

THE CATHOLIC RECORD

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Catholic Record.

London, Sat., June 23rd, 1888. HIS LORDSHIP BISHOP WALSH.

On last Sunday the congregation of St. Peter's Cathedral had the happiness to see once again in the grand cathedral their beloved Bishop. After high mass he addressed the people present, and stated that it afforded him great pleasure to be with them once more.

In the course of a couple of weeks he intended to address them at length in regard to his journey and visit to the Eternal City, as also the events connected with the celebration of the Golden Jubilee of our Holy Father.

On Tuesday His Lordship went to Toronto to be present at the month's mind celebration of the late lamented Archbishop Lynch.

THE SIGNIFICANCE OF SOUTHAMPTON.

Mr. Balfour is very anxious to make it appear that the issues at the Southampton contest were purely local, and that the tremendous victory gained thereby by the Liberals has no reference to Home Rule. The Clericalists generally are repeating the same apology for their defeat, and state that the contest turned on the provisions of the License Bill.

It is confidently expected that the verdict recorded by this constituency will weigh much in the political scales, and that its influence will be decidedly felt very soon.

with the Government, but it is added that there is even a prominent member of the Government who is kept in apparent accord with them with great difficulty. A positive breach may take place at any moment, and as rats desert the sinking ship, that breach may take place as soon as it can be done without an appearance of cowardice or dishonor.

THE TORONTO "WORLD."

The lamented death of the late Archbishop Lynch has evoked unusual interest and excitement among the Protestant public of Toronto. At least we infer so much from the daily repetition in the Mail, World and other journals of probabilities as to the person of the coming Archbishopial administration.

The Toronto World's editor does better still. He goes to what he calls the true source of ecclesiastical information—he interviews the priests. At least so much is declared in a leader of last Wednesday's issue.

Statements of this kind are the best confutation of the World's arguments. No better proof could be adduced to show that the World's interviews with well-known priests of the city never took place. In the first place, Maynooth students have no grip or countersign.

The World takes the absurd fancies of its own distorted imagination for the "admission of well-known priests," with whom its editor must never have conversed on the subject, or he would not have betrayed such crass ignorance. There is no ecclesiastic, or even Catholic layman, in the country who does not know that Maynooth college never furnished one subject for episcopal honors in Ontario.

Every other statement in the Toronto World's article, entitled "An Ecclesiastical Combine," betrays an equal amount of ignorance and fanatical stupidity. It says: "Since the endowment of Maynooth, which guarantees a free education, every peasant house from Drogheda to Bantry Bay contains a Canadian crozier."

There is no free education in Maynooth, except to about twenty senior students on the Dunboynes foundation. Every young man who enters Maynooth College must pay thirty pounds sterling per annum for his board and education.

If every good, honest farmer's house in Ireland contains a crozier, no one should be astonished. Those peasant houses have furnished and still keep furnishing priests and bishops to the entire English-speaking world.

and Irish farmers' sons are to this day in possession of such grand Archbishopial Sees as Chicago, Philadelphia and Melbourne. The Catholic Church, in the distribution of her gifts and her honours, knows neither Jew nor Gentile—neither sons by birth or sons by adoption—but acknowledges and rewards and encourages true talent and sterling merit wherever found.

The young men who accompany their parents to a new home in Canada, or who volunteer their services to the Canadian Mission, are as truly the sons of Canada as those born in it; and of such, both born and adopted, with very few exceptions, has been the Episcopacy so far in Ontario.

RELIGIOUS VAGARIES.

There is a periodical scare among sensational sectaries regarding the end of the world. These scares are the result of misconception of those passages of Holy Writ which foretell the catastrophe which will eventually come: some readers imagining that they can find in them indications of the date when all things of earth shall pass away.

The "Adventists" are a sect of modern Protestants who make the date of the end of the world a special Article of Faith, and they are just now in a state of peculiar excitement, having fixed upon this year, 1888, as the end. Richmond, Ohio, is an Adventist stronghold, and in that town the Adventists have just erected a very handsome building for a college.

RELIGION IN THE PUBLIC SCHOOLS. The Committee on Religious Instruction at the Anglican Synod reported that a great advance had been made in imparting religious instruction in the Public Schools by the book of Scripture selections, but that another step forward should be taken which they describe as follows:

"It would be a great advantage if, in addition to the Scripture readings, a short compendium of the chief truths of Christian faith and practice could be drawn up by the representatives of the several religious bodies of Ontario, which should be sanctioned by the Government, and placed in the hands of the teachers to be used in the regular studies of the schools."

To carry this out properly it would be necessary to train the teachers in a course of religion, just as they are trained in other subjects which they are expected to teach, and to examine them on scripture and their religious opinions before giving them certificates. Would it be an easy matter, with all the varieties of doctrine which are held in Ontario, to effect this?

