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RITUALISM AND CHRISTIAN REUNION.

Notwithstanding that the High Church party in England base their claims on the erroneous notion that the Church of England continues to be a real branch of the universal Christian or Catholic Church, in spite of the complete separation which took place under Queen Elizabeth, there is much that is praiseworthy in their aspirations for the religious unity which existed in the Christian world before the Reformation.

Under Queen Elizabeth the Church of England acknowledged a new head, to whom the prerogatives of St. Peter's successor were transferred. New doctrines were set forth as the creed of Christianity, a new liturgy was invented, and in every way possible the new Church was made different from that which had been the Church of England for nearly fourteen centuries.

But we find with pleasure that a new mode of thought is now finding favor among Anglicans, and a sample of the direction which this new mode of thought takes is found in a recent address delivered by Lord Halifax before the English Church Union, containing the following utterance, remarkable for its reasonableness, and no less so from its being received with approbation by the members of the union, who may be considered as representing very fairly the sentiments of the High section of the Church of England. Lord Halifax said:

"The unity of the Church of our Lord Jesus Christ lasted one thousand five hundred years. For one thousand years of England, the Church of France or of the Church of Spain, but all knew that as there was but one Lord, one faith, one baptism and one Eucharist, so there was but one Church, and all looked to Rome as the great central See, grouped around which the different churches were supported in the profession of a common faith by the link of an external authority which, binding them to itself, bound them close to one another."

When we find expression given to such sentiments, and recall to mind that similar sentiments are entertained by the most earnest and zealous among the Anglican clergy, we are led to hope that a return to the unity of the Church is not to be reckoned among the impossibilities.

True it is that these sentiments are repudiated by another important, and perhaps equally numerous, section in the Church, the Low Churchmen, of whom the Archbishop of Canterbury is one of the leading spirits. It has even been announced that the Archbishop has publicly denounced Lord Halifax's utterances within the last few days, asserting that any proposal of union of the Church of England with Rome cannot be entertained until Rome renounce its errors. But it is to be borne in mind that the Low Church party cannot and does not control the Church. Besides, High-Churchism which expresses itself after Lord Halifax's manner, is making progress in spite of all opposition, though it is the growth of only the last half of the present century, that is to say, little more than the growth of the study of the generation, and yet, at the present moment it has become as potent as any, if not more so than any, party in Anglicanism. It is, therefore, evident that it is a plant not to be easily killed in the life of a nation, or of the religion of a nation, half a century is but a short time; and when we witness so great a change in England during that period we cannot help entertaining the hope that before long there will be an irresistible movement of thousands, and perhaps millions, of English-speaking people back again toward the Catholic Church and Christian unity.

It is further stated in a recent despatch from London that Lord Halifax, who is now visiting Rome, is there for the express purpose of paving the way for the consummation of a reunion, and that the Church Union, which comprises three thousand Anglican clergy

men and thirty Bishops, supports him in these advances. The London World has also published a cable letter from its Rome correspondent to the effect that Lord Halifax actually asked the Pope "to send a tender and gracious message to Anglicans" in his forthcoming encyclical letter. We cannot say positively whether or not this is the case, but it is a sign of a great change of sentiment in England, whereas notwithstanding the Archbishop of Canterbury's denunciation of the union movement, such an announcement has excited very little comment except among the religious organs of the press.

There are great obstacles in the way of this result, among which there are the strong anti-Catholic prejudices with which the English people have been inculcated from the cradle; but these prejudices are being rapidly removed with the spread of education, and the progress of the High Church or Ritualistic movement; and though we do not go so far as to expect that there will be a universal or general movement of this kind, we have confidence that it will be of great magnitude, extending not only through England and Scotland, but through English-speaking America and Australia as well; for the Ritualistic movement has taken a firm hold in all these localities. We do not expect it to be so extensive in Ireland, however, for High Churchism has made little or no progress there. Irish Protestantism is founded on the political ascendancy which the Protestants of the country have enjoyed for three centuries and a half, and that ascendancy has been kept up in hate. We may hope that this hate may be eradicated by degrees, but we cannot expect God's grace will be accepted at once by a population composed of trained persecutors, and the return of the Irish Protestants to the one fold cannot be expected to come so soon as that of multitudes who have not been educated from their infancy in the same way.

