarded as a dead letter, I said: "I can promise to pay to you the sum of \$1200.00 if you will sign a certificate that I am a member of the church of the Holy Trinity, and that I have received Holy Communion at that church within the last three months."