However, the Government is not likely to be caught in the trap after the experience they had of the ministers on the question of the Scripture selections. The Toronto Globe makes the fol-

lowing sensible remarks on this portion of the subject:

"This would, indeed, be a desirable thing to be done, but has the experience of the Government with the religious bodies been such as to lead to a reasonable expectation that the Government would be treated with common fairness in such a matter? Scarcely. It is true that the conduct of nearly all the clergymen and others who stirred up and worked with the Government in the Scripture Readings matter was chivalrous to a degree, but there were a few who acted with detestable meanness. The Government would be something less than wise if it delivered itself again into the hands of men who apparently from the beginning went into the Scripture Readings business with the intention to decoy the Government into a position where political capital could be manufactured against it."

ANGLICANISM AND THE BLESSED VIRGIN.

In the petition of the Anglican clergy of Montreal to the City Council, praying that a site be not given by that body for the erection of a statue of the Blessed Virgin, it was stated that the proposed statue "represents a dogma which Protestants everywhere positively reject and against which they and their forefathers have always earnestly protested."

These words are so very vague and non-committal that it is difficult to tell exactly what they mean, and in this they resemble many of the doctrinal statements of the Book of Common Prayer, which have been purposely left vague, so that everyone may attach to them what meaning he pleases, and thus finding the Book of Prayer perfectly in accord with his views, may be contented to remain a member of the Church.

But since the un-named dogma is stated to be the cause of the terrible ebullition of feeling on that occasion, and since it is positively asserted that all Protestants are in accord on the question, we are justified in looking to the speeches which were made and the newspaper articles which were written against the erection of the statue, in order to ascertain what that dogma really is. By this course we shall find that two doctrines of the Catholic Church, in connection with the Blessed Virgin, were especially aimed at: the divine maternity of Mary, and her intercession with God for man.

One or both of these doctrines must be, therefore, the dogma which the Anglican clergy had in view, if they themselves knew what they meant, which we very much doubt. It is a remarkable commentary on the honesty and truthfulness of their representations, and on the utility of Anglicanism, that within two weeks from the presentation of that petition to the Montreal City Council, the new Anglican Bishop of Nova Scotia, Dr. Frederic Courtney, officially declared that neither of these doctrines is condemned by the Church of England, and that a person who inculcates them both, is nevertheless loyal to the Church, and "a hard-working and earnest servant."

"The glorious cross and passion of our Lord Jesus Christ, and the mighty intercession of the Mother of God and all the Saints, between these and thy ghostly enemies at this hour of thy departure; and the blessing of God, etc."

Rev. Mr. Simpson being accused of "delinquency to the Church of England" for "invoking the Virgin Mary and making requests to her" laid the matter before his bishop, who declared in his letter of reply that the above is no "invocation of the Blessed Virgin Mary," and is not contrary to the creeds of the Church. On the contrary, he explains that the prayers of the saints in heaven are at least as efficacious with God as are the prayers of His servants on earth.

LETTER OF THE REV. DR. COURTNEY. Halifax, April 30, 1888. MY DEAR SIR.—The words which you quote in your note of the 27th inst. are not an invocation of the Blessed Virgin

Mary, and, therefore, in using them you have not laid yourself open to the charge, which you may have been brought against you of acting disloyally to the Church of England. The Church has not, so far as I am aware, asserted or taught that the children of God in the inviolable world cease to pray for those on earth, or that such prayers are less efficacious than those which we offer for one another; and, therefore, the pious desires and aspirations that the whole of such prayers might be an aid to a criminal at the point of death for the defeating of his spiritual foes is not other than right and fitting. The one thing which, in my judgment, is liable to misconception on the part of hasty and ignorant persons is the special mention of the "intercessions of the Mother of God," which to such people and my regret that anyone should have felt called upon to accuse you, at such a trying time, of disloyalty to the Church of which you are a hard-working and earnest servant.

I remain, yours very faithfully, F. NOVA SCOTIA. Rev. James Simpson. Charlottetown, P. E. Island.

From all this the hypocrisy and dishonesty which were called into play for the purpose of preventing the erection of the Montreal statue may be clearly seen. We may also justly draw the conclusion that Anglicans do not and cannot tell what their Church really teaches on this—or perhaps any other subject.

THE ANGLICAN SYNOD AND THE "PUBLIC SCHOOLS."

