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London, Saturday, Nov. 7, 1896.

THE HON. J. E. PRENDERGAST AND THE MANITOBA SCHOOLS.

Our attention has been called to the able and exhaustive exposition of the Manitoba School question given by the Hon. James E. P. Prendergast before the Manitoba Legislature on 12th March 1890, when the iniquitous Greenway-Martin School Act abolishing Catholic Separate schools was before that body.

Mr. Prendergast had been a member of the Administration, but he nobly handed in his resignation when the Government determined on passing this measure. His speech, which is published in book form, was a complete and eloquent refutation of the arguments relied on by the opponents of Catholic education in the Province, and is a most useful portion of the literature which has been issued on the subject.

Mr. Prendergast remarks that much had been said of the secrecy (designed, of course) which had been thrown by Catholics around the management of their schools, "as an obstacle to the investigating eye of the Government and of the public." He shows that by the old law there were sixty visitors of Catholic Schools, of whom thirty-eight were Protestants, while for the Protestant schools there were sixty-four visitors, of whom nine were Catholics.

The schools, too, were regularly inspected, and the reports regularly sent in to the Government, but were apparently not read by those who made complaint that they were secret. He said:

"Yes, Mr. Speaker, our schools are secret, not for those who are most interested in them, and who have followed their progress with anxiety, but for those who thought it more convenient to close their eyes, and thus free their conscience from the recklessness of their statements."

An amusing fact is related by Mr. Prendergast in connection with the general statement that Catholic schools are inefficient, and though it occurred in the North-West Territories, and not in Manitoba, it is worth while mentioning it here.

The year before the anti-Catholic School Acts were passed in Manitoba, that is, in 1889, the North West Government issued a regulation for the examination of teachers. The purpose was by a side wind to exclude religious teachers, who were supposed to be incompetent, and to effect this the standard was raised to a high level.

What was the result? Not one of the Protestant teachers of the Territory secured a first-class certificate! Indeed only six teachers entirely secured certificates of this class, and these were six nuns of the order of Sisters of Charity!

It was then suddenly discovered that the new programme did not work, and the old standard was restored.

Mr. Prendergast did not maintain that in every instance the Catholic schools attained a standard which is the ideal of what we ought to aim at in education. The Province was, and is, yet young, with limited resources and sparse settlements, but he showed to demonstration that neither had the Protestant schools attained such perfection that Protestants should speak disparagingly of the efforts of the Catholics toward improvement. Thus, in the report of the Protestant Superintendent, Surgeon Creek school was described as "dirty and untidy, and very little, if any, progress had been made." When the Inspector visited it "the few children present were covering round the stove," and in the whole school there was only one slate pencil. Grasmere, Greenwood, Dundas, Balmoral, Cypress, and thirteen other localities are mentioned, in all of which either the schools were closed, or the pupils in attendance ranged from 0 to 7 when the inspector visited them.

Mr. Prendergast remarked that we are not to conclude that the Protestant schools are a failure. They are, on the contrary, a credit to the young

Province, but they are not by any means as satisfactory as they might be in every case, and the Protestants of Manitoba and Ontario might well speak charitably of the efforts of Catholics in the Province to educate white children, half breeds, and Indians, without magnifying all the shortcomings and defects of schools managed under great difficulties.

He added that the privileges claimed by Catholics are nothing extraordinary. They are based on natural law. Parents have the natural right to give a religious education to their children, and he warned his former colleagues that Catholics would not accept the proposed legislation but would move against it even to the foot of the throne.

This has been done largely through the zeal of Mgr. Taché and his distinguished successor, Mgr. Langevin, the present Archbishop of St. Boniface, and it is not to be supposed that the latter, or the Catholics of the Province, will accept the miserable offers which are now said to have been agreed upon between Messrs. Greenway and Laurier, instead of the Catholic schools which have been arbitrarily abolished. As the real terms of the agreement which is said to have been arrived at, are still not published, we cannot tell to a certainty what they are, but we can say that the Catholics of Manitoba will not be satisfied unless Catholic schools are restored with all the rights of the Public schools of the Province.

