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THE LAMBETH CONFERENCE AND CHRISTIAN UNITY.

Much has been said in the newspapers of the great influence which must be exercised over the religious world through the deliberations of the recent Pan-Anglican Conference, and it might reasonably have been expected that the gathering together of so large and respectable a body as the Bishops of the various Anglican Churches of the world would exert such an influence over religious thought, and would contribute toward the revival of spiritual life.

The two hundred Bishops who assembled in London for the conference have concluded their labors, and we fail to see that anything practical has been effected by them. The conference has given occasion for them to meet each other, and probably many private friendships have been effected, and former friendly associations renewed or cemented, but these private results cannot have much effect on the spiritual vitality of the great Christian world, and still less can they be expected to lead to the conversion of Pagan nations to Christianity.

There was indeed an attempt to set up a bond of unity between the numerous independent branches of Anglicanism by the establishment of a Patriarchal authority which it was thought might be given to the Archbishop of Canterbury, but the attempt was such a failure that it is not likely to be renewed for a long time. The fact that such an attempt was made proves that the clergy at least now appreciate the importance, and indeed the absolute necessity of unity as one of the essential marks of the Church of Christ, and the failure shows that Anglicanism does not possess it.

Attention has been called by the London Tablet to an amusing instance of this in a sermon preached by the United States Bishop of Albany. The Bishop told his hearers on a recent Sunday that "in all absolute oneness of religion the United States and England are inseparably one." What this may mean exactly it is difficult to say, but in whatever sense it may be the statement is ludicrous. Every one knows that Anglicanism itself is far from being one religion, with its High and Low Churchism and other dissimilar creeds, the adherents of which are at open warfare, both in England and the United States.

"There are 143 distinct religious denominations. There are 17 kinds of Methodists—(laughter)—and 16 kinds of Lutherans, 13 kinds of Baptists, and 12 kinds of Presbyterians. (Laughter.) Alas, for the schism fever and the sect habit when they run riot! In my diocese, as a friend lately recounted to me, there is a congregation of every one of these 143 denominations. One tenet is the washing of the disciples' feet. A subjective rationalist among the members submitted that the scriptural practice would be adequately followed if one foot only were washed. (Laughter.) The objector and his admirers withdrew. The severed congregations became known to the profane as the "one-foot Church" and the "two-foot Church." (Laughter.)

In the face of such a state of things the efforts so frequently made to prove Protestantism, or even any particular form thereof, to be one Church are ludicrous, especially when, as in the case of Anglicanism, the discordant tenets of its professors are known to the whole world.

In England the number of sects is even greater than in the United States. The latest official census returns show that there are over 300 sects in London alone, and many of these diversities arise from causes quite as trivial as those given by the Bishop of Missouri. Nevertheless they are the result of a system. That system is based upon private judgment, which is made the supreme authority in all controversies of faith. The system is necessarily as absurd as its consequences flow from it naturally, and cannot be repudiated by the principle from which they are derived.

THE INDIAN SCHOOLS OF THE WEST AND NORTH WEST.

In May last we had occasion to make some comments upon the complaint of the Methodist Conference laid before the Government to the effect that in regard to the Indian schools of British Columbia and the North-West Catholics had been unduly favored by the receipt of too large a grant for the education of the Indian children, and that thus a grievous injustice had been done to the Protestant, and especially to the Methodist, schools engaged in similar work. It was announced that the Methodists, in consequence of this state of affairs, had made a demand for an increase of the apportionment to their schools.

The complaint represented very unfairly that the Government grant was made to the "Roman Catholic Church." We pointed out at the time that it was not made to the Catholic Church, but was an apportionment solely for the education of the Indian children. The Indians being wards of the Government, and not engaged in lucrative occupations, are unable to support schools or to procure competent teachers by taxing themselves, and they are therefore totally dependent on the Government or private bounty for their education. In giving such aid it is certainly incumbent on the Government to make its apportionments in proportion to the efficiency of the teaching and the number of pupils in attendance at the various schools.

