

The Catholic Record.

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OFFICIAL.

The annual retreat of the clergy of the diocese of London will begin at Assumption College, Sandwich, Ont., on the evening of July 10, and not of July 3, as had been announced. The change has been made to allow the exercises for the first Friday to be held as usual in the various parishes.

By order of His Lordship, M. J. TRINIAN, Sec. London, Ont., June 12, 1893.

WHAT DO THEY MEAN?

We had occasion last week to make some strictures on the escapade of Rev. Dr. Douglas, of Montreal Wesleyan College, at Owen Sound Methodist Conference. As we then stated, the doctor's attack was not ostensibly against Catholics for daring to take their part in the political concerns of the country, but upon Sir Oliver Mowat's Government for not distributing Government patronage, and selecting Cabinet Ministers on the basis of religion rather than fitness for the offices to be filled.

It was not to be expected that the doctor, whose ingrained fanaticism was so plainly exhibited a year ago at Tilsonburg Conference, should let this season pass without a similar display to that of last year if only the opportunity were afforded him.

Since our last week's article appeared the opportunity came at St. Catharine's, and the doctor seized upon it.

In the report of the proceedings at St. Catharine's we are told that in a jocular way the doctor was representing the superior advantages of his college to those of all others, and especially to Victoria University.

Perhaps he was merely comical in his remarks; but we have had before now just such specimens of Methodist College Principals advertising their wares by attacks upon other institutions. Three or four years since the Rev. Principal of a Methodist ladies' college not many miles from this city, finding his institution not as prosperous as he would wish, advertised it as an exhibition of ultra-Protestant acrimony, attacking, in one of the Toronto daily papers, the Catholic ladies' academies of the country.

It would seem that Dr. Douglas' present exhibition of zeal has some thing of the advertising quality in it also; but we leave him to settle this matter with the colleges he referred to. Rev. Dr. Potts seems to have desired to turn the doctor's shafts from the Methodist colleges to some object which it would please the members of Conference better to hear abused, so he laughingly suggested the Jesuits, saying, "But we have no Jesuit Church in Toronto."

What the Jesuits had to do with the legitimate business of the conference is difficult to see. They had a heresy matter of their own to settle which should have been sufficient to take up their attention; but it is clear there was an object in view in inviting the firebrand doctor from another Province to deliver an address before an Ontario conference. The purpose is seen in the result the mention of a Jesuit had upon him. It was like shaking a red rag before the face of a mad bull, and the doctor at once delivered his anti-Catholic tirade which was evidently expected from him. At once he said:

"No, but you have Jesuit influence, or rather what is worse, you have Orange influence leagued with the Jesuit influence of Quebec, which is more dangerous and far-reaching than any Jesuit Church. And who is it that constitutes the pedal extremity of the ministry in Ottawa of which a Jesuit is the head? It is an Orangeman."

Was ever idiocy more pitiable than is displayed in this language? There must not be a Catholic Premier in the Dominion; and if such there be, he must be denounced by this fanatic as a Jesuit! Of Dr. Douglas' ignorance in speaking as if every Catholic were a Jesuit we need say nothing, but as the conference seemed to accept everything he said as gospel truth they are so far his equals in ignorance. Dr. Potts, at least, expressly approved of everything that was said. But let us for a moment consider the meaning which was intended to be conveyed. As a Catholic is necessarily a Jesuit, and a Jesuit is to be excluded from all participation in the affairs of

Canada, it follows that the proclaimed policy of Drs. Douglas and Potts and of the St. Catharine's conference is that no Catholic is to have anything to do with the government of the country. All rights are claimed for the Methodists, who, even in Ontario, only number some 650,000 of the population! It is the policy of the P. P. A. which these gentlemen have proclaimed.