What adds to the reasonableness of our expectations is the fact that it is asserted authentically that the Holy Father is disposed to favor to the utmost extent the movement of English Protestants toward the Church, and for this purpose, we are told, he will, if necessary, grant concessions of discipline which will make their return to the one fold easy. Further than this he cannot go, as Catholic faith, being a sacred deposit, coming down to us from Christ Himself, cannot be compromised or changed. It does not appear, however, that this fact will create a serious difficulty, for the Ritualists seem to have advanced so far that they will not ask that any Catholic doctrine be so changed as a condition of reunion.

For the reasons we have already given, we do not think, or imagine for a moment, there will be anything resembling a corporate or official union, or any amalgamation of the Catholic and Anglican Churches. We know from history that such things have taken place in the past, as the conversion of nations in an incredibly short time, or by a single act, but the like occurred where there was no cunningly contrived theological systems in direct opposition to Catholic faith, such as have been devised during the three centuries and a half that have elapsed since Protestantism was established. These systems form a serious intellectual obstacle to the acceptance of the Catholic faith, so our expectation of a reunion rests upon the fact that this obstacle has been removed from the minds of multitudes through the acceptance of a new mode of thought, the logical consequence of which is the complete acceptance of Catholic doctrine. Only by a miracle of grace can the Catholic Church be accepted in its entirety by English-speaking nations as a whole. We by no means say that it is impossible that such a miracle will be wrought; but as we do not claim the spirit of prophecy we cannot presume to predict it. We can only regard those signs which indicate what is likely to occur under the influence of causes which will lead to results by natural human reasoning, and our inference is that such a movement as we have indicated is among the probabilities of the not distant future. For these reasons also we regard the Ritualistic movement as one which, though illogical in many respects, is nevertheless likely to lead to important and beneficial results, and we, therefore, contemplate it with considerable satisfaction. The reunion we expect will be unofficial on the side of Anglicanism, but even if it may be called a movement of individuals it will be on a large scale which will make it one of very great importance.

THE SCHOOL ISSUE IN HALDIMAND.

Mr. Dalton McCarthy has at last found a constituency in which to test his strength as the political leader of a party based on no-Popery lines. By the acceptance of a portfolio in the Cabinet, Dr. Montague vacated his seat in Haldimand, for which he offers himself again, but an opponent presents himself in the person of Mr. Jeffrey McCarthy, of Barrie, the law partner of his leader, and he runs on what is known as "the McCarthyite platform."

Before this issue of the CATHOLIC RECORD shall have reached most of our readers, the result of the contest will be known, and we will not attempt to predict it. We do not imagine, however, that the McCarthyite will win on the merits of his party, which, at the moment of writing, numbers only two members in Parliament, Lieut.-Col. O'Brien, the M. P. for Muskoka, and his doughty leader, whose threat is still remembered, that if his principles are not victorious through the ballots of the people, they must be sustained by bullets.

We do not suppose that the sentiments of Mr. McCarthy are approved in Haldimand; yet it is possible that for the sake of annoying the Government, many Liberals may vote the McCarthy ticket, and in this way indirectly endorse the raising of a religious and race issue.

The nomination took place on Wednesday, 11th inst., and, on the occasion, the speeches of the candidates turned chiefly on the question of the remedial order sent by the Dominion Government to Manitoba directing the Provincial Government to redress the grievances inflicted on the Catholic minority by the recent school legislation of the Province.

Mr. Dalton McCarthy also spoke on the same subject. His argument was an appeal to the prejudices of the people against Catholic education. On this subject he had nothing new to offer, but he repeated his well-worn argument that Catholics in general do not use, and do not want, Separate schools, as many Catholic children attend the Public schools of Ontario, and a Manitoba Catholic, Mr. John O'Donohue, came to Ottawa to help Mr. McCarthy in his appeal to the Government not to issue the remedial order.

