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THE CAMPAIGN.

The contest for the approaching Dominion elections is being carried on with unabated vigor, and now candidates have been selected by both parties for nearly all the seats.

The Manitoba school question is being made a prominent issue, especially in Ontario, and it has brought considerable confusion into the contest. We have had before in Canadian politics a few candidates who declared themselves independent, but never have there been so many discordant notes heard in an election campaign, for we have now, beside the regular party candidates, several independent parties claiming the suffrages of the people; thus, there are Patrons, McCarthys and P. P. A.'s, in addition to some who claim to unite in themselves two or three of these designations, so that we have Patron P. P. A.'s, Patron McCarthys and P. P. A. McCarthys in great profusion. We notice, however, that the McCarthys are not so numerous as it was claimed a few weeks ago they would be. It is probable the supporters of Mr. McCarthy have discovered that it is not so easy as they thought to secure a large representation on a no-Popery cry in any province of Canada. This has been tried before, but it failed of any practical result, and we trust that the people of Ontario have now too much good sense to be led away from the principles of liberty and justice by an agitation of this sort.

We have noticed with regret a disposition in the Globe, and some other Liberal papers, to traffic on the same cry, but while saying this we must also say that some Conservative papers and candidates are dealing in the same way.

While the Liberal papers condemn the Remedial Bill, the Conservative papers, notably the Mail and Empire and the London Free Press, give it the cold shoulder; and the Hamilton Spectator, the most prominent Conservative organ in Ontario, except the Mail and Empire, has all along been most bitterly opposed to it. We find, too, that while the Liberal candidates are pledged to vote against Sir Chas. Tupper's Remedial Bill, the Toronto World (Conservative) says that in the following thirty-four constituencies the nominees of the Conservative party will be pledged to oppose the alleged party programme with regard to Manitoba: Ottawa City Carleton, North Leeds and Grenville, Addington, Algoma, North Bruce, Cardwell, East Durham, West Durham, Frontenac, East Grey, North Grey, Hailton, North Hastings, East Lambton, North Lanark, Lennox, Muskoka, South Perth, West Peterboro, Prince Edward, North Renfrew, South Renfrew, East Simcoe, South Simcoe, Toronto (4), South Victoria, Center Wellington, York (3).

The Manitoba question is not one which should excite hostility against Catholics, for it is simply a demand for what is just and reasonable—a demand that the constitutional guarantees should be held as inviolate in the case of the Catholic minority of Manitoba as in that of the Protestant minority of Quebec.

The members of the Government have spoken with one accord to the effect that it is still their intention to grant justice in Manitoba. On the other hand, we notice that Mr. Laurier has spoken along the same line. In the Toronto Mail and Empire of Saturday appeared a sentence from a speech delivered by him, at Quebec, on May 7, translated from L'Electeur, which reads as follows: "If conciliation results in nothing, I shall have recourse to the power furnished in the constitution—a recourse which I shall exercise completely and in its entirety."

This is a notable deliverance. It comes late, but "better late than never." We should be glad to see both of the great parties pledged to Remedial legislation, in the event of Mr. Greenway still refusing to give

Catholics their full rights in the matter of education, in which case the contest can be waged on the merits and demerits of the public policy of each party. What we may call the third, fourth, fifth, and sixth parties, consisting of deserters from the Conservative and Liberal ranks, men who antagonize the Catholic Church, mainly for the purpose of bringing themselves into prominence, can be treated with contempt. People will naturally say that Mr. Laurier has not taken a whole-hearted stand in regard to Remedial legislation, and that the sentence quoted from his speech, and the circumstances surrounding its deliverance, will not entitle it to so much consideration as the outspoken pledge of the Government. There is undoubtedly much force in this contention. If it is his intention to grant Remedial legislation, in case of failure of negotiations with Mr. Greenway, we should expect him to utter that sentiment boldly and fearlessly whenever and wherever he makes a speech from now until election day.

