

The Catholic Record.
 Published Weekly at 64 and 67 Richmond Street, London, Ontario.
 Price of subscription—\$2.00 per annum.
 EDITOR:
 REV. GEORGE E. NORTHGRAVE,
 Author of "Mistakes of Modern Ireland."
 THOMAS COPPEY,
 Publisher and Proprietor, THOMAS COPPEY,
 Messrs. LEWIS & CO., JOHN BIRCH, P. J. EYRE and W. A. BRYAN, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.
 Rates of Advertising—Ten cents per line each insertion, by the month.
 Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the bishops of Hamilton and Peterborough, and the clergy throughout the Dominion.
 Correspondence intended for publication, as well as that having references, should be addressed to the proprietor, and must reach London not later than Tuesday morning. Advances must be paid in full before the paper can be stopped.
 London, Saturday, Sept. 7, 1895.

OFFICIAL.

The clergy of the counties of Essex and Kent will meet in conference at Windsor on Thursday, September 19, at 11 a. m.; of the counties of Huron, Perth, Oxford and Norfolk at Stratford on Tuesday, September 24, at 1 p. m.; and of the counties of Middlesex, Elgin, Bothwell and Lambton at London on Thursday, September 26, at 2 p. m. A full attendance is requested.
 By order of the Bishop,
 THOMAS NOGANS, Secretary.
 London, Sept. 5, 1895.

THE DOMINION GOVERNMENT AND THE MANITOBA SCHOOLS.

There has been a good deal of speculation of late regarding the possibility of a settlement of the Manitoba school question without its being necessary to bring the matter before the Dominion Parliament at all, and the latest intelligence on the subject is an article which appeared a few days ago in the *Calgary Tribune* intimating that "no political party seeks to take advantage of the question, and that a round table conference such as that suggested by Mr. Gladstone in regard to Home Rule might be held for its settlement in a satisfactory manner."

We would be glad if we could believe without reserve the *Tribune's* statement: for if there is any question which should be approached in a spirit of friendliness and conciliation, a question of education, and of the religious convictions of a large section of the people, is such a question. For both of these reasons, the Manitoba school question is one which ought to be approached from all sides with forbearance and good will.

We are sorry to say that even the *Tribune* itself did not show a spirit of forbearance in the former stages of the debates which grew out of the questions and that the violent language to which it gave utterance when the remedial order was sent to the Government of Manitoba did not indicate much disposition to deal with the matter from a non-political standpoint. What else was it but a seeking to take advantage of the question for a political purpose that it raised an anti-Catholic agitation as soon as the policy was announced which the Dominion Government proposes to pursue? And what made this course the more to be deplored was the fact that it was pretty well understood that in all this the *Tribune* was the mouthpiece of the Greenway Government, and it was fairly to be inferred that that Government was quite ready to keep the reins of power in its hands, even by the despicable means of exciting religious hatred and discord.

But the new attitude of the *Tribune* appears to be an extending of the olive branch, and it is asserted that it has also been inspired by the Government. If this be the case we may take it as indication that the Government has become sensible to the false position in which it now finds itself, and that it is at last willing to make some atonement to the Catholic minority for the five years of injury it has inflicted on them.

We are pleased to see that the Dominion Government maintains with firmness the position assumed by it from the time the final decision of the Imperial Privy Council's judicial committee was made known.

The first act of the Dominion Government, after becoming officially cognizant of the Privy Council's decision, was to communicate it to the Manitoba Government, pointing out that, according to the decision, the Catholic minority has a grievance justifying that it should make appeal to the Governor-General in Council and to the Canadian Parliament for redress, and asking that the Manitoba Legislature take such steps as will render it unnecessary for Parliament to interfere.

This was the course which at this stage of the proceedings the Government was in reason bound to pursue,

and the Manitoba Government and Legislature should therefore have promised immediate redress. But it did not choose to do this. It preferred to return a defiant answer to the moderate suggestions of the Federal Cabinet. It would now appear that it finds it necessary to retreat from its attitude of defiance, by getting its *Calgary* organ to announce that no party wishes to make political capital out of the school question!

We do not assert positively that the *Tribune's* words certainly indicate that Manitoba will recede from its position; but appearances are to the effect that this is the case, and the position which the *Tribune* occupies as Mr. Greenway's organ justifies this supposition, which is very universally held.