Regarding Mr. O'Donohue, we have already stated in our columns that he is no representative of Catholic sentiment. The Catholics of Winnipeg repudiated him as soon as they heard of his visit to the capital. As far as the attendance of Catholics at the Public schools is concerned, we have to say that Catholics in this Province use the Separate schools, almost without exception, wherever Separate schools exist. In many localities there are so many Catholics settled that they find they can obtain all the benefits of the Separate schools through the Public schools of the sections, and they do not deem it necessary to establish Separate schools. The children attending these schools are returned, of course, as attending the Public schools of the Province, and their number is not very far short of those who attend Separate schools. Hence, there are comparatively few Catholic children in Ontario who do not enjoy the advantage of a Catholic education in the school. The few remaining are scattered over a wide area where it would be impossible to support Catholic schools. We, therefore, maintain that the Catholics show by their acts that they do want Separate, or at least Catholic education. It matters little by what name the school is called, whether Catholic, Separate, or Public, as long as they enjoy the advantages they desire.

We are happy to be able to add that Dr. Montague, in his address to the electors, gave no uncertain sound as to the intention of the Government in regard to the Manitoba school law. He told the electors that the Constitution of Manitoba, known as the Manitoba Act, was passed by Parliament, "not to protect the Catholics of that Province, but to protect the minority, of whichever faith they might be." He added that the Government was guided by law, justice and right, in passing the remedial order, and said pretty plainly that it will continue to be so guided. He added: "When the Government does deviate from those principles one single inch . . . I will be no longer a member of that Government."

We trust that these promises will be carried out, and as we have confidence in Dr. Montague's sincerity and honesty, we feel confident this will be the case. We gladly give the Government credit for thus declaring its intentions

—as we may fairly assume that Dr. Montague speaks the sentiments of his colleagues.

A FALSE REPORT RESUSCITATED.

It appears from various sources that the mis-statement which appeared first in some American journals to the effect that Father L. A. Lambert, the distinguished author whose "Notes on Ingersoll" so completely demolished the Infidel lecturer, had abandoned the Catholic Church, is being repeated now in distant regions, and much capital is being made of the false statement, in order to make it appear that the able priest who succeeded so well in refuting the blatant infidel had abandoned the Catholic Church.

One minister in Newcastle-upon-Tyne made use of the false report and it served for a text for several sermons, out of which grew quite a controversy; but it is believed that the minister was in good faith, as he appears to have acknowledged his error after receiving assurances from New York that he had fallen into a mistake. He was misled by the statements which appeared in some papers on the subject.

From the New York Freeman's Journal, which is edited most ably by Father Lambert, we learn that precisely similar statements have been made in Kingston and other towns of Jamaica, in the British West Indies. In this last report has been added the additional circumstance that Father Lambert was received as a minister of the Wesleyan Methodist Church at a Conference recently held at Montego Bay, Jamaica.

The person who appears to be misquoting under Father L. A. Lambert's name is one Achilles Lambert Lopeck, who seems to have adopted the name Lambert in order to give himself a notoriety to which he is not entitled. He is engaged in delivering no-Popery lectures, and, as usual with lecturers of his class, he finds it profitable to pass himself on the public as a Catholic priest of distinction.

Father Lambert, in referring to these reports, in the columns of the Freeman's Journal, makes it thoroughly well understood that he has no intention to abandon the faith of ages for either Methodism or any other form of Protestantism, for, as he says: "If the Catholic Church is not of divine institution Christianity is a delusion," and "Were the Catholic Church to cease to be, it would be but a short time when Christianity would be as dead as the religion of ancient Egypt, and its tenets would be a subject of interest only to the inquisitive antiquarian. . . . Whatever of positive or affirmative truth there is in Protestantism, is found in Catholicity. All else of it is negative, which, as a basis of religion, is worse than a foundation of quicksand. No thing, no institution, can live on negations. They constitute at best but a Barmecide feast, and are inferior even to the bitter dust of Dead Sea apples."

