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London, Saturday, July 31, 1897. GRAND MASTER N. CLARKE WALLACE AT GLASGOW.

We have already stated that the celebration of the Orangemen's festival, the 12th of July, was marked this year by a moderation in the speeches which has hitherto unknown on such an occasion.

We are not to infer from the changed tone of the Orange speakers at one annual celebration that the society itself has ceased to be venomous, and we have a proof in the speech of the Canadian Grand Master, N. Clarke Wallace, delivered in Glasgow on the 14th instant, at the triennial gathering of the Imperial Grand Council of Orangemen of the World, that the venom is as rank as ever, though the order has lost much of its power and influence for evil.

Mr. Wallace was elected Grand Master of Canadian Orangemen, at the meeting of the Grand Lodge at Windsor in May last. The contest was between himself as the embodiment of bigotry, and the small section of the Orangemen who are in favor of more moderation and toleration toward Catholics.

At the Imperial Council of the World's Orangemen, Mr. Wallace also has been President for the past six years. It is clear that if that august body were an assemblage of men of distinction for rank, ability and statesmanship, it would not have the Canadian Grand Master for its President; but its character may be judged from the fact that it is composed chiefly of such firebrands as Col. Warring, M. P., Grand Master of England, Col. Sanderson, M. P., of Armagh, Grand Master of Scotland; Wm. Johnson, of Ballykilbeg, and Rev. Dr. Kane of Belfast. There appears in the list of notables present at the Grand Lodge meeting only one nobleman, the Earl of Erne, Imperial Grand Master, who is but a nonentity among the peers of Great Britain as far as regards ability and statesmanlike qualities.

It is easy to understand that amid such an assemblage Mr. Wallace is regarded as sufficiently prominent for the Presidency. And here we may remark that it is to the credit of Scotland that there is not among all the Orange Lodges of Scotland a single man who was deemed fit to be made Grand Master of the Scotch lodges, so that to find a master they had to betake themselves to Armagh and pitch upon the verbally bellicose colonel who represents that Irish county in Parliament.

Mr. Wallace's speech before the Grand Council was full of boastful bosh regarding the influence of Orangeism in Canada. He assured the Grand Council that in the Dominion of Canada its vigor has remained unimpaired, the membership having more than kept pace with the growth of population.

It is difficult to obtain correct statistics of the growth of Orangeism, and though we do not doubt that the number of members of the organization has increased during the last half century, we have no means of ascertaining to what extent the growth has taken place, except the utterly unreliable boastful statements of Orange orators every 12th of July. But it is certain that Orangeism has not grown apace with population, for fifty years ago the influence of the society was paramount even in the Parliament of United Canada, whereas year after year it has been notably growing less,

and at the present moment it amounts to almost nothing. Even in Ontario, the province in which Orangeism is strongest, it has exerted itself to the utmost to gain the adhesion of the people of the Province to an anti-Catholic school policy, with the result that at the last three general provincial elections the political party which carried on its shoulders the incubus of Orangeism was almost swept out of existence, and there are now symptoms that the future policy of the same party will be shaped to keep the Orange element and Orange principles in the background, as their only hope for success. Such is the influence of Orangeism now. It has waned with the spread of education and intelligence, and in the near future Canadians who look back at the dark doings of Orangeism will wonder that such an institution should ever have prospered or found a place to grow on the free soil of Canada.

Mr. Wallace congratulated his brother Orangemen that the intolerance of the Manitoba Government had wiped out the Catholic school system of that Province, and told them that himself, together with several Orange members, had succeeded in preventing the Dominion Parliament from consummating legislation to restore separate schools in Manitoba. So far he was partly correct, but the small coterie of ultra-Orange members would not have succeeded in their obstruction if they had not been aided by the apathy of others from whom better things might have been expected. We have only to say, further, at present on this subject, that we bide our time, and we still expect, that the ends of justice will be gained even in Manitoba.

Mr. Wallace took occasion to speak disparagingly of the presence in Canada of the Papal Delegate, Mgr. Merry del Val, during the last few months and he said that "We Canadians will resent the interference of a foreign potentate." He also appealed to his brethren to make the mission of the delegate "impotent and abortive;" "for," he added, "if Britain's peers and people join in one, nor France nor Spain, nor Pope, shall do them wrong."

