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London, Saturday, June 6, 1896.

POLITICS AND RELIGION.

Cardinal Gibbons wrote recently a letter in answer to some enquiries of the Rev. Dr. Stafford, of St. Patrick's church, regarding the attitude of Catholics towards the Republican party, by reason of the apparent alliance between that party and the A. P. A. This alliance is not complete as between the two, but it has been practically accomplished in some States, and the Apaisists are endeavoring to make it complete, or at least to oblige the Republicans to adopt the principles of Apaisism.

Dr. Stafford is a Republican in his political preferences, and he even held a foreign mission under appointment from President Harrison, and thus he takes special interest in regard to the question how Apaisism will influence Catholics toward the Republicans.

The object of the Apaisists is to make it appear that any success which the Republicans may achieve is due to them, as they expect by this means to make it appear that they are much more influential throughout the country than they really are.

This is apparent in their attitude in regard to ex-Governor McKinley, of Ohio, who is almost certain to be the next Republican candidate for the presidency, as he has secured a large majority of the delegates who will select the party's candidate for the office at St. Louis, Mo., on the 16th inst.

There is no doubt that Mr. McKinley had many friends among the A. P. A. when his candidature was first spoken of, but that society had some hope of getting one of its members named as the candidate, and both Mr. Linton and Governor Bradley, of Kentucky, were suggested as men, either of whom would have been acceptable to them.

Mr. McKinley could not be induced by the Apaisists to endorse their platform, which was offered to him for acceptance, but, on the other hand, he was cautious not to announce himself as positively hostile to them, as he did not wish to alienate their votes. Nevertheless, when it was publicly announced that he is a member of the order, he thought it right to state in a letter that such is not the case, just as he also denied that he had been admitted into the Ancient Order of Hibernians, when the report was circulated to the effect that he had joined that organization.

The A. P. A. had evidently underestimated Mr. McKinley's strength, and thus they fell into the error of setting themselves in open opposition to him, the Executive Council of the order having proclaimed that he must be opposed for having treated the A. P. A. with contempt. But later, when it was discovered that they would count for nothing, their Supreme Council reversed the action of the Executive, and declared that the order may support his candidacy. They did not do this, however, before they found out that their own candidates have not the remotest chance of being selected. Such a humiliation has, perhaps, no parallel in history, unless we call history the old rhyme which says:

"The King of France with fifty thousand men,
Marched up the hill—and then he marched down again."

Cardinal Gibbons' letter declares that Catholics are to be found in both political parties of the United States, and that the Church has no preference for one rather than the other. He says:

"Moreover, it is our proud boast that we have never interfered with the civil and political rights of any who differ from us in religion. We demand the same rights for ourselves, and nothing more, and will be content with nothing less."

But he gives the Republicans to understand that if they or any party affiliate themselves with a society hostile to Catholics, and attack the civil and religious liberties of Catholics, the latter may find it necessary to adopt resolute measures in self-defence.

His words are very applicable to the state of affairs which has sometimes existed in Canada, and with which we are even now threatened. His Eminence says:

"Not only is it the duty of all parties distinctly to set their faces against the

false and un-American principles thrust forward of late, but, much as I would regret the entire identification of any religious body as such with any political party, I am convinced that the members of a religious body whose rights, civil and religious, are attacked, will naturally and unanimously espouse the cause of the party which has the courage openly to avow the principles of civil and religious liberty according to the Constitution. Patience is a virtue, but is not the only virtue. When pushed too far it may degenerate into pusillanimity."

A VERY DUBIOUS CLAIM.

The Rev. M. L. Hoblit, a correspondent of the Hamilton *Canadian Evangelist*, the organ of the denomination usually known as the "Disciples" or the "Disciples of Christ," informs the readers of that journal that "there are eleven million people in the great Mexican Republic who have never heard the gospel preached except in a corrupted form." Of course we are in no way surprised to find our contemporary speak of Catholic doctrine as a corrupted gospel, as such is the fashion with the preachers of all the sects, but our friend on this occasion evidently includes under the appellation all forms of Protestantism except that of the Disciples; for it states that "the Apostolic doctrine and practice, though the only system which can be logically presented to a Roman Catholic people, is, as yet, almost entirely unknown in Mexico," while asserting that various Protestant sects have made considerable headway, having received "many thousands" of converts "who have forsaken Rome."