We beg to inform them, then, that we have no more dread of the anti-Catholic agitation they threaten to raise than we have been in the past. We do not believe that even the Methodist body will identify itself with any such agitation; but from our experience we are sure these conference men will only make themselves the laughing-stock of the community. At all events if these signs of the times indicate that at the next elections, Dominion or Local, the no-Popery cry is to be raised again, we are quite ready for the fray, no matter from what direction it may come.

But what do the Ontario conferences mean by inviting, year after year, such insane meddlers as Dr. Douglas to come from afar to raise discord in our community? Surely such repeated action makes the Methodist body somewhat responsible, unless we find it repudiated by some official act of theirs. We had last year a repudiation by Mr. Coatsworth, M. P., of Toronto, and Rev. Dr. Shaw, a colleague of Dr. Douglas; but such individual acts are scarcely sufficient to restore confidence in the honest intentions of the whole body.

After the similar escapade of Dr. Douglas last year, ex-Bishop Carman seemed to be jealous of his rival in the field of demagogism, and followed with a series of "political sermons" of somewhat tedious length and similar character. Are we to have the ex-Bishop once more appear dressed in his cap and bells?

But, seriously, there has been enough of this kind of nonsense; and the respectable Protestants of Ontario and the Dominion are tired of it.

Dr. Douglas brought up again at St. Catharine's the question of Methodist representation in the Cabinet. He declares he must have it. We by no means suppose that the Methodists have been left out purposely, for there have been Methodists in Mr. Mowat's Cabinet till they were beaten at the polls, and there probably would be now some of that denomination if there had been the men for the positions.

An able article in the Globe points out that the choice of Cabinet Ministers ought not to depend upon their religious belief. No man's religion should either open or close the door of office to him, and we may be sure that no man has ever been excluded because he was a Methodist. Last week we gave a reason, however, why there should be at least one Catholic, a thoroughly representative man, to guard Catholic educational interests—the more especially as we know by experience that in this Province Catholics are not receiving, and never have received, the equitable treatment to which they are entitled, and which they would receive if the principle of opening the door of office irrespectively of religion had been observed. The truth is that Catholics have had the door partly closed to them. But Hon. C. F. Fraser, after all, was not appointed mainly, or perhaps at all, on account of his religion, but for his eminent fitness for the position he holds. We say, therefore, that Dr. Douglas' appeal is simply an intemperate attempt to stir up the worst passions of his co-religionists, the more intolerable because he has nothing to do with the Province and no direct interest in it.

MR. JNO. M. KEARY'S CASE.

For a long time there has not existed in the public mind of this city such a feeling of indignation as was aroused by the dismissal of Mr. Jno. M. Keary from his position as police court clerk. Outside the ranks of the Know-Nothing, persons of all religious and political creeds are unsparing in their criticisms of the mayor and those members of the board of aldermen who voted for his dismissal. The Advertiser says that Mr. Keary was a scapegoat on which was laid all the sins of omission and commission on the part of others, and that the city council, by the casting vote of the mayor, has decided that the man of least responsibility should alone suffer for the shortcomings of others. The Free Press is also very explicit in its condemnation of the conspirators, as will be seen by the following extract:

It has been the boast and pride of Canadians that under the free institutions of this country a person accused of an offence can at least be sure of a fair trial. It is to be feared that the boast cannot be indulged with regard to the case of Mr. Keary. We say frankly that the so-called trial and condemnation of the police clerk was most un-British and unfair. The most degraded criminal in the land would be accorded under the laws more just treatment than has been meted out to this old citizen and veteran

official. It is apparent to all fair-minded men that a dead set was directed against Mr. Keary, and that it was immaterial to the majority who so mercilessly applied the garrote that the evidence adduced before the Committee was vague, contradictory and inconclusive.

We do not know whether or not Mr. Keary was guilty of any offence deserving dismissal, but we feel confident that he had a right to a trial of the character described, and that citizens generally, regardless of race or creed, must revolt at the methods that have been taken to degrade and disgrace him, and that this feeling of resentment will increase the more the matter is considered.