So far as the Methodists from being justified in making complaint that they have been unfairly treated, it appears from information we have obtained that the apportionments given to the Methodist Indian schools have been far in excess of that given to the Catholic schools, when the number of children taught is taken into consideration. This matter should be carefully investigated by the Department of the Interior, and all favoritism should be done away with. A basis of apportionment should be established, somewhat similar to that in force in the schools of Ontario, where the basis is the average attendance at each school, and the present system, which is a game of grab, should be superseded.

Our information from British Columbia is more specific than from the North West Territory, but we are informed that the situations of both localities are very similar. There are in British Columbia about 22,500 Indians, of whom 12,500 are Catholics and 3,000 Pagans, leaving, as nearly as we can ascertain, 7,000 Protestants. There are Catholic schools in four agencies of the Province, viz., William's Lake, Kootenay, Kamloops, and Fraser River, the Catholic population in these localities being 6,827, and the Protestant 1711. One hundred and eighty-four are Pagans. These schools for boys and girls respectively are taught by the Oblate Fathers and the Sisters of St. Anne.

At St. Mary's mission in New Westminster a handsome new school house was erected thirteen years ago by the Oblate Fathers, from their own re-

sources, at a cost of \$18,000, though only a small Government grant was then received, but there was no increase in the grant until 1889, when it was raised to \$1,200, divided equally between the boys' and girls' school. A few years later this sum was increased to \$2,400, making \$60 for each of the 40 children then in attendance.

But at the Methodist school, twenty miles further up the Fraser River, since 1895, \$6,500 have been received annually from the Dominion Government. While the grant to St. Mary's school has been raised to \$3,000, the number of pupils have increased in the same ratio. The purpose for which the larger grant has been given to the Methodist school is ostensibly to enable the managers to provide trade instructors for the children. The object is, of course, a very good one, but there is no valid reason for discriminating in favor of the Methodist school, and against St. Mary's Catholic, and All Hallows Church of England schools within the same agency, and especially against the St. Mary's school, which is attended by a much larger number of children. Owing to the smallness of the grant the two last-named schools cannot provide trade instructors. In fact, while only \$60 per capita is allowed for the children in the Catholic school, \$130 are allowed for each one in attendance at the Methodist school. Here comes in a piece of sharp practice on the part of the managers of the Methodist school. A complaint was lodged with the Government at this condition of affairs, and Mr. Sifton ordered an investigation, which was made by a flying visit of an inspector, but the Methodist managers being forewarned are said to have scoured the whole province, to get a good attendance on the occasion of the inspector's visit, and thus they managed to have it reported that there are 54 Indian children attending the school, whereas the actual number is only 25. It is certain that even some children were brought from the distant Vancouver Island, and it is said on good authority that some were brought from the Tummi Reserve, in the State of Washington! There is evidently need of further investigation into this matter, and if that investigation be made it will be found that the Methodist ministers who made complaint against alleged excessive grants to the Catholic schools completely misrepresented the facts.

It is to be remarked that Mr. James A. Smart, Mr. Sifton's new deputy, is a local preacher, and this may account for the favoritism shown to the Methodist schools; but the people of Canada cannot allow such favoritism, and unless a remedy be applied we shall again call attention to the whole matter.

THE CATHOLIC POLES.

A recent number of the Literary Digest gives place to some thoughts expressed by Herr Liebnicht, the German Socialist leader, in regard to Poland, which are very apropos at the present moment when Russia is posing as the protector of the Christian Armenians and Cretans within the Turkish Empire.

It is certain that the cruelties practiced by the Turks against these Christian populations cry to heaven for vengeance, but the atrocities of Russia in Poland have rivalled those which have been perpetrated by the Turks in Armenia and Crete, and for which the Great Powers of Europe have for some time been threatening Turkey with a partition of the Turkish Empire.