THE IRISH DELEGATES IN TORONTO.

Our readers will peruse with great interest the account of the meeting in Toronto pavilion on October 27, a report of the proceedings of which will be found in another column.

The purpose of the meeting was to receive the report of the delegates who were sent from Canada to represent the Irish race of the Dominion at the Convention held in Leinster hall, Dublin, on the first three days of September.

His Grace Archbishop Walsh was the first speaker. It will be remembered that the suggestion that this Convention should be held was first made in October, 1895, by His Grace in an open letter to the Honorable Edward Blake, M. P. for South Longford. Mr. Blake had been greatly maligned, not only by the open enemies of Ireland, but even by false friends, who, while professing to be working for the cause of Ireland, were in reality playing into the hands of her enemies, and endeavoring to create dissension at the very moment when unity was most required, when a general election was pending.

When a battle is being fought by two contending armies, if on one side points of vantage are yielded to the foe, or fortifications given up without a struggle, the officers who are responsible for doing this are justly regarded as traitors to their cause, and are punished as such as soon as possible after the engagement. Yet this was what was done by Mr. Timothy Healy, even while he was professing to be one of Ireland's leading defenders.

It was at this critical moment that Mr. Healy made unfounded charges that the Irish Nationalist party, and especially Mr. Blake, had sold a constituency to the Liberals, for the purpose of weakening the Irish representation in Parliament.

If the people of Ireland had believed Mr. Healy, the natural consequence of such assertions would be not only the loss of the constituency itself to the Nationalists, but the demoralization of the Irish party at the very moment when they most needed to be united.

It was explained by His Grace at the Toronto meeting that, in consequence of these misrepresentations, friends of Ireland had deemed it proper that in his representative character as Archbishop of Toronto, he should write an open letter to Mr. Blake declaring the highest esteem in which the latter is held in Canada, where he is best known, and expressing confidence in his honor and integrity, and in the patriotism and disinterestedness which led him to make the sacrifice of leaving Canada, in order to assist in gaining Home Rule for Ireland.

It was in this letter that His Grace made the suggestion that Irish Nationalists should call a general convention of Irish delegates from all parts of the world to meet in Dublin for the purpose of devising means to restore unity to the Irish party.

This excellent suggestion was acted upon. The two factions which had destroyed Irish unity refused to co-operate

in calling the Convention, and there was, therefore, no resource but for the majority of the Irish party to take action, if the Convention were to become an actuality. There is not the least doubt that Mr. Dillon and his colleagues called the convention with an earnest desire for the restoration of peace between the friends of Ireland who advocate Home Rule. But if there had been any doubt it was impossible for them to pack such a convention with men who would wrongfully side with them.

Every organization in Ireland which was friendly to the cause was invited to send delegates, and the Home Rule organizations of Canada and other British colonies, as well as of the United States, received a similar invitation, and in obedience thereto the delegates were elected by all the patriotic Irish associations of the world.

As regards numbers the convention was a complete success, as there were two thousand two hundred delegates present, even the Antipodes being represented. But it was, besides, truly a representative gathering of Irishmen with full authority to decide the dispute between the contending Irish factions.

The minority parties of Messrs. Healy and Redmond might have been represented if they had so wished, but as they took no part in it is evident to all that their reason for this was that they were conscious they were in the wrong, and that therefore they would not be sustained.

His Grace, Archbishop Walsh, at the Pavilion meeting, expressed his hope that this gathering of representative men of the exiled Irish race, who have built up a new and a greater Ireland beyond the seas, will be a useful lesson to the Irish people, leading them to unite for the purpose of gaining justice for their country.

It was not to be expected that those who through personal pride and ambitious motives have sowed dissension, will at once yield to the force of public opinion, but we have reason to believe that the Irish people will act upon the advice of the convention, and will support in future the party of the majority of their representatives, and thus unity will be restored by the defeating of the factionists, if they do not yield with a good grace.

In concluding, His Grace thanked the Rev. F. Ryan for the able and patriotic manner in which he performed his part as His Grace's special representative at the Convention.