But right here we must ask the question: If Mr. Laurier is in favor of Remedial legislation as a last resort, what, in such an event, will the course of his followers? We would like to have a pronouncement from the Toronto Globe on this point. In case Greenway refuses to yield, will it be against Remedial legislation first, last and all the time, and will it claim that Mr. Greenway has a right to defy the Privy Council, and even the whole British Empire in his escapade to ride roughshod over the rights of Catholics? During the past week much discussion has taken place in the papers in regard to a remark made by Sir Charles Tupper in his speech at Winnipeg. He is reported to have said that for the settlement of the Manitoba question it would not be wise to turn out the present Government and put in power a Roman Catholic and Frenchman as premier. This version of Sir Charles' words appeared in the papers of both sides in politics, but Sir Charles himself denies their accuracy. He explained himself at Montreal thus:

"I took the ground that every Conservative is bound in honor to stand by the party in its endeavor to restore the privileges of a feeble Roman Catholic minority that has been robbed, and to stand by the party instead of striking down the party for the purpose of bringing into power a French and Roman Catholic Premier who himself declared he had opposed the bill because it was too weak to accomplish its object."

THE A. P. A. FIASCO.

The Supreme Council of the A. P. A. of the United States have been in session in Washington during the past week, but their proceedings have been kept as profoundly secret as it was possible under their stringent rules aiming to keep the public at large in ignorance of their dark doings. In spite of all precautions, however, some of these doings have come to light, and they throw little credit on the proscription organization. To such an extent did these secret plotters carry out their plans to work in the dark that the same game was attempted which brought so much ridicule on their Canadian P. P. A. brethren in Hamilton two years ago, that of registering false names at the hotels in order to conceal their identity, though as far as we have learned this scheme was not carried out to quite the same ludicrous extent as was the case in our Canadian city on the occasion referred to.

President Traynor, who has occupied his position as chief of the society for several years, read his annual address, and it was resolved it should be kept secret; but the newspaper reporters ascertained that the document attacks bitterly the campaign committee of the association for the stand it took recently against Governor McKinley as a candidate for the Presidency.

Only a few weeks ago Mr. Traynor was quite in unity with the committee, and while he was on a visit to Savannah, he stated in an interview given to a representative of a New York paper, that the A. P. A. is determinedly opposed to McKinley. The reason for this opposition is the fact that Mr. McKinley has steadfastly refused to commit himself in any way to the A. P. A. policy and principles, and the committee in issuing their instructions fully counted on being sustained by Mr. Traynor as President; but time has developed a strength for the McKinley boom which was quite unexpected, and it is the policy of the A. P. A. leaders to boast of exercising an

influence far beyond that which they really possess.

It is their wish to make the public believe that they really control the Republican party, though in reality they do not, and they now see the folly of having committed themselves to a fifth rate politician like Linton of Saginaw as their presidential candidate, whereas it is now certain that Mr. Linton has not the ghost of a chance for the party nomination which is to be made on June 16, at St. Louis. Still many of the delegates wear Linton buttons which have Mr. Linton's likeness on them; but others wear the McKinley button, in open defiance of the recent pronouncement of the campaign committee and the executive council of the association.

Many States have chosen a full slate of McKinley delegates to the St. Louis convention, among the number being Illinois, Indiana and Ohio, and now it is stated that Maryland has unexpectedly appointed at least twelve out of sixteen delegates who will also support the Ohio governor. In fact the Apatists have discovered that their opposition to McKinley has turned out to be a complete fizzle, and as they wish to make it appear that however matters may go, the victory was due to them, they are already exhibiting signs that they regret the course into which their rashness betrayed them, and in the session of the Supreme Council they are endeavoring to make a show of having no spite against Mr. McKinley, and, in the meantime, as they have been made to feel that their nominee, Mr. Linton, is now out of the race, they are backing down by asking that their favorite shall be the Republican nominee for the vice presidency. They are willing now to play second fiddle, where only a few weeks, or even a few days ago, they pretended that they were leading the orchestra.