The Pope's Delegate during his stay in Canada endeavored himself to all by his affability, equally with his discretion and ability, and men of all parties united in doing him honor. Mr. Wallace utters the only discordant note in the general harmony in regard to this matter. But anything else could not be expected from such a quarter, and we need only say in reference to it that neither Mr. Wallace nor his faction have any right to speak in the name of the people of Canada.

Mgr. Merry del Val came to Canada in the interest of peace and good-will, and we have reason to believe that he gained his object in part, if not fully; but at all events Catholics, through his labors, will know exactly what position they should take with regard to the school question in Manitoba and elsewhere, and no threats of Orangeism will deter us from maintaining our rights to the very end.

On the Home Rule question Mr. Wallace had also much to say. He is pleased that Ireland has not gained Home Rule as yet. Canadians enjoy Home Rule, and Mr. Wallace knows that this is one of the chief reasons why Canadians are loyal. If Ireland had Home Rule she would be loyal too, and this consideration should induce the Imperial Parliament to grant it. But Mr. Wallace does not want to see Ireland either prosperous or loyal. He would rather see it torn by dissensions, because it is a Catholic country.

The granting of Home Rule to a matter similar in one respect to that of justice to the Catholics of Manitoba. Both matters depend upon the honesty, honor, and good will of a Parliamentary majority, and to this extent Orangeism may have some influence in delaying the result, as it controls some votes; but that influence is not great, and it will not prevent the final results that justice will be done in both instances.

AN ALLEGED ANARCHIST PLOT.

Whether or not the story be true, it is now stated on apparently good authority that the Paris police have discovered a widespread and stupendous Anarchist plot to assassinate members of the French nobility, and that the fire at the Charity Bazaar on May 2 was part of the result of the plot. It will be remembered that on the occasion referred to over a hundred lives were lost, among whom were many of the highest nobles of the country. The Chicago Post of June 24 published a story which is said to have

been received by a member of the French legation at Washington to the effect that the Paris police have a clue to the perpetrators of the outrage, but the leaders who planned it are said to have fled to America as soon as they found that their plans were successfully carried out with such frightful results.

The police are at present engaged in gathering evidence of the plot, and are said to have proved that it was cunningly devised, that it has many ramifications through France, and that it is aimed at the destruction of numerous other victims beside those who perished by the great fire.

Several persons have been arrested, and should the evidence warrant it, a demand will be made on the American Government for the extradition of those concerned in the conspiracy, and who have taken refuge in America.

It would be unjust to attribute without proof to any one in particular so horrible an act as the deliberate burning of a great building for the purpose of destroying many lives, but the Anarchists have been guilty of so many atrocious crimes that it is not at all unlikely that this one may have been their work. They are smarting under the punishment meted out to members of their organization who were found guilty of crimes no less atrocious in intent than this one, even though there were fewer victims on the other occasions. It is to be hoped, however, if it be shown that the Paris holocaust was the result of a plot and not a mere accident, that those who are guilty may be brought to deserved punishment. No civilized country can tolerate such atrocities as the European Anarchists have been guilty of, and the only preventative to these crimes is the speedy punishment of those who are found to be guilty of them.

A NEW FORM OF PRESBYTERIANISM.

The Southern Presbyterian Church has at last, after much discussion, decided that the negro Presbyterians shall form a separate body. This conclusion was arrived at by the recent meeting of the General Assembly South.

The New York Independent expresses regret and astonishment at the decision, and says it would have been much better to have handed over the negro churches to the Northern Presbyteries in the South, several of which are in existence there. The trouble about this plan would be that the Northern Southerners might not accept the gift if proffered them, and on the other hand the negroes might not consent to be handed over in so unceremonious a manner. They were treated as inferiors by their brother Presbyteries, even while they formed one Church with them, and it is very likely they prefer now to form a separate organization wherein they will be able to make their own laws and rules of conduct, instead of submitting to further contumely from their white co-religionists.

There would be another difficulty in the way of the Independent's plan. The Northern and Southern Churches have been for some time considering terms of union, and the status of the negroes was the chief difficulty in the way down to the present time. If they had become incorporated with the Northerners, the difficulty in the way of the proposed reunion would be a greater obstacle than ever. The Northerners would probably be more persistent than ever in demanding that the negro Presbyteries would sit in the United Synods, as equals with the whites, and to this the Southern whites would probably not assent.