An address to the delegates was read by Mr. P. Boyle on behalf of the Home Rulers. Father Ryan responded to the address and gave an account of the efforts made by delegates to bring about a reconciliation between the leaders of the Irish parties. The delegates were sincerely anxious for conciliation, and he himself had called upon Mr. Timothy Healy in order to find out whether peace could be brought about between them. He found Mr. Healy to be a hospitable gentleman and a man of brilliant intellect, but he believes him to be wrong in the grounds of his hostility to Mr. Dillon. Mr. Healy's first reason for his course is the alleged incompetency of Mr. Dillon to lead the Irish party. Mr. Healy may be a man of great ability—and no doubt he is so—but this is not the only quality which should be in the leader of the Parliamentary party, and at all events, under a constitutional government, it is above all things necessary the leader should have the confidence of the majority of the party. This Mr. Dillon possesses, and it was the duty of the minority to accept and submit to his leadership when he was duly elected to it, and this is to be said in Mr. Dillon's favor, that he expressed his readiness to resign the leadership if by so doing a union could be effected.

Two other grounds for hostility were named by Mr. Healy, the alleged improper management of the party fund, and tyranny in the organization of constituencies. Father Ryan made personal investigation on these points, and came to the conclusion that Mr. Healy was in the wrong in making such statements. We understand that the charge of tyranny rested mainly on the refusal of Mr. Dillon to allow a candidate to be selected by a county convention to which a military camp had gained access, after being dissolved by the officers for the express purpose of flooding the convention with volunteers whose votes would be given for the selection of a candidate in whose patriotism and fidelity to the Home Rule cause no reliance could be placed. It was very proper to adjourn the convention under such circum-

stances, until an honest and free vote of the delegates could be given.

The other charge, that funds were improperly managed, was answered by Mr. Hugh Ryan, who stated that the fact that the Hon. Edward Blake is one of the committee in charge of the fund, is a sufficient guarantee that it has been, and will be, properly managed.

Messrs. Hugh Ryan, of Toronto, and John McKeown, of St. Catharines, also delivered short addresses in which they expressed confidence that the convention will be a great success, notwithstanding that it has been vilified by the factionists. The assurance of success is founded on the fact that already many Irishmen who have hitherto been opposed to the majority party have declared since the convention that they will in the future support it cordially.

The Rev. Dean Harris, of St. Catharines, and Rev. F. O'Reilly, of Hamilton, who were delegates from the Irish societies of their respective cities, expressed, equally with their lay colleagues, their confidence that the convention will bear good fruit in securing the adherence of Irishmen generally to the majority of the Nationalist party.

The Rev. Dr. Burns, a Presbyterian minister of Hamilton, also delivered a stirring and patriotic address. So much confidence is placed in the staunch patriotism of Dr. Burns by the Home Rulers of Hamilton, that he was appointed as one of the Hamilton delegates. He was unable to attend, but he declared himself to be none the less a supporter of the good cause, and when Mr. John McKeown stated that one of the most convincing speeches made in the Dublin convention was by a Presbyterian minister, Rev. Mr. Rae, Dr. Burns exclaimed, "good for him."

The Toronto meeting was in every respect a brilliant success, and we have no doubt it will serve to convince the Home Rulers of Canada of the correctness of Dean Harris's remark that aid should not be held back from the majority party of Irish Nationalists on account of the existing dissensions. To do this would be to play into the hands of the factionists, as this is precisely their object in keeping up dissension. Any aid sent to Mr. Dillon's party will be honestly employed in furthering the Home Rule cause.

PROFANITY IN POLITICS.

The irreverent use of Holy Scripture has been a deplorable feature of the presidential campaign which has just closed with our neighbors to the south of our border.

We shall not undertake to say on which side this want of reverence to God's word has been brought most largely into use for the purpose of gaining a political advantage, but it has been very marked on both sides. It seems to have begun by the speech of Mr. William J. Bryan, who secured the Democratic nomination for the presidency by the really eloquent speech in which he advocated the creation of the silver monetary standard at the Convention of that party in Chicago in June. He closed his speech by profanely protesting against placing a crown of thorns on the brow of Labor, and crucifying the laboring man on a "cross of gold;" and it has been asserted that in another speech Mr. Bryan described himself as a second Saviour of the world.