The policy to be pursued by the Dominion Government in the settlement of this troublesome yet important matter was the subject of the speeches of several Dominion Ministers at a public banquet given a few days ago by the Liberal-Conservative Association in Sydney, Cape Breton, in honor of Sir Charles Hibbert Tupper. On this occasion the Hon. Messrs. Tupper, Foster and Curran all gave the most satisfactory and straightforward assurances that the Dominion Government will not swerve one iota from its pledge that it will see justice done to the Catholic minority in Manitoba. These gentlemen expressed the hope that Manitoba itself will redress the grievances it inflicted, but should that Province neglect its duty they give the most unqualified assurance that the Dominion Government will take the necessary steps to do so.

Sir Charles Tupper, who spoke for over two hours, left the full treatment of the Manitoba question to his colleagues, but both on this and on former occasions he declared most unequivocally that the Ministry are a unit in their determination to uphold the guarantees given to minorities, whether in Ontario, Quebec or Manitoba.

Mr. Foster, as leader of the House of Commons, referred to the Premier, Sir Mackenzie Bowell, admitting that he is an Orangeman, yet pointing to the fact that, before he became Premier, he was proud to serve under Sir John Thompson, a Catholic, and that, at the present moment, Protestant or ultra-Protestant though he may be, he has pronounced for justice to the Roman Catholic minority in Manitoba.

On a question of this kind," said Mr. Foster, "agitating a mixed population, there should be no mystification. Every public man should take his stand fearlessly, or he is wanting in his duty to the State, and our Government stands committed to the policy of securing justice to the minority in Manitoba. This minority happens to be Catholic. It might have been Protestant. There is a Protestant minority, however, in Quebec, and the Province of Quebec has given a grand object lesson to the Protestant portion of Canada. Protestants have their Separate schools in that Province and they receive State aid. Can the Protestant majority of Manitoba afford to be less liberal-minded than the Catholic majority of Quebec? These minorities look to the constitution and to the Federal Parliament for protection. They are bound to have it. They will have it." (Cheers)

Language cannot be plainer than this, and we give the Government due credit for its desire to maintain the constitutional guarantees. We believe its promises will be carried out.

The Hon. J. J. Curran was the last speaker. Mr. Curran is one of our ablest public men, and his brilliant and manly speech fully justifies the reputation he has earned in this regard.

We shall not enter upon the purely political matters dealt with by Mr. Curran, as the *Catholic Record* has always endeavored to avoid in its columns the discussion of merely political matters. We may say, however, that he referred very justly to the great future which lies open before Canada, and the hope we may entertain for her progress and prosperity through "the one grand brotherhood which is to unite her children from the Atlantic to the Pacific, and to make all feel an honest pride in the title of Canadian."

We may say to this that if these expectations are to be fulfilled there must be mutual toleration between creed and creed: there must be no effort on the part of any aggressive faction to force its religious convictions upon any minority. There are some who are inclined in this way, but if the country is to prosper as a union these inclinations must be suppressed by the central authority.

Mr. Curran spoke extensively on the

school question, and he was no less explicit than Mr. Foster to the effect that the Government is determined to have justice done to the Catholic minority in Manitoba.

Mr. Curran said: "As far as the Parliament of Canada is concerned this question is not a religious question in any sense. It is not a question whether one system of schools is preferable to another. Those who will be called upon to vote in this respect are not supposed to deal with the merits or demerits of the Separate school system. The whole question is whether the rights of the minority in Manitoba are to be respected and held inviolate. To talk of coercion of the majority or the desire to impose upon the Province a system of schools repugnant to any section of the community is rank rubbish. It is a question whether privileges secured to the minority, which at the time was most likely to be a Protestant minority, are to be maintained, or if matters which have been declared by the highest tribunal in the Empire, a parliamentary compact, are to be treated as waste paper and cast to the winds."

We have said that there are indications that the Manitoba Government and Legislature will withdraw from the defiant attitude it has hitherto maintained. We hope this will prove to be the case, as it will simplify greatly the matters in dispute; but we repeat what we have said before now, should that Legislature neglect its duty, it will be necessary for the Parliament of Canada to intervene in such a way that the solemn compact under which Manitoba became a Province of the Dominion may be kept inviolate.