The Independent adds: "We do not like the idea of racial churches. God made all of one blood. His Church feels authorized to set up a difference."

It is very true that Christ did not make provision for having racial Churches when commissioning His apostles to teach "all nations," and to bring His sheep to "one fold and one shepherd." So St. Paul says: "For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich to all that call upon Him;" and "there is neither Jew nor Greek; there is neither bond nor free; . . . For you are all one in Christ Jesus. And if you be Christ's, then you are the seed of Abraham, heirs according to the promise."

Considering that this was the intention of Christ in instituting His Church is it not like a bit of humor on the part of the Independent to infer that the Church which makes this difference is really Christ's Church? Would it not be more in consonance with the facts of the case to infer that

it is a Church over which the gates of hell, and the powers of error and darkness have already prevailed? The Southern Presbyterian Church is evidently not the one of which Christ spoke when He affirmed it to be an evidence of His Messianic mission that "the poor (negroes) have the gospel preached to them."

PAN-ANGLICAN THEORIES EXPLODED.

The Pan Anglican Synod, now assembled at Lambeth, is undoubtedly an imposing gathering so far as the number and ability of the men constituting it are concerned. There are nearly three hundred Bishops of the Anglican churches throughout the British Empire, and of churches outside the British dominions, and all these are *ex-officio* members of the Council or Synod. Somewhat over two hundred of these are actually present.

These gatherings have been called together every four years since the first Synod of this character was held, but though they have assembled eight times, we fail to see that any advance has been made in settling on any one point the doctrines or discipline of the Church, or rather Churches, represented thereat. These Synods have in fact absolutely no authority over the Anglican Churches, and this is admitted on all hands. They may indeed exercise a moral influence over members of the Church by making them proud of their religion which can muster such a gathering, and the advices they may give may be respected as the sayings of prudent and learned men, but that is all. It is an influence merely natural as distinguished from the supernatural, and we cannot suppose that it will have a permanent influence on the Church in the way of settling, by authority of the Holy Ghost, the disputes and disagreements which are so remarkable among Anglicans, for there is not a diocese, a parish, or a churchman, in Canada or the United States, or anywhere else, who feels it to be a duty to accept and obey the synodical decrees which may, perchance, be issued by it. We say "perchance;" for it is not even probable that there will be any decrees whatsoever. Such a gathering is not likely to stultify itself by issuing decrees which it is quite aware will have no force of law whatsoever.

This position of affairs is so evident to all that it is freely spoken of by the press, and one Protestant American daily says "it would be a bad blunder" to give the wrong name to the Pan-Anglican Synod, for "there is little more than the name in the whole demonstration. . . . The decisions of the Synod have no authoritative character," and "in point of the possession of power, it has not the legislative influence of the smallest of the dioceses of the American branch of the Church."

St. Augustine, the first Archbishop of Canterbury, landed at the Isle of Thanet in the year 596, but he was not consecrated to be an Archbishop until the following year, when it was shown by his success that his mission to the Angles and Saxons would be fruitful. It is to celebrate the 13th centenary of St. Augustine's consecration that the present year was selected for the holding of the Synod, which in the ordinary course would not have been held until 1898.

But the appropriateness of this celebrating the centenary of St. Augustine's consecration is not seen even by some of the Bishops who are taking part in it. Thus, the Rt. Rev. Hugh Miller Thompson, Bishop of Mississippi, writes from London to the *Churchman*:

"It is suggesting itself to some that it was a mistake to advance the Pan-Anglican Synod a year, even to make it coincide with the anniversary of the landing of Augustine. For that landing was not the introduction of Christianity into these islands, nor was Augustine the introducer of the specialized form which it afterward assumed. He and his line were absolutely barren, and there is no Bishop of the Anglican Communion who connects with Augustine, the exceedingly weak and inefficient first Bishop of Canterbury."

This flippant way of speaking of the Apostle of the Angles and Saxons, who succeeded in establishing a fruitful Church with branches extending over the whole of the territory which these tribes occupied, is not justified by the facts, nevertheless it is not to this point in Bishop Thompson's iconoclastic letter to which we propose to call attention here.