The Anglican Synod, which closed its sessions in Toronto on the 5th inst., has furnished us with a new proof, if any such were needed, of the necessity of Catholic schools for Catholic children. It is impossible in every parish to have a Catholic school. Many of the rural parishes contain a scanty and scattered population which could not support efficiently a Catholic Separate School. It is, therefore, necessary for Catholics to make use of the Public Schools for the education of their children. This being so, it is of the utmost importance that there shall be every safeguard against assaults upon the faith of the Catholic children in attendance. The School law as it stands at present gives theoretically all the safeguards which could reasonably be expected, as no child need be present at any religious exercise to which the parents object; nevertheless, we know by experience, that even under these provisions, in practice the Catholic children are liable to be subjected to interference by the adverse oral instructions which are sometimes given by proselytizing teachers, as well as by the influence of their schoolmates, and even by the false coloring which is given to historical events in the books which may be used in school.

Rev. E. W. Sibbald moved that His Lordship be requested to appoint a committee to review the text books now authorized and in use in the Public Schools of the province and bring before the Educational Department and the Minister of Education such parts of the books as may be considered by that committee inconsistent and incorrect and seek to have such changes made as they deem necessary. He stated that he had found in many of the Public school text book statements which he considered derogatory to the Church. He had not made the subject a study, but he simply wished to call attention to the English History authorized in the Public schools. He found on page 2, section 3, the following:

Another, though a later result of Roman rule in Britain, was the introduction of Christianity. Again, on page 7, clause 8, under the caption of "The Introduction of Christianity Among the English," he found this statement:— "At the request of Pope Gregory Augustine came in A. D. 597, to the Court of King Ethelbert to treat the Heathen and uphold the Christ. There he met with marked success in his missionary work, the influence of which on the barbarian English was early seen in the growth of their civilization and especially in the elevation of their condition and the advancement of learning among them."

On page 30, clause 8, a reference was made to the Magna Charta. Everyone, he supposed, was acquainted with the introductory sentence of the Magna Charta. It was stated in this history that "the Church was to be free to possess all her privileges." In the preceding pages of the work reference was made to the Church as the Roman Church, and hence it would appear that that Church was the one which was to possess all its privileges, whereas it is distinctly stated that the Church of England was the one referred to. (Applause.)

The motion was carried, and His Lordship appointed the following committee: Rev. Provost Boddy, Archdeacon Boddy, Rural Dean Beck, Rev. A. Sanson, Hon. G. W. Allan, Mr. N. W. Hoyle, Mr. C. R. W. Biggar, Mr. G. B. Kitzpatrick, Mr.

McLean Howard and Mr. J. A. Worrell.—Toronto Mail, 9th inst.

The Rev. Mr. Sibbald did well to inform his audience that he knew nothing of the subject he was talking of, or to use his own words, "he had not made the subject a study," for otherwise it would have led us to suppose that he deliberately wished to falsify the school books. But in all discretion he might have left the subject alone, in the knowledge of which he was so woefully innocent. It can hardly be supposed that the whole synod, Bishop and all, were dwelling in the same happy innocence as Rev. Mr. Sibbald. Yet they adopted his views, and a committee was appointed to tinker with the Public School text-books, by the introduction of historical falsehoods.

We are perfectly aware that from time to time some Anglican divines pretend that the present Church of England is the Church which St. Augustine planted on English soil, but the mission of St. Augustine from Pope Gregory the Great is too well authenticated to be denied. Venerable Bede relates at length in his history of the event, and St. Gregory's letters to the Bishops of Arles, Aix, Vienne, Autun, Tours, and Marseilles, still extant, commending the Apostles of England to their kindness on their route, are too clear to leave any doubt upon the fact which the synod wish to expunge from history, that "at the request of Pope Gregory, Augustine landed at the Isle of Thanet," after which he presented himself before Ethelbert, and asked permission to promulgate Christian truth to his subjects. St. Augustine and his companions, were Monks, they received their authority from the Pope, they presented themselves before the English with a splendid silver crucifix in their procession, and they offered up Mass in the old British Church of St. Martin's. Nor was this at all wonderful at that age; for though Protestants are fond of saying with Churton, that "the assumptions of the Pope did not begin till much later," Venerable Bede says of Gregory: "he wielded the Pontifical power over all the world." (Book 2, chap. 1.) We shall only add to these testimonies the following extract from Bede which suffices to show the absurdity to which Rev. Mr. Sibbald and the Toronto Synod have committed themselves:

"Pope Gregory, by divine inspiration, sent the servant of God Augustine, and with him several other monks fearing the Lord to preach the word of God to the English nation. They having, in obedience to the Pope's commands, undertaken that work, and gone part of their way, began to think of returning home."

He then relates how the Pope encouraged St. Augustine to return to the work, and sent him back with letters which would cure him a kind reception from the French bishops on his way, and that "Augustine, strengthened by the confirmation of the Blessed Father Gregory, returned to the work of the word of God with the servants of Christ, and arrived in Britain."