This burlesquing of the most sacred event in the life of our Blessed Lord on earth was bad enough, but it seems to have only been the signal for a campaign of profanity. It has been followed by frequent repetitions of the same ideas by numerous speakers on the silver side, but one of the worst efforts of this kind has been a disgusting parody on the Lord's Prayer which has been issued by the Bryanite election committees under the name of "McKinley's Prayer." It is too profane to be given in our columns, so we can only say of it that it begins by this apostrophe: "Our Father who art in England, Rothschild be thy name."

We admit that we cannot see the honesty of the policy which will enable the silver miners to pass for a dollar a coin whose real value will be only 53 cents; yet we have avoided to take any-sided during the Presidential contest; for we have not supposed that an opinion from Canada would change the convictions of our neighbors on this home question. But we cannot but deplore the sacrilege involved in a profane use of the most sacred words which Christians revere, whether the irreverence be committed by Republicans or by Silver Democrats.

But the Silver Democrats are not alone in this irreverence. Nearly every Protestant pulpit in the United States has resounded with political dis-

cussion during the campaign, and in most cases in favor of the Republican candidate. Hitherto the Scriptures have been held as sacred to the incultation of morality, but during the political campaign there have been copious quotations by ministers from Scripture to maintain one or the other of the political parties of the Republic, or to cast ridicule on political opponents. Such a mode of procedure is not only contrary to decency, but is irreligious, irreverent, and immoral. We hope at least, that there will be a cessation from such profanity, now that the excitement of the contest is over.

LIFE OF CATHARINE McAULEY.

We have received from the author a copy of a new book, a sketch of the life and work of Mother Catharine McAuley, foundress of the religious Order of the Sisters of Mercy, which has its chief house in Dublin, the Convent of the Order of Mercy. The author is Miss K. M. Barry, 81 Bond street, Toronto.

It is about sixty-one years since the first convent of this order was established in Dublin, and twenty years after Mother McAuley's death the number of convents belonging to it had increased to one hundred and fifty-five in all countries where there are English-speaking people. Since that time the number has greatly increased, but it cannot be easily estimated.

The preface to the present book was written by Rev. T. A. Finlay, S. J., of Dublin, and is a thoughtful appreciation of the work and its subject, Mother McAuley. Father Finlay remarks that Catharine McAuley was no exception to the general rule of God's Providence that He chooses for the great enterprises of His service individuals whose natural gifts are wholly out of proportion with the task appointed them, though it is true that God uses the weak things of the world to confound the strong. This weakness is what the world judges to be weakness, and which is what it deems to be at variance with its mistaken standards of wisdom and power. Grace usually assists nature, and thus natural abilities are usually requisite for a successful good work.

Mother McAuley was personally a woman of rare holiness, which is the first requirement of effective Christian effort. But she was also a woman of quick perception for the methods by which the sufferings of the poor are to be abated and their load lightened. It was not by enunciating fanciful theories that she proposed to effect this, but by taking on her own shoulders part of the burden, and by her co-workers doing the same.

Mother McAuley, though born of Catholic parents, was under the disadvantage that her father died when she was of tender age, and that her mother yielded easily to the temptations against faith which were so powerful in the period when she lived, before Catholic Emancipation in England and Ireland. Hence the foundress of the Sisters of Mercy was under Protestant influence during her childhood, nevertheless under these difficulties of the situation she preserved her father's faith. Her influence and good example brought others to the faith likewise, and the most notable conversions thus effected were those of her foster-parents who took charge of her after her mother's death.

It was in September, 1827, that the first House of Mercy was formally opened, and in 1829 the society of ladies in charge of it were allowed to take the name of the Sisters of Mercy. It was not till 1832 that they became nominally a religious order, with the religious habit and a formal religious profession, and in 1835 the order was approved by the Pope.