We can well understand why neither papers gave the rock-bottom reason why Mr. Keary was robbed of his position. They no doubt feel ashamed to have it made known to the great world abroad that in this nineteenth century, in the city of London, Canada, a Catholic will not be permitted to occupy a position in the service of the corporation. There is no doubt whatever that this was the cause—and the only cause—why Mr. Keary was sacrificed on the altar of bigotry, and by men, too, who profess to be the apostles of civil and religious freedom! Some there are who say—and there is a grain of truth in the assertion—that the weaklings who voted against Mr. Keary could not have done otherwise, as they are not putty in the hands of that little Nero who nestles in the corner of the Mayor's chair on Monday evenings, and frowns on all humanity.

THE DOWNWARD TENDENCY.

The Chicago Journal has the following in reference to the proceedings of the Presbyterian General Assembly recently held at Washington:

"For argumentative twistings and turnings and occasional knockdowns we will back a Presbyterian assembly against a meeting of the most astute of the legal fraternity."

If a Catholic journal had given expression to such an opinion it would have been attributed to sectarian spite; yet the language is not a whit too severe and strong as a description of the sophistries and even buffooneries of the trial of Dr. Briggs. The obtuse witticisms of the Moderator, which were intended to show his sharpness and provoke a merry laugh at the expense of other brethren, we certainly do not think to have been suggestive of an assemblage presided over by the Holy Spirit, and the general tenor of speeches throughout savored more of Mark Twain's style than we would expect from a grave assembly deliberating on divine truth. We made a similar remark on the Detroit Assembly two years ago; but then the Moderator at least seemed grave and calm. We think the deterioration has been considerable.

In further reference to this now notable Dr. Briggs' case, it is to be remarked that the party of Dr. Briggs are by no means discouraged by the verdict against their redoubtable leader. The great strength they have shown themselves to be possessed of has encouraged them to believe that by the time of the next general Assembly they will control the Church; and their confidence is not without foundation. Dr. Briggs himself, having been excluded from the Church, it is said, will become a Congregationalist, as the Congregationalists are a free-and-easy denomination admitting of almost every shade of belief, and allowing each congregation to have a set of doctrines of its own; but the bulk of the party have no intention of leaving the Presbyterian fold. On the contrary, by remaining within it they expect to leave it with their views, as they have been increasing very rapidly within it, and their Latitudinarian principles have been rapidly spreading. Undoubtedly this so-called liberal element has been becoming stronger from year to year of late. The Briggs verdict has infused into them new hope of future success.

It would be no new ending of a very "orthodox" Protestant sect if Presbyterianism should come to declare officially that it no longer adheres to the most important Christian doctrines. This happened not very many years since to the Protestant Church of France, which declared itself free of belief in the dogma of Christ's divinity. The minority were then obliged to form themselves into a new sect in order to maintain their orthodoxy. Thus also now the "liberal" element of the Presbyterians declare their intention to liberalize the Church. The question of "Revision of the Presbyterian Creed" may be solved soon in a way hitherto unexpected. The solution would be in this case to modify the Westminster Confession into a profession of pure Deism. It is remarkable that Dr. Lyman Abbot, Henry Ward Beecher's successor at Plymouth Church, Brooklyn, in his sermon of 4th June, pronounced that "Dr. Briggs, not the General

Assembly, has defended the true Christian faith: that it was not Dr. Briggs who was heretical, but that the stand taken by the General Assembly is the one whose logical result is infidelity."

Dr. Lyman Abbot is an amiable gentleman, and very large-hearted toward persons of all creeds; yet it is well known that he is not overburdened with Christian dogmas. So he added in his sermon: "The Bible is not the word of God." Then, on truly Protestant principles, he continued, "I challenge any man who calls the Bible the word of God to find that phrase 'the Bible to designate the Bible, or even employed in one part of the Bible to designate any other part.'"

Altogether we may expect within very few years a wonderful change in the official belief of Presbyterianism, and that change will be downward towards total unbelief.