The Apostolic system here meant is evidently that of the Disciples, who have recently planted a mission in Mexico, so that the other Protestant sects, whose systems are non-Apostolic, must be corrupt also. The writer of the letter is the missionary who conducts the new Disciples' mission at Juarez, opposite El Paso in Texas.

It requires no small amount of assurance to maintain that this little sect, a very recent offshoot from the Baptists of America, is alone the Apostolic denomination of Christianity. If this be really the truth, the Apostles must have been very dilatory about propagating the Gospel, notwithstanding that they were commanded to preach the same to all nations. We might infer also that if the Apostles obeyed the commands of their divine Master so poorly, there can be very little advantage in having the Apostolic system which the Disciples boast that they alone possess.

It is scarcely necessary to add that the progress of Protestantism is very much exaggerated by the missionaries, who have an interest in representing it in excess of the truth. But if it were as great as Rev. M. L. Hoblit represents it to be, the rev. gentleman asserts by implication that the Mexican converts have only given up one to embrace another "corrupt form of Christianity."

THE CZAR'S CORONATION.

The ceremonies and festivities in connection with the solemn coronation of the Czar are still in progress in Moscow, and are conducted on the grandest possible scale, the amount of money expended thereon being estimated at over \$20,000,000.

The most important act in the drama was, of course, the actual crowning of the Emperor and Empress, which was a religious ceremony, and was performed in the cathedral of the Assumption.

The names of the cathedrals of Moscow are themselves suggestive of the almost complete identity of faith between the Catholic and the Russian Churches, and put in a strong light the fimsiness of the causes which keep the Eastern Churches from unity with the universal or Catholic Church.

The three cathedrals of the city were joined by means of a wooden pathway covered with crimson cloth for the occasion of the ceremonies, as the programme included the visitation of all three, but the most important ceremony took place in that of the Assumption. The other two are named respectively the Annunciation and the Archangel. Thus two of these beautiful buildings are dedicated to the Blessed Virgin, showing the great reverence of the Russians for the Mother of God. The third title indicates the belief in intercessory prayer offered by the angels and saints of God for the Church and its members.

It is remarked, too, by the correspondents who give an account of the proceedings that the walls of the cathedrals are covered with frescoes representing the Holy Trinity, and angels and saints, chiefly martyrs, and especially of the Blessed Virgin; and one

shrine covered with gold, silver and precious stones, exhibits an image of the Blessed Virgin, and the relics of many venerated saints.

The altar resembles that to be seen in any Catholic church, its surrounding being suited to the special liturgy used by the Russian priests.

When the imperial procession reached the altar, clouds of incense were seen to rise from the gold and silver censers used at High Mass, and the Metropolitan of St. Petersburg presented a crucifix to the royal pair to be reverently kissed. They were also sprinkled with holy water, and the prelates, who also blessed the Emperor, prayed that his reign may be prosperous, and that he may attain to the throne of righteousness.

The Imperial crowns were handed to the Emperor by the prelates, but to signify that the Czar is the spiritual head of the Church as well as the temporal ruler of the country, he placed the crowns on his own head, and on that of the Empress.

After these ceremonies Mass was celebrated, and the occasion sanctified by both their majesties receiving Communion.

With the single exception of the claim of the Emperor to be the Supreme Head of the Church, all these ceremonies remind us of the faith with which a Constantine, a Charlemagne, a Clovis, or an Edward of England adhered to and honored religion. We may express the hope that the ardent desire of the Holy Father that a reunion of the Eastern and Western Churches may yet be brought about. The chief obstacle to such a reunion is political, and consists in the wish of royalties to modify the doctrines and practices of religion to suit them, rather than to submit to its teachings. But there are indications that the day of reunion is not so far away in the future as we might have supposed even a very short few years ago.

THE CHRISTIAN UNITY NEGOTIATIONS.