While Herr Liebnicht is thus putting in a good word for Poland, and asking that some of the sympathy of the Christian nations should be bestowed upon that unfortunate country, we may remark that the light side of the picture gives us reason to hope that the present Czar is inaugurating a new policy toward Poland, which if seriously carried out will yet make the people prosperous and happy. But in view of the way they have been treated in the past it would be premature for us to assume all at once that there are better times awaiting the Poles. The world has been so often deceived by the delusive promises of successive Czars that it is too soon to say a new era has dawned for Poland until something positive be done to ameliorate the condition of the people and to put an end to the barbarities which have been inflicted upon them down to the most recent moment. The Poles, however, seem now to be confident that a better time is at hand for them, and as it is the announced intention of the Czar soon to visit Warsaw they will for the first time give him a cordial reception and a hearty and enthusiastic welcome, as a

mark of their gratitude for the changed policy which their ruler has announced is to be carried out in regard to them.

Herr Liebnicht says: "Whoever favors the independence of the Armenians and Cretans and does not favor the independence of Poland has no sympathy for the liberty of nations; whoever does not feel contempt for the murderers of Poland and does not curse them, is a senseless half-wit or a comedian and a liar. Or he has tasted of the Russian rouble! . . . Never was any nation so brutally oppressed as the Poles. The partition of Poland was the most odious crime, unjustified by any sophisms or statecraft. The annihilation of Poland as a State is the greatest political crime that history knows. The number of Poles is five times as great as that of the Cretans. They always were the pioneers of culture. They would today be the defending rampart of civilization. Their liberation would harm nobody except the criminals that struck Poland from the order of independent States; its restoration would not be at variance with any interests except the interests of the foes of human progress and liberty."

THE REUNION OF CHRISTENDOM.

The Church Evangelist takes occasion to make some spiteful remarks on the fact that the Catholics of Russian Poland are being now more leniently treated by the Czar's Government, and that a meeting has been arranged to take place between the Pope and the Czar on the occasion of the next visit of the latter to Rome.

There is no doubt that these events betoken cordiality of feeling between the Pope, Leo XIII., and the Emperor Nicholas, and it was a very natural thing for a Catholic journal to remark that they are likely to "promote the cause of Christian reunion, which Pope Leo and his children have so much at heart."

A Catholic paper having thus expressed itself, the Evangelist says: "We wonder if the Archbishop of York's visit to Russia has been the inspiring source of these paragraphs. Certainly 100,000,000 of people would be a nice little addition to the Roman Church. But is the Orthodox fly so ready as is represented, to walk into the parlor of the Roman spider?" Our contemporary would make us believe that there is little or no desire on the part of the Catholic Church to propagate the gospel except what arises from fear lest Anglicans might cut us out from certain fields. He evidently forgets the fact that all the nations which have been converted—England itself being among the number—were converted by missionaries from the successive Popes. Yet with a strange inconsistency he represents us as longing to coax 100,000,000 souls into the Church.

Well, we admit freely that Catholics are zealous to make converts to the faith, and it would be a source of gratification to us if the Russian millions would return to the unity of faith, but we do not conceive that this desire is a crime, inasmuch as Christ Himself enjoined on His Apostles to preach the gospel to every creature. We would indeed admit the Anglicans also with cordiality and joy. We are always ready to welcome the returning prodigal, whether Russian or Anglican, equally with the heathen who comes to us for the first time. We do not need the incitement of the Archbishop of York's visit to St. Petersburg to entertain this desire. Meanwhile the facts of this visit and the extraordinary dress which His Grace assumed on the occasion of his appearance in the St. Petersburg cathedral, to give the impression to the Russians that he is a real Bishop, show that he is quite as anxious as the Catholics are to get the Russians within his web. It will be remembered by our readers that while the Archbishop adopted the Catholic style of wearing mitre and crozier, in other respects he wore insignia which belong to no religious rite whatsoever, Catholic, Greek, Jewish or even Anglican.