THE HOME RULE BILL.

The Home Rule Bill is passing slowly through the Committee, which is now considering it clause by clause. The Opposition are endeavoring to obstruct it by every means possible, and are introducing amendment after amendment in order to destroy its efficacy even if passed. On some of these the discussions threatened to be interminable and were terminated only by the cloture. In spite of the tediousness of this process Mr. Gladstone's majority against the annoying amendments keeps up to the normal figures, though in one case it dropped to 22. This was on Lord Wolmer's amendment forbidding the Irish Legislature to pass resolutions on subjects on which it is forbidden to pass bills. He said that the Dublin Parliament might seriously embarrass the Imperial Government by resolutions on foreign policy.

"In case of a war with France," Lord Wolmer continued, "Ireland might and probably would side with France and against England, and the resolutions of a Legislature would be a far more serious matter than mutterings of treasonable disloyalty in Irish papers or Irish speeches."

Mr. Gladstone pointed out that it would be absurd to prevent a Legislature from expressing its opinion on any subject, and that it would be impossible to prevent it. "If such resolutions were treasonable the only ultimate resort possible would be to force in any case, even if the Imperial Parliament were to put a prohibition into the Act creating an Irish Legislature."

The amendment was voted down. So far the amendments accepted by Mr. Gladstone and adopted by the House debar the Irish Legislature from legislating on treason, treason-felony, alienage, aliens as such and naturalization.

On the question of prohibiting legislation regarding aliens there was quite a breeze. Mr. Healy pointed out that the workhouse at Cork is being constantly charged with pauper aliens from America, and if the Irish Government were prohibited from legislating on the subject of aliens it might be much embarrassed at times. The form in which the clause passed was a compromise intended to meet the difficulty, but it was passed, though the Irish Nationalists and some Radicals voted against it. The Unionists voted for the clause, the vote standing 328 to 139.

The Irish members are evidently uneasy at the slow progress the bill is making, and Mr. J. E. Redmond, the Parnellite leader, suggested that all-night sittings be held until the bill be disposed of. Mr. Gladstone answered that if this course were adopted, considering the heavy pressure already bearing on the members, it would be necessary to provide a supply of undertakers. The suggestion was not pressed.

It is not expected that there will be any actual break in the compact Liberal majority while the bill is passing through Committee, but at the present slow rate it will certainly take a long time before all the clauses can be taken up and passed upon.

The dread of Irish disloyalty expressed by Lord Wolmer is a fallacious one. It may be very true that if the present state of affairs were to be continued there would be reason to fear disaffection and disloyalty; but there is no fear that a contented people should be disloyal. The Home Rule Bill when it becomes law will remove the causes of discontent, and will at once throw open to the population prospects of obtaining a livelihood which have hitherto not existed, and

under the new state of things they will doubtless become contented and happy.

Mr. Gladstone, who is surely a far-seeing statesman, understands well the way in which legislation for the good of the country will operate, and there are plenty of examples in the world's history to confirm this view of the case. Even the United States would not have declared their independence if unjust exactions had not been imposed upon them. Perhaps when they grew old and self-reliant they might have felt the need of complete self-rule; but they certainly would not have done so at the early stage of existence at which they declared themselves free; and once Ireland is made free by the measure now before Parliament, we may anticipate that she will continue to live peacefully and harmoniously with the sister isle for many a year to come.

A CURIOUS HERESY TRIAL.

Another heresy case has been recently attracting considerable attention among our Protestant neighbors, which differs materially in its character from perhaps all the cases which have cropped up hitherto in America: it is that of Rev. Mr. Truax, of the Norwich district of the Methodist Church.

The trial took place at St. Catharine's conference, and was conducted after a manner which seems to contrast very favorably with that of Dr. Briggs' which recently took place at Washington, inasmuch as it is said to have been conducted "with great decorum and charity on all sides."