It is not at all likely the Republicans will commit the folly of nominating so poor a specimen of the statesman as Mr. Linton, even for second place on their National ticket, though in a few States, such as Kansas and Michigan, the local Republicans have undoubtedly had alliances with the organization for the purpose of securing the A. P. A. votes of those States. But the National Republican party has by no means committed itself to Apatism, nor will it probably take so fatal a step. We predict confidently that the St. Louis Convention will completely ignore Mr. Linton, who has recently proved himself to be so weak that in the decidedly Republican city of Saginaw, which is his home, his municipal nominees were routed by majorities ranging from 1,000 to 1,600, though the city never cast before more than about 500 Democratic votes.

Apatism has nearly run its course in the United States, just as it has done in Canada, like previous societies of similar principles in both countries—the Know-Nothings of olden time, the Equal Righters, etc. The present Supreme Council session appears to be able to do nothing but deal in the empty braggadocio we are so well accustomed to hear from the society.

The secretary reports that during the past year nine hundred and sixty-three new councils were instituted, and that the membership of the order was doubled. We scarcely need say we do not credit the statement. The officials of the order have boasted before that they had 7,000,000 votes under control, and if they have doubled their membership they must now have 14,000,000, which is about as many as the whole voting population of the United States; and yet it can scarcely be said they have the whole electorate at their back, whereas even in Michigan alone, which state is acknowledged to be their greatest stronghold, they have lost at the local elections within the past month nearly a dozen cities which last year were completely under their control. We believe that Apatism in the United States is now on its last legs, like its Canadian branch, the P. P. A.

It is highly significant of what the society has to expect, whereas its own Washington organ, The United American, said a few days ago that Linton would have been the Vice-Presidential nominee were it not for the "Big Seven," by which name the A. P. A. campaign committee is designated. This paper accuses them of taking bribes, and endeavoring for filthy lucre's sake to bring the whole A. P. A. vote with them, but they have accomplished only a great fiasco.

A niece of the Protestant Archbishop of Canterbury was given the unusual permission of being present at the private Mass celebrated by the Holy Father Sunday, April 19.

MR. A. MCGILLIS ON THE SCHOOL QUESTION.

We publish in another column three letters from Mr. A. McGillis, of Winnipeg, on the Catholic school question of Manitoba, which appeared in the Winnipeg Nor'Wester, the Conservative organ of that city; and as they treat the subject in a masterly manner we are sure they will be read with interest and pleasure.

Mr. McGillis shows with clearness the reasons on account of which Catholics desire to give a religious education to their children in the schools, one of which is because parents have not always the time, nor the ability or fitness otherwise, even when they have the time, to educate their children themselves; and, on the other hand, the half hour or whole hour devoted to the teaching of the Catechism in Sunday schools is not enough to train them in the way they should go. Surely, then, it should not be the aim of the State to throw obstacles in the way of such teaching. It is no wonder that Catholics should regard as a tyranny of the worst kind such interference, and it is all the more a tyranny in Manitoba because the schools to which the Government of that Province wish to force Catholic children to be sent are Protestant schools in the strictest sense of the term. This tyranny was acknowledged even by Mr. Joseph Martin, the author of the objectionable Manitoba school laws, in a moment of candor soon after the discussion of the matter was begun in Parliament.

Mr. McGillis also shows the absurdity of the pretence which our adversaries are constantly making, that the object of the Catholic Archbishops and Bishops in urging the just claims of Catholics, is to gain a control over education which will enable them to keep the people in ignorance.

Equally fallacious is the pretence that the Catholic hierarchy are demanding separate schools against the wish of the Catholic laity. There is no disagreement between priests and people regarding the importance of religious teaching, and it will be found that on this question the whole Catholic body of Canada are a unit, and their demand for religious liberty cannot be ignored by the Government and Parliament of the Dominion.

The assertion that Catholics wish to coerce Manitoba is a gross misrepresentation. We do not desire anything of the kind. It would be coercion of Manitoba if we desired to force the Protestant majority to send their children to Catholic schools, but as the case stands it is against the Catholic minority that coercion has been attempted, contrary to the constitution of the country; and it is against this coercion we protest, and we shall continue to protest against it until Catholic rights are completely restored, which we have confidence will soon be case.

We recommend to our readers the careful perusal of Mr. McGillis's letters.

THE NEO-THEOLOGY.