The Presbyterian General Assembly, which was in session at Saratoga during the last two weeks, has finally settled the negotiations which have been on foot for the last few years for the purpose of bringing about a union between that body and the Episcopalians.

The Committee on Christian Union, to which the conducting of the negotiations was entrusted, reported that it could not enter into any satisfactory arrangement, and asked to be discharged from any further consideration of the matter, inasmuch as the Episcopalians did not offer any "basis of mutual recognition and reciprocity" which could satisfy Presbyterians. Thus two of the bodies which have been considering the matter have finally withdrawn from its further consideration, the Congregationalists having previously decided to the same effect.

As the Episcopalians had already brought their terms to exceedingly narrow limits, it seems to be settled now that the differences between the denominations concerned are not likely to admit of a union at all, unless they agree to throw overboard nearly all distinctive doctrines as essential to Christianity.

It does not appear that the Presbyterians would have been difficult to be satisfied in regard to a doctrinal basis, for they were ready to eschew even Calvin's palmary doctrines of absolute decrees and eternal reprobation, and of course to let the Westminster Confession pass into oblivion; but the negotiations were wrecked on the rock of the "historic episcopate" on which the Episcopalians insisted.

It is admitted even by the Westminster divines that the Presbyterians have not apostolic succession, though that was virtually held by them as something desirable. They admitted that in the troublous times through which the Church passed, many of their recognized ministers had not the formal ordination prescribed by the Church, and undoubtedly they would have been glad enough to obtain some kind of ordination which would have given them even a plausible claim to an apostolicity of ministry, could they attain this quietly with not much public attention being drawn to the true state of the case; and if the ministers could have managed to get episcopal ordination and thus obtain even the dubious validity of orders with Anglicans, they would have gained a point; but the Episcopalians insisted upon the recognition of the episcopate as solely authorized to confer ordination, and to accept these terms would have been an open acknowledgment that hitherto Presby-

terian ministers had exercised their ministry without real authority and jurisdiction. They were not prepared for such an admission, and this is what is meant by their complaint that the Episcopalians would not grant them "recognition." They thought, evidently, that the Episcopalians should have dropped more doctrines than they are prepared for, though they already dropped a good deal when they offered to give up the 39 articles in consideration of the Presbyterians giving up their Confession of Faith.

The whole transaction shows how little faith the various denominations now have in their most cherished doctrines. In fact in addition to the "historic episcopate," the only distinctive doctrines insisted on by the Episcopalians were the Nicene Creed, the bible as the only authority on faith and morals, and the two sacraments of baptism and the Lord's Supper, matters which the Presbyterians would have readily accepted.

It may be well for the future of Christianity in this country that the negotiations have failed, for if the various sects thus so readily drop their distinctive doctrines, there will soon be little more than mere Rationalism left to them. It is a sure fact that even though the present generation would retain a traditional attachment to the doctrines passed over, the next generation would refuse entirely to admit them, or anything more than would be contained in the mere "basis of union," and the door by which Rationalism has already made its way to their midst would be more widely opened than ever, leaving even those doctrines which still remain untouched to be cast overboard just as readily as so many doctrines would now have been thrown aside.

THE ORANGE GRAND LODGE MEETING.

From the Grand Orange Lodge of British North America we could not expect anything but bitter hostility towards Catholics, for the sole purpose for which Orangism was established was to deprive Catholics everywhere of their civil and religious liberties, and very consistently has this purpose been carried out from the date when Orangism was first instituted, down to the last meeting of the Canadian Grand Lodge which was held at Collingwood last week.

But all Orangemen are not as virulent as the principles of Orangism would make them if fully carried out, and there are some who from motives which we need not scan too closely, are disposed to be just, at times, at all events. These motives may sometimes be self-interest, and sometimes, perhaps, an innate love of justice; but whatever may have been the motives on the present occasion, some members of the Grand Lodge at this last meeting opposed the passing of resolutions censuring the Dominion Government for having introduced the Remedial Bill to restore the educational rights of the Catholic minority in Manitoba. Among those who defended the course of the Government were Major Samuel Hughes, of the Lindsay Warder, and Mr. Robert Birmingham, the Grand Secretary of the Orange order, and the chief organizer of the associations of the Conservative party throughout Ontario.

