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The Campolic record.

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London, Saturday, Dec. 30, 1893.

A LAWYER ON THE P. P. A

Day after day the columns of the Mail teem with letters, chiefly anonymous, in defence of the now much talked of society known as the P. P. A. Most of these writers advocating the perpetuation of a proscriptive society against Catholics appear to be ashamed to make known their connection with it, so their communications are signed with a nom de plume instead of their real signatures.

There are some exceptions to this, however, and several of these later communications have the names of the writers appended, whereby we learn that the advocates of the P. P. A. are those men who have long been noted for insensate bigotry and fanaticism. Col. O'Brien, M. P. for Muskoka, is one Edgar." It does not need any extra of these. Since the passage of the Quebec Jesuit Estates Act this gentleman has had an intense rabidness against Popery, which it appears is not · to be satisted until Catholics are actually driven out of the country, if he can compass so desirable a result.

In the Mail of the 12th inst. there is a long letter from Mr. O'Brien, purporting to be a complete answer to the able letter of Mr. J. D. Edgar which appeared in the Toronto dailies a few days previously, strongly condemning the P. P. A.

Curiously enough, the Colonel admits that if the principles of the P. P. A. are correctly quoted by Mr. Edgar they are deserving of condemnation. for he says,

"I cannot say whether Mr. Edgar's quotations are correct or not. If they are, then certainly some things are mentioned with which I could not agree;" and accordingly he takes care to inform us that he is himself not a member of the association. He adds that he has "never seen any authentic documents relating to its organization."

It is a strange thing if Mr. O'Brien has not seen even in the organ of his own new party the authentic and official document which sets forth the objects of the association, and from which Mr. Edgar quotes. "It is in our opinion unwise and unsafe to appoint or elect to civil, political, or military office in this country, men who owe potentate, or ecclesiastical power, and who are sworn to obey such power."

As Mr. Edgar remarks, "it cannot be denied that this extraordinary language is intended to refer to all our Roman Catholic fellow-citizens. If it were necessary to prove that such is the intention, it could be done by referring to the form of oath which appears in the ritual of the association. The candidate for admission is made to

"That I will not employ a Catholic in any capacity if I can procure the services of a Protestant, and that I will not countenance the nomination in any caucus or convention of a Roman Catholic, for any office in the gift of the Canadian people, and that I will not vote for, nor counsel others to vote for any Roman Catholic, but will vote only for a Protestant : that I will endeavor at all times to place the political positions of the Government in the hands of Protestants."

From would-be leaders of public oninion we reasonably expect some thing like consistency and the conclus iveness in reasoning which is char acteristic of an educated and logical mind. From a lawyer these qualities are all the more to be expected, for such a one is supposed, or at least ought to be, a man of fair education : but we must say that for downright self-contradiction, and want of accuracy in drawing conclusions, we have seldom read even from the most rabid P. P. Aist writing in the Mail, anything less resembling logical argument than is afforded by Col. O'Brien's let-

Have his ultra-Protestantism and A. P. Aism impaired the colonel's reacause the mode of operation of those pure self-defence to adopt against flourishing condition long before had been believed from the beginning meet in the same school-room, it is im-

tellect, as it propagates its principles, not by appealing to reason, but by means of calumnies, and appeals to the blindest of prejudices of unreasoning men. However, in the case of Col. O'Brien, who never rose to a very high rank in his profession, there was perhaps very little need of impairing the intellect in order to make him a fit instrument for the propagation of Apaism. Hence we are not much surprised to find the colonel defending this association from Mr. Edgar's attack, after virtually acknowledging that its principles are not to be adopted by any asonable man.

It is true that it is only on the hypothesis that Mr. Edgar's quotations are correct that he admits that the association does not deserve to be defended. But he must know that they are correct : and not only that its own declaration of principles as they were published in the Mail, but the oath, which is virtually the same in Canada and the United States, and which has been published all over this continent, after being procured by many well known papers, from undoubtedly authentic sources.

Mr. O'Brien then repeats the now stale accusation that "the Church of Rome " has been so aggressive " as to justify the existence of a body formed to oppose it; and on this question he declares that he takes issue with Mr. ordinary amount of brains to see that the question is not concerning the existence of a body opposed to the "Church of Rome" but concerning the body which is the subject of disputewhich Mr. O'Brien has acknowledged has not a reasonable cause for existence, yet which he now defends by 'taking issue with Mr. Edgar.'