The Rev. Dr. McLaurin, the minister of the Woodward Avenue Baptist Church of Detroit, treating of the new methods adopted for the interpretation of Scripture, stated last Sunday that "the Scriptures have never yet been intelligently interpreted."

In this age of religious fads and fantasies, no new statement of religious doctrine can surprise us much, and Mr. McLaurin's doctrine is simply to be put down as among the idiosyncrasies of modern preachers who have settled themselves in the conviction that their brains contain all the wisdom that the human race possesses.

More than one hundred generations of human beings have lived and passed away since Moses wrote the first five books of Holy Scripture, known as the Pentateuch, and about fifty-four of these generations have passed since the last book of the New Testament was written, completing the sacred volume, and closing Almighty God's revelation to mankind. Are we to believe Mr. McLaurin's statement, which is equivalent to a declaration that there has been no revelation at all, and that it requires the fanciful commentaries of such preachers as himself to make the Scripture intelligible even its clearest passages?

We do not at all deny that there are difficulties in the Sacred Volume, some of which may possibly be cleared up by modern research and discovery; but it is certain that the general scope of the Bible has been understood, and its precepts of morality acted upon in every age since the first institution of Christianity. The parts of Holy Scripture which were obscure eighteen centuries ago are obscure still, as a

rule, but they are such passages as do not affect seriously Christian doctrine and morality; for there has always been a supreme authority in the Church to explain and define the meaning of Holy Scripture so far as its principal purpose is concerned, the salvation of mankind through the knowledge and practice of Christian truth; yet we admit that the fanciful notions of such preachers as Rev. Dr. McLaurin, in regard to a kind of Christianity which Christ never intended to establish when He established His thoroughly organized Church in which all should believe, have not been discovered in the Bible during ages past.

The vagaries of such teachers as Dr. McLaurin constitute one of the strongest arguments which can be advanced to show that the system which produces such vagaries is radically wrong. There can be no true Christianity without union with and submission to the divinely appointed successor of St. Peter, the first Supreme Head of the Church.

The truth of the matter appears to be that the Rev. Dr. McLaurin belongs to the new school of so-called theology which would abolish any actual belief in the real meaning of Holy Scripture as it has been believed during past ages, but he is laboring under a sad mistake if he believes that all the wisdom the world ever had is concentrated in his brain and in the brains of the neo-theologists, who, instead of endeavoring to understand Christianity, aim only at explaining away its real significance. We could not expect anything else than such absurdities as these from a system which makes each individual the supreme judge of Scripture and its meaning. The Baptists, if we may judge by the opinions of Dr. McLaurin, are as much on the down grade toward infidelity in this country, as the Rev. Mr. Spurgeon a few years ago declared them to be in England.

EDITORIAL NOTES.

At a political meeting held in this city on last Saturday, Mr. Henry Macklin told the people that he had been a Conservative all his life, and had always voted Conservative, but he was not going to do it this time. He had no confidence in Sir Charles Tupper, who had promised to coerce Manitoba. We might say to Mr. Macklin that every person is expected to observe the law, and that if they do not do so they must be coerced. In all our prisons there are many persons who are bitterly opposed to coercion. We do not know what the Conservative party will do in case Mr. Henry Macklin carries out his intention of deserting its ranks. Sir Charles Tupper and his ministry will, no doubt, be very sorry to hear of Mr. Henry Macklin's defection. Possibly they will call a cabinet meeting with a view to putting on a large force of men to have the breach repaired. Meantime, what in the world will become of Mr. Henry Macklin? Where will he go? The miscellaneous parties are hardly extreme enough for Mr. Macklin, and it is quite possible he may form a party of his own. In this event how would it do to call it "The Henry Macklin-Margaret-Sheppard Party" (Limited.)

ARRANGEMENTS have been completed for the establishment of a Catholic college at Cambridge, England, in affiliation with the famous university there, and though a similar arrangement has not been completed with regard to Oxford it is expected that this will soon be the case. In any event, the Jesuits will immediately open a house there for novices to pass through the university course in higher studies before their ordination to the priesthood.