These gentlemen showed to their brethren that the rights claimed by the Catholics of Manitoba are guaranteed by the Constitution of Canada and the Government only did its duty in upholding those rights, which were granted originally, not to Catholics, but to any future minority of the Province, whether that minority should be Catholic or Protestant. They showed that it may happen any day that the Protestants of Quebec may have to appeal for protection to the same clauses of the Constitution to which the Catholics are now appealing, and in the name of equal rights to all they asked that the resolutions proposed by Grand Master Pitts, M. P., of New Brunswick, should not be adopted.

Among the speakers who supported the resolutions were Mr. Galbraith, Grand Master of the Quebec Orangemen, and ex-Mayor Essery, of London. From Mr. Essery, the special friend of the notorious Mrs. Margaret Shepherd, little else was to be expected; but Mr. Galbraith is living among Catholics, of whose toleration and friendship towards their Protestant neighbors he is perfectly well aware, but his bitterness towards Catholics exceeds even the worst of his Ontario brethren. He might, besides, have borne in mind the fact that his Protestant brethren in Quebec might any day be in the same position as seekers for justice at the

hands of the Dominion Government and Parliament, just as the Manitoba Catholics are now. This consideration should be to him an object lesson of tolerance.

It is useless to ask an Orange gathering to keep itself within reasonable bounds, so the appeals of Mr. Hughes and his friends were disregarded, and just such a series of resolutions was passed as are usual with that body, endorsing the course of Mr. N. Clarke Wallace in resigning from the Government as a protest against the Remedial Bill, and condemning the Government for introducing the Bill, and all the members of Parliament, and especially the Orange members, who supported it by their votes. How different would have been the time if it had been the case that a Protestant minority, such as that of Quebec, had been deprived of its rights by a Catholic majority. The lodge would have been loud in its denunciations of Romish tyranny. But there is no fear of such a thing taking place. The Catholics have no proscriptive associations like Orangism and the P. P. A. to urge them to persecuting measures, and they are tolerant.

A grand conflict was expected between the two wings of the Orangemen, the "Remedialists" and "Anti-Remedialists," as they have been styled, and both parties mustered as strongly as possible at the Grand Lodge meeting, the former to support the Government, and the latter to condemn it; but the party of proscription won the chief points, as might have been expected. Mr. N. Clarke Wallace, who has ever used his Orangism as an instrument for the gaining of his personal ends, was re-elected to the Grand-Mastership. Mr. Birmingham was also re-elected Grand Secretary, but his majority was comparatively small, notwithstanding his past popularity. The reason for his re-election is said to be the fear entertained by many of the more violent Orangemen, that if they carried their vindictiveness so far as to reject their secretary, there might be a disruption of the order. Mr. Birmingham's majority was 13 on a vote of 500 members.

The resolutions of the Grand Lodge will be of little weight with the country. All reasonable Protestants are aware that Lodge resolutions, whether Grand or subordinate, are dictated by malice and hatred, and the day is gone by when they have any weight with the Protestant body generally. Such resolutions are merely the valves whereby the superabundant vanity and malice of the Lodge members find vent.

Mr. N. Clarke Wallace's address to the Lodge was also full of fire and fury in opposition to the Catholic schools of Manitoba, and to Catholic Separate schools generally. He persists in declaring that the Catholic Church, through its Bishops, is coercing the Government to pass the Remedial Bill. We are much mistaken if he will not soon find out that the people of Canada will not be coerced by the Grand Lodge, and that Catholics and Protestants will unite in protecting the clauses of the Constitution which safeguard minority rights, whatever may be the religion of the injured party.

THE CAMPAIGN.

There is but little change in the general political situation since our last issue, except that the candidates of the various parties have been for the most part selected, and the fight is being more and more vigorously prosecuted. The party press and speakers are making all sorts of charges of inconsistency, dishonesty and corruption against their opponents, and it must be said that there is sometimes foundation for the accusations.