SUFFERING ARMENIA.

Notwithstanding that the Turkish authorities have employed every means to conceal the facts in connection with the atrocities which were perpetrated in Armenia last August, enough evidence has been brought to light to prove that the outrages which were reported have scarcely been exaggerated, if they have been exaggerated at all.

Under terror of vengeance of the authorities, it is impossible even for the mixed commission which has been sent to Moosh to gather evidence to get at the whole truth, for the authorities have made every effort to prevent witnesses from appearing before the commission, but notwithstanding this, enough of facts have been ascertained to prove that the outrages committed were most shocking, and that they were really perpetrated by command of the Turkish Government, which sent a firman from Constantinople ordering the destruction of the Armenians, who were said to be in a state of rebellion against the Sultan, but who were in fact only protecting themselves against the predatory attacks of the Kurds. The evidence brought before the Commissioners was of so shocking a character that the Turkish interpreters were afraid to translate it, and thus there are many obstacles thrown in the way of ascertaining the truth; nevertheless, it appears to be certain that the European Commissioners, at least, will make a report implicating the Turkish Government, and rendering it a certainty that England, France and Russia will unite in demanding such reforms in the gov-

ernment of Armenia, as will make it impossible to renew such outrages. At least, this is to be expected unless the jealousies of the three nations which have undertaken the inquiry interfere with their coming to a satisfactory conclusion.

Independently of the mixed commission, the London Telegraph has a special reporter in the district where the outrages were committed, and as a specimen of the attempts made by the Turks to suppress evidence, this reporter relates that a huge pit was dug behind the residence of Viillage, chief of Djellygootan, in which hundreds of mutilated bodies were buried—heads, arms, hands, legs, and trunks mingling in one mass.

As soon as it was ascertained that the commissioners intended to institute an enquiry into the whole occurrence, orders were sent to have this terrible witness to the wholesale slaughter removed, and an effort was made to destroy the mingled limbs and bodies by pouring petroleum into the pit in large quantities and setting it on fire. The barrels of petroleum used for the purpose had been originally intended for burning the Armenian villages, but though it was applied to this new purpose, the mass could not so easily be consumed, and a hill stream was dammed and turned on to wash away the evidence of the mass acre. Even by this means it was not removed, and the Turks were then ordered to carry away the remains piece-meal before the arrival of the commissioners, and the orders were carried out.

The details of the massacre, showing how men, women and children were ill-treated while being taken to a distance from the camp before being slain are most sickening, and though many of the fugitives were willing to risk their lives to go to Moosh to give evidence before the commission, these were seized and cast into prison to prevent them from carrying out their intention. Every Armenian who was suspected of an intention to testify was similarly seized by the spies and police and imprisoned, and it was thus hoped that the efforts of the commission to ascertain the truth might be frustrated.

Under such circumstances it is not to be expected that the commissioners will ascertain more than a tittle of the facts which it was their intention to discover. There has, however, been enough discovered to establish the horror of the atrocities in a general way, and to cast the responsibility on the Government, so as to justify the most severe measures to guard against their repetition, though it is to be expected that the Turkish investigators will testify that the stories of the atrocities are destitute of foundation.

It is to be hoped that the European members of the commission will make a full report, independently of what may be done by the Turks, whose purpose is to whitewash the Government, and to throw dust into the eyes of the European members of the commission.

Earl Kimberley, the British Secretary for Foreign Affairs, promised, a few days ago, that the British Government will act with firmness and decision. On receiving a deputation of the Armenian Association of London he expressed his warmest sympathy with the objects of the association, and declared that the Government is doing its best to make the enquiry into the outrages as thorough and searching as possible. He stated also that the European representatives will make their reports, independently of the Turkish officials.