The result was, however, the finding of Rev. Mr. Truax guilty on several charges, in consequence of which he has been suspended from the exercise of all ministerial acts, and "more especially from conducting divine worship and administering baptism and the Lord's Supper in any Methodist church."

This suspension is for one year, then to be removed only "on his giving satisfactory evidence . . . that he is in full accord with the doctrinal standards of the Methodist Church."

The sentence was sustained by a vote of 62 to 16.

The charges sustained may be summed up, that Mr. Truax taught, 1. That Christ is not God: that He is, in fact, no better than any other man. 2. That the tendency of His teaching was to lower the authority of Scripture.

It was even testified, but the testimony was conflicting, that he asserted that the Bible is no more than any other good book. It will be seen that in this case, if the full charge had been sustained, His teaching would be somewhat similar to that of the two Presbyterians who have been recently condemned, but his ground was very different. They taught so on the plea that science forces to this conviction, while Rev. Mr. Truax arrived (probably) at this conclusion from the very unscientific conviction that the Spirit animated or inspired himself as much as the sacred writers. This will appear from the next point.

3. He claimed to be so inspired by the Holy Spirit that his declarations are of equal authority with St. Paul's writings.

4. He denounced all creeds.

5. His teaching unsettles the faith of believers, and he ridicules class meeting "experiences."

6. He publicly attacked the language and sentiments of Methodist hymns, declared that Sunday is no better than any other day, and that people may read the newspapers thereon, and circulated tracts of mischievous teaching.

Just as we stated in reference to the decision of the Presbyterian Assembly, we say in regard to that of the St. Catharine's Conference, that if any shred of Christianity is to be insisted on among Protestants, Conference was necessitated to condemn many of the above teachings. The inconsistency, however, lies in the fact that Methodism condemns such vagaries, while it invites them by sustaining the general principle that each individual is himself the supreme interpreter of the sense of Holy Scripture.

The frequency with which these heresy trials are now taking place, and the strong minorities which sustain the accused in every instance, are a striking proof, first, of the inroads which infidelity has been making upon Protestantism during the last few years; secondly, of the looseness of doctrine to which Protestantism of all shades is subjected owing to the first principle on which it is founded, which is a principle of disintegration.

Rev. Mr. Truax was proved to have denounced all creeds. It is the pres-

ent tendency of Protestantism to do the same. Nevertheless Christianity as originally propounded by its Divine Founder had a creed which He commanded His Apostles to teach to "all nations."

We cannot conclude this article without saying a word on a couple of curious charges on which Mr. Truax was condemned: "He ridicules class meeting experiences," and "He attacked the language and sentiments of Methodist hymns."

It is to us a matter of intense curiosity to know when the experiences of the Jacks and Jills who at the class meetings proclaim themselves saints of God became dogmas of divine faith, and when the sentiments and language of Methodist hymns, which are certainly very human productions, became part of the "faith once delivered to the saints!"

We have often heard Methodists express the greatest horror against the Catholic Church for "teaching for doctrines the commandments of men," but when was anything like the above heard of in Catholic teaching? Mr. Truax may very reasonably refuse a retraction on these points, at least.

PERSECUTION IN RUSSIA.

The Czar of Russia is showing daily how well he merits the reputation of being the most tyrannous sovereign in Europe. But a few years ago the world was shocked by the revelations of Maurice Kenman, who described vividly and truthfully the cruelty practised on Russian prisoners. He pictured with a master hand the dark mines where human beings, for no act save the following of the dictates of their conscience, were condemned to pitiless unceasing labor, and the leathsome dungeons that shut out from light and happiness men and women who were guilty of a reasonable whisper-aye! for a wish, so discerning are the officials of the Czar.

How he is devoting his paternal attention to Catholics. He wishes them to renounce their faith, and his favorite arguments are the knout and imprisonment. Poland, especially, on whom he has bestowed the full measure of a barbaric cruelty, is again on the wheel of torture.