During the cholera epidemic of 1832 the new order proved its devotedness to works of mercy, and this led to its being assisted by the Duchess of Kent and the Princess Victoria, now her Majesty the Queen, both of whom sent numerous valuable gifts of fancy articles made by themselves, for a bazaar held by the Sisters for the establishment of their Institute. The bazaar was a great success, mainly in consequence of the royal gifts, and the new order became firmly established, and soon after there were many of its houses in England as well as in Ireland, and it was a flourishing Institute when Mother McAuley died in 1841. It now extends to Australia, New Zealand and North and South America, an evidence of how much good can be accomplished by one zealous soul animated with love for God and for the poverty-stricken of mankind.

The present sketch of Mother

McAuley's life is well written in unaffected style, and is a valuable contribution to the literature which describes the work of the charitable institutions of the Catholic Church. It is published in Dublin, Ireland, by Messrs. Fallon and Son, 54 Eccles street.

SOME CRITICS WHO GROPE IN THE DARK.

The Bull of Pope Leo XIII, defining Anglican Orders to be absolutely null and void, has been received with very opposite feelings by the various denominations of Protestantism.

Outside of the Church of England itself, the various sects appear to be rather pleased at the decision, but within the Church the clergy, at all events, receive it with a good deal of indignation, which has been expressed both by Bishops in their addresses to their diocesan conventions and congresses, and by the ministers generally in their sermons.

Presbyterians, Methodists, Congregationalists, Baptists and other Protestant sects do not believe in the necessity of an uninterrupted succession of ordained ministers. They would probably so believe if they possessed such a succession themselves, but as they do not, they are pleased to repeat that it is not to be found anywhere, and they deny its possession by the Church of England.

It was one of the stumbling blocks between Anglicanism and Presbyterianism during the last few years, while negotiations were going on between them for a union, that the former insisted on the continuity of the ministry through Episcopal ordination, and therefore refused to recognize that the latter has any real Christian ministry. It was, therefore, one of the points insisted on, in case of such a union being effected, that Presbyterian ministers should be ordained by Church of England Bishops before being regarded as ministers of the united Church. To this the Presbyterians refused indignantly to consent. They maintained that their own modes of ordination are sufficient, and that, on the other hand, there is nothing to show that Anglicans possess at all the Apostolic succession to which they lay claim. It has, therefore, been a pleasure to them that the Pope has also decided that they have not valid orders.

Protestant Episcopalianism in the United States is the form which Anglicanism takes in that country, it being merely adapted to the difference in the form of Government, and the Book of Common Prayer being somewhat suited to American ideas. The Bishops of that Church derive their consecration, and the clergy their ordination from the Church of England, hence they are as much interested in the Pope's decision as Anglicans themselves.

Bishop Potter, of New York, addressing the diocesan convention of that city, stated that Pope Leo had made his decision against the Anglican Orders "in large ignorance of the facts." Such a statement is absurd. It is not customary for the Pope or the Roman congregations to make decisions in this way, and on the present occasion every care was taken to consider all the facts.

The Holy Father, his Council of Investigation, and the Supreme Council of the Holy Office, by whom the question was examined, had certainly every means of knowing the facts of the case equally with Bishop Potter and other Anglican divines, and in addition they had access to the Vatican archives, which contain numerous documents bearing on the case. In fact the Pope quotes these documents in his Bull on the subject, showing that the matter had already been carefully examined and pronounced upon by Popes Julius III. and Paul IV. and Clement XI.

As far back as 1684 and in 1704 certain ministers of the Church of England who became Catholics were to be admitted to the priesthood, and a most searching investigation was made both by the Supreme Council of the Holy Office, and by the Doctors of the Sorbonne and Douai, and all the documents then examined were re-examined by the Commission of Investigation appointed by Pope Leo XIII. It is, therefore, absurd to assert that Pope Leo's means of information were insufficient.

We see by Toronto papers that at least two Toronto clergymen, the Rev. Dr. Langtry and Professor Clark of Trinity University, have taken the matter much to heart, and have spoken on the Pope's decision in at least two churches of the city.

Dr. Langtry takes the ground that the Pope is not infallible, and that his decree is a proof of this. The Catholic doctrine of the Pope's

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