Col. O'Brien throws upon Catholics the whole blame of the "religious and racial" disputes which have agitated Canada, and states that the educational "privileges" extended to Catholics under the Confederation Act were the price paid to Catholics to induce them to accept Confederation. He knows, or at least, as a lawyer, he ought to know, that the educational privileges secured by the Protestants of Quebec were quite as much prized by them as are those which were granted to Ontario Catholics prized by them. There is, therefore, no special privilege granted to Catholics in any part of the Dominion to justify the existence of an association which Mr. O'Brien acknowledges to be incapable of justification from its very nature.

But what are these wonderful privileges on which the friends of the P. P. A. so constantly harp? They consist in this, that Catholics in Ontario. and Protestants in Quebec are permitted to educate their own children in accordance with their conscientious convictions, and while so doing they are exempted from educating the chilsupreme allegiance to any foreign dren of other people. We confess our inability to see any extraordinary privilege in all this. It is only a taste of fair dealing; and it is to be borne in mind that there are guarantees given to Protestants in Quebec such as the Catholics of Ontario never looked for. One such guarantee is that by which the Protestant constituencies of Quebec were so guarded from the Catholic majority in that Province that their boundaries were made unalterable unless by their own consent!

Surely if there is reason for Protestants to be so angry at Catholics on account of special privileges enjoyed. that they are justified in forming an association to deprive Catholics of all civil rights, Catholics have still greater reason to form a similar association against their Protestant fellowcitizens.

But there is not the least danger that Catholics will attempt anything so wickedly unjust and foolish. We leave the like to people of Col. O'Brien's calibre. But though there will be no such Catholic associations against Protestants, the P. P. Aists need not be greatly surprised if Catholics pay back the members of the P. P. A. in their own coin; and there is good reason to believe they will do so, whether such an association extend to Ontario alone or carry its ramifications into Quebec. A Quebec paper has already declared that two can play at the P. P. A. game, as the following item from the Monde will show :

"The Orange Sentinel declares that no party is strong enough to stop the march of the odious Protestant Protective Association. War then.'

soning powers? We have no doubt Protestant fellow-citizens, but with learning in Europe to-day are of Cath- altogether a new religion. New and of Education. that such is one of the effects of a cause the P. P. A. there can be no peace. olic origin. like that in which he is engaged, be. Catholics will feel it a necessity in The University of Paris was in decreed to take the place of those which children of different denominations couraging it in every way, and that by

against us-and let the strongest win. We shall not, however, need to estabmovement, and will endeavor to conceal the fact that they ever did so. But the ghost of Banquo will in spite of all persist in haunting the guilty."

We feel a pleasure in being able to state that a representative of the upon a large number of Protestant clergymen and laymen of Toronto and Think of the patient toil and drudgery Montreal, found them almost unanimous in condemnation of the darklantern association. We say almost, we might say quite, unanimous, for where there was any hesitation in done to instruct their brethren and to pronouncing a condemnation it was lay firm and deep in their wouls the opinion did not consider themselves sufficiently acquainted with the character of a society which keeps its spect and admiration of all lovers of deeds so dark, to pronounce any definite opinion on it. In no case was there a word of approval. We may quote the following from Rev. G. C. Workman as a sample of the views generally expressed:

"I view the P. P. A. with humiliation and surprise. It appears to me as lamentable manifestation of religious bigotry and sectarian prejudice. regard the organization as unworthy not only of the name it assumes, but also of the object it avows.

We fully believe that the gentlemen who expressed condemnation of the P. P. A. to the Globe reporter the other day were sincere, but we shall be the more ready to believe in their sincerity if we find them discour aging the proscriptionists by deeds. it is to be feared that if the Fultoni and Shepherds, the Wilds and the Douglases were to appear on the scene again, they would be welcomed as enthusiastically as ever by those who encouraged them in the past. We are, however, glad to see that there is some indication of more generous conduct on the part of the clergymen who have already spoken, than we had reason to expect, judging from the

ceptionally honest and outspoken in the expression of his sentiments, and consistently so. He was the same liberal minded and tolerant man as now during the anti-Jesuit agitation. We should be pleased if we could agree with him further, but we must diverge from him when he speaks approvingly of a "Pretestant Catholic" or a "Catholic-Protestant" church. Protestantism is essentially a protest against some revealed truth, whereas Catholicism is the acceptance of the whole trtuh as once "delivered to the saints. There can be no patching up of a union between the two; but there can be mutual toleration, and union for the say: common good in temporal matters, and of our common country. In matters of of God is to teach its truths fully, conscience let each one be free to follow his own convictions, and even to propagate them as far as he can do still because there is a lack of defiothers. By this means the country teaching afforded to them. The lessons of the catechism and prayer book will be both peaceful and prosperous: otherwise all will be turmoil and discord.