There are not nearly so many McCarthyite candidates as it was loudly proclaimed in the beginning there would be, but there are an unprecedentedly large number in Ontario running on the various Independent platforms, including Patronism, McCarthyism, and Independence of an undesigned character, and there are at least three on the Prohibitionist ticket.

Among the curious incidents of the campaign must be mentioned Mr. Dalton McCarthy's speeches at Winnipeg and Brandon, in which the chief matter spoken of was the School question, which is, of course, the only issue on which he could expect to be elected in Brandon, where he is presenting himself as a candidate besides running in North Simcoe. In his speech at Winnipeg he openly declared that "it would be monstrous if Canadians were forced to submit to fifty men in Downing Street. Thank

God," he added, "we can govern ourselves." This deliverance had reference, of course, to the decision of the Privy Council on the School question. The English judges did not make the law of the case: they only interpreted it, which they are well able to do, and it is against their calm judgment that Mr. McCarthy thus protests—he who was so lately a thorough Briton, boasting that he would bring it about either by ballots or bullets, that British rule should be supreme in Canada, and French domination, and even the French language, be abolished. Consistency! thou art a jewel.

RATHER VAGUE.

Sir Richard Cartwright and the Hon. Mr. Harcourt were among the speakers at a meeting in Welland on the 29th ult., called to further the interests of Mr. Jas. A. Lowell in his candidature for that constituency. Both the speakers spoke strongly for provincial rights in reference to the Manitoba school question, declaring that an amicable settlement should be made with Manitoba. Sir Richard also said that the people of Ontario do not desire to see any wrong done to the consciences of any minority.

We are ourselves in favor of an amicable settlement with Manitoba, if there is any mode of reaching such a settlement; but every resource of this kind has been tried, and Mr. Greenway's Government has given no satisfaction, whether applied to by the Catholics directly, or by the Dominion Government. There is, therefore, no resource left them but to seek the intervention of Parliament and the Dominion Government, in accordance with the principles laid down in the Constitution of Canada. For this reason fair minded Protestants as well as Catholics should support a just Remedial Bill.

The Catholics of Canada have endured the tyranny of the Greenway legislation for six years, and it is full time that it should come to an end. There is something more wanted than vague promises that justice will be done if a Reform Government be put into power. Justice should be done independently of the political character of the Dominion Government, and the question should not be treated as a matter of party politics at all, as appears to be the inclination of politicians and the political press. We should have something more definite on the subject than anything which either Sir Richard Cartwright or the Hon. Mr. Harcourt says upon the subject, both of whom seem to imply that we should wait hat in hand till Mr. Greenway may think proper to turn his attention towards us.

EDITORIAL NOTES.

An article entitled "Catholics in Politics," appeared in the Montreal *True Witness* of May 13, our contemporary giving the CATHOLIC RECORD credit for same. It was also copied from the *True Witness* into the *Catholic Review* of Winnipeg. We desire to state that the article referred to never appeared in this paper. Will our contemporaries please make a note of this fact?

WE ARE pleased to note that the Senate of the Toronto University, on Friday last, conferred the honorary degree of LL. D. on Rev. J. R. Teefy, of St. Michael's College, Toronto. Father Teefy is the eldest son of M. Teefy, J. P., postmaster of Richmond Hill. We congratulate the Rev. Father. The honor was richly deserved.

The *Catholic Register* says: "The *Globe* also knows that its own frequent advertisements for Public school teachers invariably stipulate that applicants must be Protestants."

The *Globe* knows nothing of the kind. —Toronto Globe.

Certain it is that we have often seen such advertisements in the public press as that referred to by the *Catholic Register*. We further know that in London West (a suburb of this city) a young lady named Marshall was engaged as school teacher, and that on it becoming known she was a Catholic the school trustees were very much incensed and requested her to resign. We still further know that some years ago a school trustee in this city, named Wilson, on the occasion of a Catholic, amongst others, making application for a position in a Public school, declared that the Catholic should not get it—that he would rather engage the services of a Hottentot than one professing that faith. Such examples of senseless—we might say brutal—bigotry are very common in Ontario.

THE exodus from Ireland during 1895 continued at an enormous rate,