THE ANARCHISTS AGAIN.

A new Anarchist outrage which took place in Paris a few days ago has greatly shocked the world. This was a serious attempt on the life of Baron Alphonse de Rothschild.

A large and heavy envelope was received at the Rothschild's bank addressed to the Baron and was opened by his confidential clerk, and while in the act of being opened it exploded with great force, tearing out the clerk's right eye and blowing off several fingers.

The envelope was examined by the police and was found to contain an infernal machine, made of pieces of cardboard and bound together, the whole being so arranged that the contents of fulminate of mercury would explode when the outer cover would be torn off.

The package was a bulky one, but it was made up so as to resemble such packages as are frequently received at banks, when money, securities, or other valuable are sent to them. In consequence of this, no suspicion was aroused by the receipt of the package, and the clerk proceeded to open it in the usual way, whereupon the explosion took place.

There was surprise expressed by the police that the package, which came through the mail, did not explode while being stamped in the post office.

This infernal instrument was similar in construction to a number of machines sent in 1891 to many French Deputies in boxes which were made to appear like packages of books. A strenuous effort is being made to discover the guilty party or parties, and already, it is said, that a postmistress in one of the Paris districts has identified the package as having been mailed in her office, and as the person was noticed who deposited the parcel, it may be that the guilty one will be discovered — and we sincerely hope this may be the case.

The object of the Anarchists in making this attempt upon the life of the great banker it is difficult to imagine. Baron Rothschild, with all his wealth, has shown a sympathy for the poor which has seldom been manifested by persons of his vast resources, and though his own countrymen of the house of Israel have been the chief ones who have benefited by his bounty, we are not disposed to blame unreservedly the charity which begins thus at home, and we give the Baron due credit for a desire to diminish the amount of human suffering which exists in the world, even though his own co-religionists, and fellow-countrymen have been the chief objects of his solicitude. It can be nothing but the most extreme misanthropy which could lead the Anarchists to wish to assassinate him. Yet this is not the only proof we have of the hatred entertained by the Anarchists for the whole human race. The crimes, or rather the agglomeration of crimes, committed by the Chicago Anarchists in 1886 when bombs were thrown amid a crowd of people in the midst of a thoroughfare, shows the utter recklessness of Anarchists in regard to human life, when

they do not expect to be themselves the victims.

The same thing is shown us by the outrages of the Anarchists in the Barcelona theatre, in the churches of Seville and Paris, and in the French Chamber of Deputies. But there was reason to hope that the condign punishment inflicted upon the Anarchist murderers Ravachol and Santo Cesario would serve as an object lesson to deter others of their class from the commission of similar crimes. This has not proved to be the case, and it is a question whether or not the apathy which has been sometimes shown even by the authorities in France, is partly the cause why these atrocities are repeated in that country in hope that the perpetrators will meet with impunity. But France has learned from the frequency of Anarchist outrages that it will not suit at all to let the enemies of society go unpunished any more, and there is good reason to believe that in the future the trial of Anarchists will be short and decisive, and their punishment suited to their deserts. The fear is now rather that the public demand for retribution may create the danger that public vengeance may fall upon innocent persons unjustly suspected, rather than that the guilty should escape if they become known.

There is little doubt that the attempted murder of Baron Rothschild will be duly punished if he can be discovered, but the chief fear is that some innocent person who cannot prove satisfactorily his non-complicity may, on some insufficient circumstantial evidence, be held to be guilty, and be punished accordingly.

Even if it were justifiable to exterminate the race of millionaires, it would be a folly to attempt it after the manner of the Anarchists. The murder of Baron Rothschild, or of half a dozen millionaires, would not exterminate the race of the wealthy or of the aristocracy.

The murder of a king would not destroy monarchy, as "the king never dies." The man may be killed, but the office survives, and the king has one to succeed him the very day, nay, the very hour, when the king dies.

And so it is with millionaires. Baron Rothschild's possessions will pass to his heirs, who will be millionaires in his stead; and even if he had no heirs, there would be others to use the business opportunities he has made use of to build himself up by amassing a huge fortune. Anarchy, therefore, is as much a folly as a crime, but it is an intolerable folly, and no reasonable person will regret it if a half a dozen Anarchists suffer death to atone for each life of which their conspiracy deprives the world. This is the only remedy for Anarchy, and the Anarchists would soon see the wisdom of not putting their principles into practice if they thus recoiled upon themselves. By this mode of procedure, also, the world would be rid of Anarchy long before the Anarchists would get rid of the world; and this is the state of things we would desire to see come to pass.