A FEW WORDS FOR PROTES-TANTS TO REFLECT UPON.

It is the custom of this age of railroads and telegraphs to belittle the efforts of men who render themselves conspicuous by any quality that runs counter to its ideas and aspirations. We can easily imagine why worldmonks and religious, because, forsooth, they cannot understand a life of silence worthy, the religious life, with its dis- meaning intended to be conveyed. cipline of mind and heart, with its unceasing admonition to look beyond the it is intended to signify that the always the veriest foolishness.

learning, colleges and universities to of an individual. feed the heart and intellect, spring up | No claim can be more fallacious than We desire to live at peace with our as if by magic. The proudest halls of this. The Reformation established

who are enlisted in such a cause is members of that association measures Luther raised the standard of revolt. The perpetual sacrifice which had been admirably calculated to impair the in- just as determined as they are adopting The University of Bologna dates its foretold by the Prophet Malachi as "a charter from 1158. Oxford and Cam- sacrifice and clean oblation " offered bridge, erected by Catholic hands, were lish any counter societies in order to thronged by gentle monks who prayed gain the victory. We are confident and studied when England considered that in a very few years the most it a thing impossible that it should ever prominent leaders of the P. P. A. will cast off the yoke of the Church that of the Church was violently changed, be sorry that they ever joined such a warmed it with the life of Christianity. St. Andrews. Scotland, is from 1411 Glasgow, 1451; Dublin University, established by a bull of Pope John XXI., in 1320; Prague, in 1348; Vienna, 1365.

Printing was a thing unknown at Toronto Globe who recently called that early day, and books had to be written or transcribed on parchment of such a task! Who performed it? Wh for the most part but saintly religious. Day after day they worked on, never flagging in their zeal, because it was secause the gentlemen who gave their love and knowledge of God. Their lives of unwearied labor and selfdenial must forever challenge the renoble action.

We advise our separated brethren who look upon a Dominican or Jesuit as a terrible being who carries around with him inquisitorial racks and pincers to torture innocent Protestants, to consult history more and prejudice less, and we may possibly have them refrain from expressions that reflect little credit on their intelligence and charity.

THE CHURCH OF ENGLAND IN

The Archbishops and Bishops of the newly consolidated Church of England in Canada have just issued a pastoral letter addressed to all members of the Church, and defining the position of the Church in relation to several matters of general importance. This document has been issued in purusance of a resolution passed by the general synod, and its chief purpose is to impress upon the Anglicans of the Domin ion a sense of the beneficial results which are expected to flow from the consolidation.

We are ourselves of the opinion that the step taken towards consummating union of the hitherto distinct Anglican Church of the Provinces will make the Church of England a more potent influence in the land; and as we are also convinced that the newly constituted Church will be a more efficient barrier against the inroads of Latitudinarianism, we can heartily congratulate its members on the important step they have taken. We have no desire to carp at the document which the Bishops have issued, yet we feel bound to say that in some respects their representations are inexact, and in some other respects we believe they are over-sanguine in their expectations of good results to be derived from the new condition of affairs. They

"The way to maintain and hand definitely, clearly. All classes, educated and uneducated alike, have suffered in the past, and are suffering so without invading the rights of niteness, accuracy and depth in the are not vague and misty. They are clear and positive, like the facts with which they are concerned.

The first planting, the growth and the continuity through the centuries of England's branch of the Holy Catholic Church should be presented in frequent

ectures everywhere.' There is here a claim made that the Anglican Church has had a continuous existence "through the centuries." This claim is not clearly identical with that which of late has been frequently lings hurl taunt and jibe against made by individual Anglican Churchmen, that the present Church of England is part of the Universal Church and mortification. Tossed about by as it existed before the Reformation, every wind of doctrine, leaning upon yet, in view of the assertion which has the reeds of the world for consolation, been frequently, and even authoritatand seeking in the plaudits of their ively, made, that such is the case, we fellows the only reward they deem cannot but consider that such is the As we understand this passage, then

grave for the crown, must be to them modern Church of England is one and the same with the Church as it existed But little reason have they to utter in England from the date of the consarcasm, for look we up the long vista version of the country in the second of ages, and we see them going their century, down to the time of the ceaseless rounds of mercy, entering the Reformation under Henry VIII., Edhovel and dungeon and venturing ward VI. and Elizabeth; and, coming forth through fire and martyrdom in from the united Episcopate of the the cause of human souls. Under their Church, it demands more attention than touch, monasteries, repositories of it would if it were merely the statement and we welcome the official announce-

hitherto unheard of doctrines were It is perfectly true that where the association with a strong hand by dis-

up "from the rising of the sun to the going down thereof," was abolished, and a new form of worship introduced in its place. The essential constitution and a humanly appointed head was substituted for the successor of St. Peter, who alone had or could have universal authority in the Church, and new doctrinal standards were set up.