Episcopallians and Anglicans have been taught to take a pride in the supposed succession of their Bishops from the Apostles, and if they possess such a succession, it could not reach them through any other medium than the Catholic line of Bishops of England from St. Augustine down to the era of

the Reformation; but by one fell stroke Bishop Thompson overturns the whole claim of the Anglicans to have this succession. He speaks some truth indeed, but it is a truth which goes hard upon the proud claim of nearly all Anglican divines of the present day, that they have an "historic Episcopate." If it be true, and true it is, that no Bishop of the Anglican Communion connects with Augustine, then Anglicanism is not what it pretends to be—a continuation of the ancient Church which existed in England from the time of Augustine, and even from the earlier period, the time of Fulgentius and King Lucius. Bishop Thompson ruthlessly destroys the whole "continuity theory" of modern Anglicans, and perhaps unwittingly admits that Pope Leo XIII. was right in declaring that Anglicans have no valid ordination.

We have said that in this Bishop Thompson speaks truly. It was an essential characteristic of St. Augustine's Episcopacy that it was by virtue of authority received from Pope Gregory the Great that he was consecrated Archbishop of Canterbury. His coming to England with a company of monks, his being preceded by a cleric bearing aloft the image of Christ crucified, and the fact that he and his monks said Mass, as Catholic Bishops and priests do to-day, prove that he was no predecessor of a line of modern claimants to Episcopacy who reject the Pope's authority, and have set up a new Church, with a new head, new doctrines, and a new liturgy, which differs in every essential particular from that used by St. Augustine. But true as all this is, we do not forget that it was to establish the theory of continuity that the centenary of St. Augustine's consecration was the date fixed on for the holding of the Synod.

It was a deception, but it was a deception to which the whole body of Bishops assented by accepting the invitation on such grounds, and now the whole structure of Anglican Apostolic succession is pulled to earth by the untimely declaration of this outspoken representative of the diocese of Mississippi.

Bishop Thompson unhesitatingly gives up Archbishop St. Augustine to the Catholics; but when saying that it was not Augustine who introduced Christianity into England, he insinuates, without positively asserting it, that the Anglican Bishops have their succession from a date earlier than that of St. Augustine.

There were indeed Bishops and a Church in England before 597. The Britons had their Christian Church established toward the end of the second century. But that Church was established by the authority of the Pope, equally with that of the Saxons in 597. It was Pope Eleutherius who sent Fulgentius and his suffragans at the request of King Lucius. But even if the theory which some Anglicans maintain were quite true, that the true Church should be the continuation of the ancient British Church, instead of that of the Angles, their case would not be bettered, for the Church of England of modern times attempted from the beginning to claim its succession from the Primate of Canterbury, and not from the Britons of Wales and Cornwall, who had taken refuge in these localities from the oppression of their Anglo-Saxon conquerors.

Bishop Thompson's untimely admissions, just as the Pan-Anglican Synod is beginning its work, show the ludicrousness of modern Anglican pretensions to be the ancient Church of England, and completely overthrow the claims of those Anglican divines who have maintained the validity of Anglican orders in the face of the Bull of Pope Leo XIII., declaring them invalid, besides making manifest the unutterable confusion in which Anglican theology is involved, between High and Low, and Broad-Churchism, and Erastianism.

CHURCH AND STATE IN FRANCE.

There may be, and we do not doubt there are, certain advantages to be derived from the connection between Church and State in some countries where not only the people, but also the members of the Government are good Catholics, but this is the case only in a few instances, as in some of the South American Republics, and in Belgium, Spain and Austria at the present time. But this state of affairs is very uncertain, and though at one moment the Government may have the real interest of religion at heart, it may very easily occur at another time that the Government and its officials are disposed to do all in their power to put

obstacles in the way of the free practice of religion, and even to subvert the faith.

In France the stipends paid to the clergy by the State enable the priests to live without having the onerous duty to dun their parishioners for their pastoral income, and this is generally regarded as a great advantage, but it has its drawbacks.

These stipends are in reality only a small return for the church property which was long ago appropriated by the Government, and their relinquishment now would be simply the presentation of so much church property to the State, which professes to have seized the property with the object and for the purpose of administering it justly. But the fact that the State has the handling of the money at all gives opportunities to the mayors and the local police to annoy the clergy, and frequently to prevent religious practices, such as processions and other public devotions.