It was, therefore, the Catholic and Roman Church which St. Augustine established in England, and it was this same Church which still existed there in the reign of King John, and whose privileges were guaranteed by Magna Charta. Rev. Mr. Sibbald's reference to the "Church of England" is but a contemptible play upon words. Before the establishment of the modern "Church of England" as a National Church, in the 16th century, the Church was one, whether in England, Italy, France, or Spain, and subject to one head, the Pope. Any reference to the Church of a particular country, as the Church of France, the Church of England, etc., could only mean that portion of the Universal Church which was in that country, and the Universal Church was, as it is now, Catholic and Roman. It is Catholic, being Universal, and Roman to this extent, that it is united with and subject to the Bishop of Rome. This form of expression, "Church of England," cannot be safely used in the same way now, as it is commonly understood to mean the modern and new establishment of which Henry VIII. was the author and first "Supreme Head." Mr. Sibbald's proposition to introduce the term "Church of England" into the account of Magna Charta would be, therefore, simply a deception practiced upon the little ones attending school.

If the Church spoken of in Magna Charta were not the Church in communion with and subject to the Pope, why were Cardinals Randolph and Nicholas, Bishop of Tusculum, sent successively to England by the Pope as legates to agree upon the conditions of peace between the king and the clergy? Why should the Pope have interdicted the kingdom because of John's oppression of the Church? Why, in fine, should the legate of the Pope have convoked the Archbishop, Bishops, and the other clergy having pre-eminence, to meet in St. Paul's Church, London, along with the nobility, to hear the sentence of interdict removed which had been laid upon the kingdom by the Pope, on account of John's tyranny?

But it is unnecessary to enter further into this question here. Our object is merely to show how the public schools are liable, at any time, to be tampered

with by the Protestant clergy, and still fresh in the memories of our people not long ago the Ministerial Action of Toronto demanded that teachers required to give a course of religious instruction, which would, of course, Protestant, to the children attending school, thus sowing seeds of discord. The Minister of Education is thus brought to bear upon him, there is constant danger that the severing attempts which are being made to make the schools Protestant succeed partially, at least, if not the present Minister of Education, who has with some one who will succeed him. Independently, therefore, of substantial reasons which Catholics have in sustaining our Catholic schools, in that we may freely impart Catholic instruction to our children, we have other very strong reasons for presenting them in a state of efficiency, in the constant efforts of the clergy of the sects to Protestantize the Schools. Of all these attempts, the action of the Anglican synod of 1888 is perhaps the most unwarranted, invidious, because it aims, not at inculcating some system of moral teaching which would have a beneficial effect upon pupils but at the perversion of the history, for the purpose of giving plausibility to the pet theories of a certain fraction of the Anglican think fit to cherish. And even we have our Separate School recognized by the laws of the Province we must let it be well understood "the Education Department, the laws are not to be ignored in the selection or adoption of books for the Schools. Two-thirds of the children of the Province attend Catholic and Catholics, equally with Protestants, by the payment of tax, except in the cities and large and rural sections where Catholics are numerous. We have no fear of Popery cry which has been raised may be raised again against therefore insist upon it that changes are to be made in the books, our Bishops shall be consulted and that no changes shall be made without their approbation and

TOO CUNNING.

The infidels are constantly enjoying the blessings of free thought, the liberty of putting into practice the opinions we entertain is not a duty that they do not that Christians, and especially are persecutors, while they themselves the upholders of civil and religious liberty. Of course it is well that infidels have been in the worst of persecutors, actually in blood; but no matter, they assist in proclaiming their man and spirit of toleration. The reign of King Terror, and the Commune of 1871, are pointed to exhibit the demoniacal spirit animates unbelievers. They Tom Paine that these excessive result of the Christian education of the Atheists had not yet entered into their characters. Indeed, the apology which Protestants for the acts of his confederates notwithstanding that he was a victim of their intolerance, and suffered from them the extreme which they inflicted on his thousands of their fellow-men.

Now Mons. Leo Taxis, who but a short time ago an infidel, has exposed a trick of his former friends and it is known that Lourdes, in the South of France, is the pilgrimages coming from all world. The pilgrims do not come to believe in the efficacy of Virgin's intercession with God, least they should have the believing in it themselves. In fact, however, are not content them this liberty, and they foot a scheme to put an end to pilgrimages. Here is the plan by Mons. Taxis in a paper of the proprietor, La Petite Gazette.

"It is intended to secure majority in the municipal Lourdes. When this is done every thing to create disturbances takes place, and it is natural for the conscript fathers and prohibit the pilgrims to gather. (C'est simple comme bonjour as daylight.)"

This scheme, however, is planned that put into execution law requires that the Municipality shall be residents; and it that a resident Council which are the pilgrimages, which are material benefit to the tourists. Western Fair of London, or great Fair of Toronto, were event, the people of these cities very backward about trying step to them, and we may the people of Lourdes will be material interests too much be entrapped by the Masonic delusion.