It was the glory of the early British Church that it was established by missionaries who derived their jurisdiction from the saintly Pope Eleutherius, and that Church in sending its Bishops to the Councils of Arles and Sardica to take part in deliberation with the Bishops of other nations, acknowledged its unity of faith with the Church of the whole world, and recognized the authority of the Pope, whom the whole world recognized.

Later, when the Britons had been driven into the mountains of Wales by the Saxon invaders, it was again by a missionary from a Pope that the Saxons were converted to Christianity, and the Church in England always recognized the See of Rome as the centre and source of ecclesiastical authority and jurisdiction. In repudiating the Pope, the modern Church of England repudiated the Holy Catholic Church, of which the Canadian Bishops now claim to be a branch.

We are told also that the catechism and the prayer book are clear and positive, not vague and misty. If such were truly the case, they would scarcely have reason to make the complaint that in the past Churchmen had suffered from a "lack of definiteness, accuracy and depth, in the teaching afforded to them.'

It is notorious that the widely differ ent teachings of High-Churchism, Low-Churchism, Erastianism, etc., which find a place in the Church of England. all claim to be sustained by the catechism and the prayer book. If these were as clear as we are told they are this would surely not be the case. And where is the authority which can decide between these parties in the Church? As yet no such authority has been able to speak so as to settle the disputes. We may therefore readily accept the statement of Lord Macaulay to the effect that the Catech ism and prayer book were made purposely vague in order that persons of every shade of belief might imagine that their favorite doctrines are to be found in them. At all events this is practically the case at the present day, as there is no power now except that of a merely human Parliament which can definitely pronounce any doctrine to be a heresy against the faith.

On the subject of religious teaching in the schools, the Bishops have spoken in a very decisive voice, and if their pronouncement is to be taken as indicating that they will maintain the right of parents to give a religious training to their children, we welcome it as a great step towards vindicating parental rights throughout the Domin

Referring to this important question the pastoral says:

"It is a great encouragement to be assured that there are indications of growing dissatisfaction in the community with the absence of religious instruction from our Public schools. The General Synod has put on record its judgment that 'religious teaching in our Public schools is absolutely necessary in order to fulfil the true purpose of education, and to conserve the highest interests of the nation at large.' We urge all who are willing to be guided by us to use their influ-ence to bring the education and training of the young into a true and close connection with the religion of our ord and Saviour Jesus Christ. Until this is effected, parents, sponsors and pastors should be unceasing and persistent in their efforts to teach the young all that a Christian ought to now and believe to his soul's health. It is not right that any part of the child's life should be separate from religion, its influence and its lessons. We repeat it, so long as there continues in the schools of our country the grievious severance of education from ligion, parents, pasters and sponsor must put forth special efforts in every way open to them, so that their children may be virtuously brought up to lead a godly and a Christian life."

It is scarcely necessary for us to say that with the principles here enunciated we most heartily agree. On this broad platform Catholics through out the Dominion have always stood, ment of the Church of England Episcopacy that they too will take their stand on the same platform of Freedom

possible to have a distinctive religious teaching : but wherever a denomination is able and willing to support a school or schools distinctively religious, they have a perfect right to have such schools, and Catholic will throw no obstacle in their way. Such schools are entitled to share equitably in any Government aid which is given for education : and it is for this reason that we claim for our Catholic school system in Ontario, as well as in Manitoba and the North-West, that the rights of Catholic parents shall be respected. After this enunciation of the principles of Anglicanism, it is not too much for us to expect that the Anglican clergy and laity will extend to us the same generous support which they ask for themselves in this matter of religious instruction in the schools. It is absolutely necessary, if the rising generation is to be saved from the horror of growing up in scepticism or religious indifference.