THE IRISH IN AMERICA.

The Methodist organ of Detroit, the *Christian Advocate*, has an item which savors of the old spirit of hatred and love of calumny against Catholics, and Irish, and foreigners generally.

The *Advocate* says: "If it is a policeman's duty to keep an honest, hard working man from getting a drink on Sunday, I want to go back to Ireland, said an Irishman in New York last week Monday. That's right. Other people will wish Patrick a safe voyage. Policemen's duties in most of our cities include the item specified. And if strict attention to this feature would send back to the old country the Sabbath drinking foreigners who want open Sunday saloons, the mass of our people would say, let the closing law be well enforced."

The object of this is to make it appear that in Ireland there is full scope for a rollicking toper, and that, especially on Sundays, the saloons are a centre of assemblage for a set of jolly companions of whom "Patrick" was one—and of course it is implied that Patrick is a Catholic.

Now the fact is that for a quarter of a century the saloons of Ireland have been closed on Sundays, so strictly that only a real traveller can get a drink of any intoxicating liquor on that day. The exception to this is in a few cities where Protestant influence was powerful enough to prevent this otherwise general law from being carried out. There are heavy fines and imprisonment on both seller and buyer if the law is broken, and the dealer, if convicted of a violation of the law, loses his license. The law is rigidly enforced, and there is less drinking in Ireland on Sunday than in almost any

State in the American union, and certainly much less than there is in either New York or Michigan. There would be no object, therefore, in the *Christian Advocate's* imaginary Patrick going back to Ireland to escape the rigor of the Sunday closing laws.

Ireland is still a temperate country, though since the great Father Mathew movement it has slightly departed from the very high character for temperance which it attained during the lifetime of that hard-working temperance advocate. It is still ahead of both England and Scotland, and ahead of the United States also, notwithstanding the sneers of our Christian contemporaries.

The *Christian Advocate* expresses the hope that "Patrick" may have a safe voyage back to Ireland, and seems to give a general invitation to foreigners, whom it designates as Sabbath-breakers, to return to their respective native lands.

It is a matter of notoriety that it is not the foreign element of the United States that constitute the class of Sabbath-breakers, thieves and outlaws of the land; and all the appeals to native Americans against foreign importations into the country are the merest balderdash. The Irish, especially, have been the backbone of the country, and have contributed more to its welfare than any other nationality, whether by cultivating the arts of peace or by sustaining the cause of the Union during its critical periods of warfare.

We say without hesitation that it was the Catholic majority in Ireland which entered the passage of anti-liquor legislation there. This was the only point on which Ireland ever succeeded in forcing the British Parliament to accede to the wishes of the Irish people as to how they should be governed, and the consequence is that Ireland has more effective prohibitory laws against saloon-keepers than any other portion of the united kingdom.

THE KAISER AS SUPREME BISHOP.

The *New York Herald* publishes a special despatch from Berlin to the effect that during his holiday trip to Sweden the Emperor William II. determined to make use of his prerogative as Supreme Bishop of the established Church of Prussia by delivering a religious oration or sermon from the pulpit on the occasion of the solemn inauguration of the magnificent new church which has been erected to the memory of his grandfather, William I.

The church is to be inaugurated on September 1, and this will be the occasion for the first overt public assumption of the functions of a clergyman by the Emperor, though during his yachting excursions he made it his practice to read the prayers and to deliver short sermons to the comparatively small congregations which were on board his ship, and this he did even when his chaplain was present. This was not regarded as a direct assumption of the clerical office, as it was rather a private devotion, and his doing so was passed over in silence; but the announcement of his present intention has caused a great sensation throughout Germany, and the so-called "orthodox" party are greatly scandalized at his presumption.

The matter has been discussed in the public press, and very divergent opinions have been expressed upon it. Even the comic side has not been overlooked, and the cartoonists make it a source of merriment and a subject for their cartoons, that he who is placed over the people to guard the temporal interests of the community should assume to be in consequence their supreme spiritual guide and ruler.