In that unhappy country Catholicism is a thing unlawful, and but a short time ago we read that the funeral rites were forbidden to be performed at the grave of a Catholic princess. Nothing daunted, the son carried the cross at the head of the procession, and read at his mother's grave the Catholic prayers that were deemed treasonable by the Government of Russia.

Seminaries are exposed to the danger of being closed and their property confiscated. Indeed from Kielec comes the news that its diocesan seminary is already under the ban of the Czar. The seminary was denounced by a half-witted student who was expelled for a serious crime, as the abode of priestly plotters; and the Government, too happy to profit by the occasion, invaded it, subjected the professors to revolting indignities, and finally banished the students, with orders never to resume their theological studies in any episcopal seminary.

We have grave fears that the persecuted Catholics will be lured away from their faith. Exposed to all the horrors of despotism, and with no priestly voice to counsel them and to encourage them, who can wonder if, in a few years, the State will control them, body and soul. An edict has been published ordering all peasants to furnish, within three years, proofs of their allegiance to the State religion; and, in the event of non-compliance, they are to be evicted from their holdings. These people are in state of perpetual indignance, and they are also passionate lovers of the country that saw their birth. In many instances, therefore, they will accept the conditions of the Government, and conform outwardly to the laws of the schismatic Church.

Such tidings remind us of the thumb-screw age when the classes reigned and the masses were slaves. Many parts of Europe were cursed by an unrestricted kingly authority.

But times have changed, and the voice of the people is no longer low and fearful but strong and exultant in the possession of a new found liberty. They are no longer mere puppets, to be drawn hither and thither by the strings of pride and ambition. The monarchs, wise in their generation, have accepted the new order of things, and are content to strut about in gaudy plumage and let the people rule. In Russia only do we behold the long ranks of serfs bow-

ing their necks to the oppressor. The outline authority is preying upon them and the fear of the nameless dungeon has stilled the for liberty.

Some day the democratic strike the Russian territory Czar may be forced to trojacts as reasonable beings.

THE POPE AND THE

The newspaper reported more than elsewhere are sensational stories for the perhaps because there it is as elsewhere to find leaky that is to say, at least in n Pope's Court this difficult, enced.

This is undoubtedly the the interview of the young like Emperor of Germany grossly misrepresented.

The interview lasted an was quite private, as none principals engaged in it present. Yet we have be many disquisitions by the lie press, including the T professing to give a ful what occurred at the n are gravely informed the peror William has set hi having a largely increas as new burdens must be people that he may be t out his darling design, necessary to endeavor Pope's influence to be Catholic Germans to be nation the Army Bill Catholic Party in the R.

It is scarcely necessa all this is purely imag has been the gist of nu ials in the Mail, espec which appeared in the 23rd May and 2nd object of all this is show that the Pope busying himself about concerns of all nations he may acquire politi and in the present ca that there is a furth secure the repeal of the the Jesuits have been Germany. This is n thing different from purpose assigned by for they are constantly the chief work of the extend the authority of as well as ecclesiastical

Articles like these w course designed to it in Canada in favor A. or the anti-Catholic with this purpose in v not be written, for n them but those who these stories of plots w to have been reced which had for object t Government of the U September next by who are to declare territory of the preposterous story wa circulated by the A authority of a bogus not a whit less prej story of the Mail and which have endeav bugaboo of the Emper

The time occupied was, as we have alrea It is very possible, probable, that durin persons of their digni ful of European eve conversed upon the is a matter of such g that it is the topic of in Europe alone, b world. But we are n no such bargain w by the Pope as that

The Holy Fath personal opinion r peror's Army Bill. able or unfavorable of the measure; b which pertains to of Germany, and t of the Empire in and to the sense of viding for its own quite satisfied that due the Holy Fath the complete liber party in reference motive which the assign could induc even if we could imagine that th to the Emperor of party would not gi of judging the n according to their the good of the p the matter of inte private and civil specially jealous,