But why should we not be as free to desire the reunion of Christendom as are our Anglican neighbors? The Russians really have a faith which differs very little from our own. They have a priesthood and an Episcopate. They celebrate Mass and hold to seven sacraments, with a belief in the real presence of Christ in the Eucharist. They honor and invoke the Saints of God, and venerate the Blessed Virgin with quite as much reliance on the power of her intercession with God as Catholics entertain, and why should we not hope that a union may still be brought about between the East and the West?

It has occurred three times that the entire East returned to the Catholic

faith, and why may this not occur again? And on those occasions, after the fullest investigation and discussion, it was found that there is but slight difference between the two faiths, and that the differences were rather about the meaning of words than actual divergences of belief, so that it was only by exaggerating these differences that there was even a plausible pretext for remaining disunited. The single point on which the difference is most serious is the supreme authority of the Pope over all Christians; but even on this point the Greeks admitted that the traditions of past ages establish that authority as derived from the office and dignity conferred by Christ on St. Peter, and the very prayers which are said by the Greek priests in the celebration of mass state most positively that the Pope is by divine appointment head of the Church and successor to St. Peter. There is, therefore, no very great obstacle to the reunion of the Greeks, except the opposition offered thereto by the Kings and small Princes who occupy the position of heads of their national Churches, and who prefer to hold this office because of the spiritual influence they are thus enabled to exercise, though they are well aware they have no just title to it.

The Greek Church is indeed further away from Protestantism, including Anglicanism, than is Protestantism from Catholicity, for on all the points on which the Greeks differ from Catholics, Protestants are in agreement with us, except on the question of the Pope's authority; but even on this point many Protestants have candidly admitted that it would be not at all difficult to acknowledge the Pope, if the differences of doctrine could be bridged over, and Ritualistic or High Church Anglicans go even further, and endeavor to make it appear that there is no substantial difference whatsoever between themselves and Catholics, and that re-union would be easy if only the Catholic Church would concede certain disciplinary demands they are disposed to make, and would admit that Anglican ministers are validly ordained Catholic priests. This, of course, the Catholic Church cannot do, as it would be against hard fact.

There is little real reason to believe that the Archbishop of York's advances towards Russian Orthodoxy will result in union. If it was so difficult to have the American Bishops at the recent Lambeth meeting acknowledge the Archbishop of Canterbury as their Pope, it is not likely the Russians will do so, and there cannot be a real union without one head. It may therefore be expected that the two creeds will continue to be as distinct as they are now; though even if there were such interchanges of civilities such as take place between the English and American Anglican Churches, this would not make them one Church, one body, under one Lord who is over all the Church.

If the Russians want a Pope they are not likely to look to Canterbury for him. They will look rather to the Eternal City only, to which all the traditions of Christianity point as the centre of Catholic unity.

FRENCH EVANGELIZATION.

The Rev. A. Sutherland, who is, we believe, the Secretary of the Missionary Board of the Methodist Church of Canada, writes a letter to the Christian Guardian, wherein he takes issue with the Rev. Mr. de Gruchy of Montreal on the question of the success or failure of Methodist French Evangelization work in the Province of Quebec.

Mr. de Gruchy having been for many years actually engaged in this missionary work, may be supposed to be acquainted with all its details, and when he tells us that it is an absolute failure which ought to be killed at once so that it may not die a lingering death, outsiders may very reasonably believe that he is telling us the real condition of affairs. Mr. Sutherland, however, tells us that his colleague's views are "rather pessimistic in regard to the prospects of our work among the French" and "there is no storm centre over any other part of the mission field, and even where clouds have arisen from time to time, they have always been spanned by the bow of promise."

Further on we are told that, even "admitting the fact to be as stated, the inference (of Rev. Mr. de Gruchy) does not necessarily follow. An army that draws in its lines and circumscribes its field of operation is not necessarily in retreat."