To the Apostles Christ committed the government of His Church, and to St. Peter above all was given the commission to feed the sheep and lambs of the flock, and to confirm his brethren; but nowhere do we find any warrant in Scripture or ecclesiastical Tradition, authorizing the Neros, the Caligulas, the Domitians, the Diocletians, to be the spiritual directors of Christian consciences by virtue of their imperial authority.

This authority was not assumed by Constantine or his Christian successors in the imperial office, but all respected the office of the Supreme Bishop who was St. Peter's successor, until the Eastern schism divided the East from the West, and made the Eastern churches local affairs under the domination of the Constantinopolitan emperor.

Queen Elizabeth in England undoubtedly ruled with a rod of iron the new Church of England of which she was in a great measure the maker, but

even she did not assume the purely ministerial office of preaching, nor did any of her successors on the English throne do so, if we except Cromwell, who assumed ministerial functions, not by virtue of his office of "Protector" of the Commonwealth, but because, according to his belief, and the current belief of his party, any layman who had the "gift of the gab" would gallop "could preach and expound Scripture to their heart's content."

It is said that the German press are looking into history for precedents for the Kaiser's course. Perhaps the most appropriate precedent is to be found in the claim of Core Dathan and Ahiron, to set themselves up for the priesthood, supported by "two hundred and fifty princes of the assembly, famous in the congregation, men of renown;" but the result was not favorable to the Kaiser's assumption. (Numbers xvi., xvii.) We are not aware that, until Henry VIII. usurped the supreme headship of the Church in England, any Christian prince ever asserted that by virtue of his temporal rule he was entitled to exercise spiritual authority, but even he did not go to the length of the Kaiser's assumption, and we believe that history will be searched in vain for a precedent which will exactly cover the present case. The rule for the Christian priesthood is laid down by St. Paul in his epistle to the Hebrews:

"Neither doth any man take the honor (of the priesthood) to himself but he that is called by God as Aaron was." (v. 3.)

However, at the present date, when every man imagines that he may assume with impunity the office which God conferred only on the apostles and those who act by their authority through regular succession from the apostles, we do not see any greater incongruity in the assumption of the episcopal office by the Emperor William, than in its assumption by Matt. Parker and his colleagues under Queen Elizabeth's authority, from which is derived the whole episcopal authority of the Anglican Church at the present day.

Referring to the versatility of the Kaiser's talents the *Herald* quotes Shakespeare's saying:

"Axe cannot wither him, nor custom stale His infinite variety."

The citation is appropriate, and to it we may add the description of versatility by another poet:

"His task is like a stream which runs With rapid changes from rocks to rocks; He slips from politics to puns. Passes from Mahomet to Moses; Begins with the laws that keep The planets in their radiant courses. And ends with some precept deep For dressing eels or shoeing horses."

It is rarely possible that the versatile Emperor will change his plans before the 1st of September, but a few days will decide the matter one way or the other.

A NEW SECT.

A curious result of the principle of Congregationalism, to allow every congregation to have the pastor of its choice, teaching such doctrine as will suit the majority, has occurred at Belleaire, Michigan.

It is scarcely to be expected that under such a regime, pastors and congregations will be always in accord, or even that the members of the same congregation will agree with each other, and so there must be a compromise of view on doctrine, otherwise matters will not go on harmoniously, and this is what occurred in Belleaire, with the exception of the compromise part of the usual understanding. There was no compromise in Belleaire.

The recent pastor, the Rev. Paul Guard, holds what are called advanced views, by which is meant that he is disposed to tolerate a great laxity of belief even in regard to the most important doctrines of Christianity, while the congregation, or most of them, at least, are of what is generally styled the more orthodox mould. Hence the disagreement is on the point of admitting free-thinkers to full membership in the Church.

The pastor declared that the Church as at present constituted has not sympathy enough with laboring men, and to correct this condition of affairs he proposed the adoption by a two-thirds vote, of a resolution to admit to church membership such persons as desired to lead a Christian life, independently of their belief in so-called fundamental doctrines of Christianity.

It was understood that the main purpose of this resolution was to admit to membership an individual who wished to become attached to the Church, but who refused to be tied down to the ordinarily accepted Christian doctrines. The majority of the congregation, however, refused to accede to the free and easy theology of the minister,