It is requisite that such should be the case, though it is to be feared that the testimony to which the commissioners will have access will fall far short of exposing the horrors in their full enormity. Lord Kimberley states, however, that the object of the European commissioners will be to secure future protection for the lives, property, creed, and lands of the Armenian Christians, and that the Governments of France and Russia are in perfect accord with that of Great Britain, and are determined to act in unison to establish satisfactory reforms.

It remains to be seen what these reforms will be. The Turkish Government has proposed a plan of reform whereby a partial autonomy shall be secured to Armenia, which must remain, however, under a Moslem Governor. When it is considered that Turkey has already broken all her promises that the Armenians should have a humane and just government, under which there should be complete religious liberty, it is difficult to believe that the three powers which have undertaken to settle the question will be satisfied with the Turkish scheme of reform. It would seem that nothing less than a complete autonomy of the

Armenians will give them immunity from similar atrocities in the future; but Lord Kimberley's declaration scarcely authorizes us to hope that this will be established, as he stated in continuation, that "it is one of the problems to be solved, how to bring about the reforms desired, without raising the Eastern question in an acute form." He added, however, that when the time for action comes, the Government will not be found wanting, as it feels itself irrevocably bound to bring about a satisfactory reform.

It is well known that Russia does not wish to establish an independent kingdom of Armenia, as the experiment of an independent Bulgaria as a remedy for the Bulgarian atrocities has not given satisfaction to Russian diplomatists. The opposition of the Czar to this mode of settlement of the Armenian question may, therefore, prevent this method of dealing with the Armenians, and it remains to be seen what steps will be taken to secure them from a repetition of the horrible scenes which are described as having exceeded in barbarity the similar outrages in Bulgaria, which were the real cause of the Russo-Turkish war, and the subsequent establishment of Bulgaria as an independent nation.

THE COMPARATIVE STATUS OF PUBLIC AND SEPARATE SCHOOLS.

To such an extent has it been the custom for agitators against our Catholic schools to laud the Public school system as far superior to anything which Catholics could possibly produce, that there are many persons who imagine that these assertions are indisputable, and that it would be the height of impudence to pretend that there could possibly be anything superior to the Public schools of the Province. A report, however, recently issued by the Principal of the Ontario Agricultural College at Guelph, being the 20th annual report of that institution, incidentally mentions some facts regarding the students who habitually present themselves to be admitted at the college, which put quite a different face on the matter.

According to the report, these students are very often completely ignorant of the most important branches of a good English education, especially of English grammar and composition and arithmetic.

Most of these students are from the rural schools of Ontario, and as their average age is set at twenty years, the report certainly shows a sad lack of efficiency in the schools in which these young men have been educated. It does not appear, either, that the ignorant ones are those who have not attended school, for the complaint includes those who have completed their common school education to the full extent to which the great majority of Ontario children attend the Public schools, that is, till they have succeeded in passing the High School entrance examination.

The Principal says: "The greatest trouble which we have with our students arises from their lack of preparation in the fundamental branches of a Public school education. Even those who bring certificates of having passed the entrance examination for admission to the High Schools, are often found grossly ignorant of arithmetic, English grammar and composition. They have been taught grammar to no purpose. They do not understand the first principles of the subject, and they cannot spell the ordinary words which they have been using since they began to speak."

We have no desire to depreciate the efforts which have been made to spread education in the Province, and which have placed school-houses within easy reach of every child; but so positive a statement made by the Principal of the Agricultural College cannot be without foundation in fact, and it reveals to us a state of affairs which could scarcely be supposed to exist in a Province the boast of which has all long been that we stand in the front rank of nations in the matter of education. It is evident that there has been more self-congratulation than the circumstances of the case justify.

We do not assert that the cause of the state of affairs complained of is altogether due to any inherent defectiveness in the school system of Ontario, which is in many respects an excellent one, though there is some reason to say that too many fads have been introduced into the Public schools curriculum, such as Agriculture, Anatomy, Temperance, etc., until there is little time left for the rural school teacher to ground his pupils thoroughly in the most important branches, and the pupils are prepared for the entrance examinations to some extent by a