A case of this kind occurred recently in Grenoble diocese, where two priests held religious processions in spite of prohibitory injunctions from the police. The priests regarded these injunctions as an undue interference with the liberty of the Church, and disregarded them. The Government has stopped the priests' stipends in consequence, and the Minister of Public Worship has written as follows to the Bishop of Grenoble on the subject:

"These gentlemen after inciting their parishioners to insubordination by means of posters affixed to the church doors and by unmeasured language in the pulpit, have disobeyed, on the 24th of May last, an order of the municipal police forbidding processions in the public street. In consequence I have decided that these two priests shall cease to receive as from that date the stipend attached to their functions. You will be good enough, Mr. Bishop, to come to an understanding with me as to the conditions under which it will be advisable to appoint a successor to Mr. N., who is unable to fulfil the duties attaching to his charge. As regards Mr. R., his name shall be reinstated on the list of the clergy paid by the State only when you have provided him with another post equal or inferior to, but not more than equal to, the one he is now filling."

In the face of such absurd interference with purely religious matters, it may well be doubted that there is any real benefit derived from the connection between Church and State in France, for if the Church were supported as in America, by the voluntary offerings of the people, the clergy would be independent of such petty exercise of authority.

LIBERALISM IN RELIGION AND POLITICS.

We give place in our columns to the following letter from an esteemed correspondent, notwithstanding the fact that it is contrary to our usual practice to make the CATHOLIC RECORD the medium for political discussion. The purpose of the letter is evidently to lower the esteem of the Liberal party of the Dominion in the eyes of Catholics. In inserting this letter we feel ourselves bound to state that Liberalism in religion is something very different from Liberalism as the word is understood in Canadian politics.

By Liberalism, so called, in religion is understood an opposition, or at least an indifference to revealed truth; and as these things are an injury to God, leading to the denial of the truths He has made known to man, this Liberalism is to be unreservedly condemned. But it cannot be said that Canadian political Liberalism has any necessary connection with this practical negation of God or of Catholic truth, any more than it can be said that Conservatism is an adherence to all evils which are of long standing.

We say at once that both Canadian parties have among them men who have given utterance to sentiments which every Catholic must condemn, but on the other hand there are men in both parties who have maintained the right in the face of determined opposition from within the ranks of their respective parties, and at great personal sacrifice. We are disposed to give full credit to these men on both sides of the House of Commons, without committing ourselves to one party rather than to the other.

In regard to our correspondent's reference to Mr. Tarte's language of his, as well as of other politicians, which we do not by any means defend, though in submission to Mgr. Merry del Val's injunction we abstain from discussing them now. Nor do we consider the whole Liberal party responsible for all his views any more than we hold the entire Conservative party responsible for the numerous indefen-

ible utterances of lace; and such speeches of individuals not induce the C. depart from its mere party politics. We regret that by our correspondent's denial of faith in French Canadian we are loth to be fact is the result of Liberalism, of dials generally a the faith, as "M case:—

The CATHOLIC REC Dear Sir—Liberal strikes throughout against our clergy. On Sunday last, in were five names la missionary here as The French Canada built their Church that the Irish Cath gradually going to Mr. Tarte's thro would put these Bishops) in their p fruit, and his folo ample and declare interests are in the Perkins, Que. O EDITOR

The Dublin On address to the Q to her on the occ and a special do London to presen presented, as th formed that Her receive sectiona putation, after al to return without the Queen.

The Epworth general meeting Toronto, was que to the number those who atte about twenty fi present from al States and Ca this association to those of the viz., the advan holiness, but belong to all the Epworth ly Methodist tion. This tel have been exp been intensely though some deavored to giv Catholic turn, Leaguers would turned to such efforts toward t ful. This is th what occurred a in Missouri and past two years the League on marked their r

The Rev. I Orange Lodge 12th of July, a members of all a hope that th kept peacefully ance of any letter that of Catholics by st wise have been and he trust year will hav celebrate the igitious freedo of sectarian bi Dr. Kane's ad of the inteler men has arise inflammatory years. We changed his Orangemen, I former lesson, latest one, fo made an attac while there w preparing for ber of priest ing confession bands playe "Protestant thrown into were broken. Dr. Kane ha in a spirited

THE MOS This Month's Spe all Catholics Most Preciou deemer, and IX., who ord first Sunday feast of th return of Pi he instituted Church, a M the Precious various plac Leuten Sunc and office of Sunday are c Confrateri ing the title various part Christian ti being the on in Italy. R are religio places, the haps, being in Flanders brought fro fry, in the