It is the fashion among the Canadian enemies of religious education, or the advocates of a purely secular education, to represent Catholics as enemies of the Public schools; and the same course is pursued by the corresponding classes in the United States; but neither in Canada nor in the United States is this representation of the case correct. We are perfectly satisfied with the Public school system, as far as the imparting of secular instruction is concerned; and if there are any who wish to give their children only a secular education, we are by all means willing that they make use of the Public schools in order to do so. But because the Anglican Church has pronounced now in favor of religious instruction we shall not accuse it of desiring to destroy the Public school system, and neither do we regard it as fair and just to bring such an accusation against Catholics. We say that an education, to be complete, must rest upon religion as the basis of all morality, and we therefore desire to have secular and religious instruction go hand in hand in the schools we make use of. Our position is just, and it cannot be impugned except by misrepresentation of the real state of the case. It is with pleasure, therefore, that we find the Church of England now taking the same ground upon which we have always stood.

AN OLIVE BRANCH. The Rev. W. T. Herridge, of Ottawa, who during the Equal Rights agitation held the position of Moderator of the Ottawa Presbytery, and distinguished himself for the liberal sentiments expressed during the heat of that anti Catholic crusade, by refusing to put to the Presbytery a motion condemnatory of Jesuits, and a Catholic aggressiveness which had an existence only in the fertile imaginations of the Equal Righters, has again earned the admiration of all lovers of fair-play and justice by his A. and its un-Christian methods

In a sermon delivered in St Andrew's church on the 10th inst. he said :

"The great practical problem of the religious world was to bring har-mony out of the strife which from century to century had rent asunder the two great branches of the Christian Church. The ideal religion," he continued, "is found neither in Protestantism nor in Catholicism, but in a union of the two, which will make us Protestant-Catholics and Catholic-Protestants. We have no right to restrict the title of brother simply to those who echo our opinions and pronounce our shibboleths. Protestant protective associations, with all the mischievous results which are apt to follow them, will not be needed if we learn to combine unswerving faith with fervent charity. We beware of using the word brother as a cant phrase which has no heart in it. and, as a consequence, earnest men keep the 'brothering' fraternity at a respectable distance

On the question of the mischievous effects of such associations as the P. P. A. we heartily agree with Mr. Herridge, and we would be glad if it were possible for us to ignore entirely the existence of such a society among our Protestant neighbors. But, though much against our will, we must open our eves to the fact that there is sufficient fanaticism about us to make the Protestant Protective Association a real evil which must be met and battled against with firmness and determina-

If there is to be peace and harmony between Catholics and Protestants in Canada, it devolves upon Protestants as a duty to put down the intolerant

ligionists practically con and though we readily has found many oppo Protestant clergymen who have openly express demnation of it in the str we cannot forget that it ence to the bitter words many Protestant clergym cated hatred of Catholi pulpits and political plat We cannot forget, for such fomenters of discou Dr. Wild have had the utterances practically ar positive confidence exp by the supreme conver

> the other day to a Globe "I think men like I go about preaching agai Catholics, declaring the Christians, and making violent statements, do harm, and are not doi Master bids them do. with the Globe in its crit aims and insidious meth

ferences of their co-relig

men to say, as Rev. Dr.

It is very well for indi

But, on the other hand that Protestant church denominations were re open to that same pre (Fulton) whenever he vi and to similar lecture London, and elsewhere, ination of their anti-C ments? Even was not mally endorsed by a Baptist ministers, in his upon the Blessed Virg Christ, and his declarat lics are idolaters for rev And was not Rev. D Montreal formally invi ill-will against Catholic years at the Tilsonbur Methodist Conference m

All these efforts to should be counteracted words, if our Protestant are sincere in their exp gust against the cours A. now.

The rev. doctor does Catholic Church has tional privileges in Ca must bear in mind tha particle of evidence t case. It would be su doctor had not somethin the Catholic Church : fo be an ultra-Protestant. is unimpeachable as a ciation which he would inclined to favor, but to dispute his opinion tures to pronounce one Catholic Church. Ho inclined to forgive him on account of his hones forwardness when spea

P. A. and its objects. Rev. Doctors Caven, try, Lewis, Macdonnel Grant, and Bishop (among those who expr very similarly to Dr. we must add to the lis Vicar and Williams, also Sir William Daw son, Major Bond ar

Hutchinson. When it is remember all of these gent prominent part in t Rights agitation agai may reasonably enter the era of bigotry whi to regret in the past succeeded by one of will, only temporarily virulence of the P. I opinion of these gent index to respecta opinion than is the le who has not attained a his profession.

THE P. P. A. AL One of the peculiar

P. P. A. is the fact disarrangement of bu jurious alike to men members. The Be Co. of this city gives t Mr. Robert Bennet. establishment, with lisher of the RECORD | ure of being on term friendship for the pas not a member of the any one holding an business in any with the organiza reason the firm has tracts on Public so buildings where the by trustees or commi the P. P. A. epidemi hand, unscrupulous r many cases deprived