All this apologetic treatment of the case appears to be very much of Mr. Micawber's style of waiting till some-

thing turns up which will enable that gentleman to exhibit to advantage the resources of his gigantic intellect.

The Rev. Mr. Sutherland practically admits that there are now fewer missions and fewer missionaries than there were twelve years ago, but he explains that "it is very difficult to get suitable agents, and still more difficult to keep them when we get them. The discouragements are so many, and the attractions elsewhere so great, that only men of exceptional consecration, or who have no opening elsewhere, will remain." He then tells us that "it is very difficult for our agents to get access to the people (of Quebec). The latter have been so prejudiced by their religious teachers against Protestant missionaries that open doors are by no means numerous, and it is only by patient and persistent effort that prejudice is broken down and an entrance is gained."

In plain English, this means that the priests of Quebec are successful in their efforts to prevent the missionaries from proselytizing members of their flocks, and that very few, if any, French Canadians will give ear to the misrepresentations of the Methodist missionaries and colporteurs against the Catholic religion.

Here follows a comparison between the missions of China and Japan, and those of Quebec. Mr. Sutherland tells us that it is much easier to obtain suitable missionaries for the foreign work than for Quebec. Nevertheless, he says, "the French work is not forgotten, nor are its claims overlooked, and when it shall please the Lord of the vineyard to raise up laborers for this particular harvest, the Church will not be slow to send them forth."

In view of the fact that Mr. Sutherland is unwilling to admit that Methodism has failed in its efforts to seduce French-Canadians from their faith his admissions that it has been foiled hitherto in all its operations has peculiar force. It is somewhat amusing to hear him say that it is much more easy to make Japanese and Chinese converts than to proselytize French-Canadians. The reason is, of course, that the latter know their religion, and are unwilling to give up the certainty of the true faith for the uncertainties of a religion which depends upon the idiosyncracies and vagaries of the human will and intellect. It is a lame excuse to say that it is more difficult to obtain missionaries suited to preach to Frenchmen, than to find those who can preach in the monosyllabic languages of the far-away East. Yet Mr. Sutherland says that for the latter work missionaries may be found "by the score," whereas "I do not know where the Conference could lay its hand on a qualified missionary for the French work."

It certainly appears to be fully proved that the Rev. Mr. de Gruchy is right in calling the French Evangelization scheme a failure.

SENOR CANOVAS, THE LATE SPANISH PREMIER.

It is now certain that the assassination of Senor Canovas del Castillo, the Prime Minister of Spain, who was shot down on Sunday, the 8th inst., at Santa Agueda, was perpetrated by an anarchist, in obedience to an order issued at a meeting of anarchists held early in July. At this meeting it was decided that Senor Canovas should be killed before August 15, and that Senor Sagasta, the leader of the Liberal party of Spain, should meet a like fate before the 30th inst.

The murderer was an Italian named Golli, who was known also under various other names, among which are Achillolli and Jose Sonto. Senor Canovas was at Santa Agueda for the purpose of benefiting by the baths of that place, which are held in great repute, and on the day of the assassination he and his wife were present at the celebration of Mass in the chapel attached to the baths, and after Mass he was engaged in reading, and conversing with some reporters when the assassin approached so near that he could not miss his aim and fired three shots, which took effect in the forehead, chest and left ear of the victim, who fell dying at the feet of his wife. He exclaimed before he died: "Assassin! Long live Spain!"

Senor Canovas was a man of liberal views, and it was through him chiefly that universal suffrage was accorded to the people of Spain. He may not have been a statesman of the highest order, but he was at least honest and upright, and a favorer of peaceful and conciliatory methods, and it has been stated that he was fully prepared to offer a satisfactory autonomy to Cuba, but the measures he proposed were delayed because the Spaniards are not

prepared to con- people in the act Spanish authority For a number has suffered from somewhat similitent.

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