Mr. F. J. GILLESPIE, of Uptergrove, is one of the applicants for the Registrarship of North Ontario. He is a most enterprising and public-spirited gentleman, and has from time to time, for many years been elected to very prominent municipal positions. No man in the Riding named holds a higher place in the estimation of his neighbors. Besides this he has rendered the Government many a valuable service in his day, and is still one of its foremost bulwarks in the section in which he carries on his business. It might therefore be reasonably expected that he would obtain this position. He ought to have it, for well has he earned recognition at the hands of the Ontario Government.

THE question of the removal of the statue of Father Marquette from the Capitol Statuary hall at Washington has been finally dealt with by the

United States Senate in a manner which puts the A. P. A. agitators who raised it into the ridiculous position they have justly earned for themselves. The Senate by a unanimous vote decided upon the acceptance of the gift, and the objections of the Apatists were treated with contemptuous indifference. The only consolation which the bigots are applying as a balm to their wounded vanity is the fact that there was no solemn ceremony observed in the unveiling of the statue, and they are welcome to whatever consolation they can derive from this, but there was simply the usual ceremony, observed on such occasions, with speeches, delivered by several senators in eulogy of the great Jesuit, but it appears that it has not been customary to have an elaborate ceremonial, and anything extraordinary was not attempted, nor does it appear to have been contemplated by the authorities, though there was some talk at first of something of the kind.

AN A. P. A. school superintendent in Wisconsin, who attempted to pervert a piece of official bigotry and tyranny, has been foiled by the resolute stand of the Sisters of Notre Dame who are teaching the schools at Freedom and Little Chute, in that State. The people want the Sisters, and the schools are well taught, as is evident by the satisfactory progress of the pupils, but no religious instruction is given during the legal school-hours, nevertheless the superintendent, being desirous to drive the Sisters away, cancelled their certificates on a pretext of incompetency. The Sisters entered a suit at law in order to prove their competency, and the superintendent, finding that they were determined to maintain their case, was glad to come to terms by restoring the certificates, and the teachers are continuing to conduct the schools as before.

HIS EMINENCE CARDINAL SATOLLI has sharply rebuked some French-Canadians of St. James' church, in Danielson, Conn., because they are determined to have no priest but a French-Canadian, not being satisfied even with a French priest or a French-speaking priest of any other nationality. The malcontents appealed to Rome last year to obtain their demand. His Eminence tells them they had a perfect right to do this, but adds that they should have informed the Sacred Congregation that the case had been decided by the Apostolic Delegate. This they neglected to do, but the Sacred Congregation, after investigating the matter fully, decided that the spiritual welfare of the congregation has been sufficiently provided for by the Bishop, and the appeal was dismissed, as the course of the appellants had no foundation to rest upon. The Cardinal says in his letter to the discontented ones:

"I know what has since been done to provide you with a priest who, being French, can supply all needs of your language. Your obstinate opposition to this provision causes the suspicion that you are not in good faith, but have in view some other end than that expressed in the original complaint. I can only say that it is your duty now to show yourselves good Catholics, submit to the government of your Bishop, attend strictly to your own affairs, return to your church as Catholics, and you will find peace and success will follow."

In the Catholic Church, all nationalities are to be regarded as brethren, and though it endeavors to supply a native clergy as far as possible, there are not always a sufficient number of priests of any given race to provide every congregation with a priest of its own nationality, and when the wants of the congregation are properly supplied there should be, no dissension nor complaint. The nationality of the priests ought not to be regarded in the question of their fitness to fulfil their duties.

Converts.

A great many distinguished men of our time who never actually embraced the Catholic faith—dying, it would seem, as they lived—were, nevertheless advancing nearer and nearer to the centre of truth. No doubt, in many cases, the journey was happily completed at the hour of death. Grace worked in mysterious ways. Mr. Edmund Gosse says of Mr. Walter Pater: "When I had known him first he was a pagan, without any guide but that of the personal conscience; years brought gradually with them a greater and greater longing for the supporting solace of a creed. His talk, his habits, became more and more theological; and it is my private conviction that had he lived a few years longer he would have endeavored to take Orders and a small college living in the country." A writer in the Weekly Register, who probably knew Pater better than Mr. Gosse, remarks: "For our part, we should have gone further than