

The Catholic Record.

Published Weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

EDITORS: REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Ireland."

PUBLISHER AND PROPRIETOR, THOMAS COFFEY, MESSRS. LUKE KING, JOHN NIGH, P. J. NEVEN and M. C. O'DONNELL.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of London, Hamilton and Peterboro, and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Advertisements must be paid in full before the paper can be stopped.

London, Saturday, May 20, 1893.

THE A. P. A. CONSPIRACY.

The A. P. A. is confident of retarding the progress of Catholicity in America. This is a society of a recent date—a loathsome exerescence on the tree of liberty, given an ephemeral vitality through the efforts of a clique of ranting, roaring noisy demagogues.

We are not surprised that the Catholic Church is the object of their derision and hatred. It seems that one of the most striking marks of her truth, in the presence of a noisy and frivolous generation, is the fact that she is the inheritor of the reproaches heaped on her by her Divine founder.

The Rev. G. M. Milligan is one of those who have made some attempt at answering the doctor. He took the occasion of an ordination in St. Andrew's Church on the 11th inst. to criticize and say "some strong things of the prelate system which, instead of being of divine origin and consonant with the teachings of Scripture, he declared to have been based upon the pagan notion of the priestly caste.

Mr. Milligan himself tells us what he means by the "prelate" and other "systems." He says "there are four leading views regarding Church government—the Papal, the Prelatical, the Independent and the Presbyterian.

No wonder, then, that it excites animosity from certain quarters! No wonder, also, that groundless charges move men to investigate her doctrines and to acknowledge their truth!

A CLERICAL MISFIT.

At a meeting of the Ministerial Association of this city, held on Monday, Rev. Mr. Rigsby, Methodist, once more demonstrated the fact that he had mistaken his vocation.

Rev. W. J. Clark, after Mr. Rigsby had unburthened himself of his animosity towards Catholics, said he thought nothing could be done in the matter at the present session; which, we take it, was a very refined way of telling Mr. Rigsby that he was out of order and making a fool of himself.

THE PRESBYTERIANS AND THE REV. DR. LANGTRY.

The lecture of the Rev. Dr. Langtry, on which we made some comment last week, has greatly stirred the Presbyterians of the Province, but as yet only a few desultory replies have been made to his very scathing attack on the Presbyterian system.

But there is some light thrown upon the character of the Presbyterian ministry from the authorized form of Church Government which accompanies the Westminster Confession.

But we may here quote a couple of the ancient Fathers as to the usage of the Apostolic Church on this point.

St. Clement of Rome, of whom St. Paul says that "his name is in the book of life," (Phil. iv. 3,) says "the Apostles appointed the aforesaid, (Bishops and deacons) and then gave direction in what manner, when they should die, other approved men should succeed them in their ministry."

We need not quote further. These quotations show how the New Testament is to be understood, and completely refute the Presbyterian pretence that Episcopacy was not introduced into the Church till a late date.

brotherhood, and that every Church organization is complete in itself. . . . "the three great principles of Presbyterianism have always been recognized in the word of God . . . . government by elders, the parity of the ministry, and courts of appeal."

"The ancient British Churches claimed to have received their form of Government from the Apostles' teaching and practice. Calvin and other Reformers derived their principles of polity and discipline from the creeds of these ancient Churches. The Protestant Reformation (of course he here means especially the "thorough and Godly" Presbyterian form of the Reformation: Ed. C. R.) was not some- thing new introduced into the world for the first time.

It will be observed that all this is mere assertion without a particle of proof—and the pretended facts are contrary to the whole testimony of history. It is well known to all conversant with the actual state of the case that Gildas, Bede, the book of Llandaf, and all other authorities of any value, state that Pope Eleutherus sent two Bishops to Britain at the request of King Lucius to establish the faith, near the end of the second century, that their successors attended the Councils of Arles and Sardice in the fourth, and signed the Acts of these Councils, acknowledging thus the universal authority of the Pope in common with the Bishops of all the countries represented at these Councils; and it is known, besides, from numerous other sources that the nations represented at these Councils were in unison in recognizing the Pope.

As an offset to the manifesto of the forty Catholics in Ireland who have made themselves conspicuous by issuing a protest against Home Rule, it is interesting to remark that a large number of Ulster Presbyterians and Unitarians have sent to Mr. Gladstone a communication expressing their desire for Home Rule, and declaring their unbounded confidence in his Irish policy as the only one which can bring peace and prosperity to Ireland.

This religious cry is recognized by all true lovers of their country as a false issue. It is the teaching of experience that the Imperial Parliament has never had and never will have either the time or the inclination to deal with Irish questions in a manner satisfactory to the people of Ireland, or with any regard to their interests, whatever may be their religious belief; and all the efforts of these ministerial assemblages will not give a religious aspect to a question which affects the material and social interests of the people, and honest Protestants of England and Scotland, as well as Ireland, fully understand this.

In connection with this subject of Protestant opinion, on the Home Rule question Mr. S. Williamson, Liberal M. P. for Kilmarnock Burghs, has addressed an open letter to Rev. Robert McCheyne Edgar, the Moderator of the Irish Presbyterian General Assembly, in reply to the resolutions adopted by the last meeting of the Assembly, against Home Rule.

"The preface speaks of civil and religious liberties menaced by the proposed legislation, while no attempt is made to justify so serious a charge beyond a few startling statements which almost exclusively express hatred of the leaders of the Nationalist party, and condemnation of what are called the arrogant claims of the Roman Catholic hierarchy."

As a matter of fact the liberty of an individual is circumscribed by the State. It takes charge of personal conduct, defines crime, and raises or lowers the standard of morality.

Archbishop Ireland was a military chaplain during the civil war. Nothing gives him greater pleasure than to talk of the days when he ministered to the spiritual wants of the "boys in blue" or to meet old soldiers who greet him with the words: "I saw you in the army." It has been said that his experience of camp life developed the courage and determination that have made him so conspicuous a figure of our century.

The truth is that the Catholics of Ireland have shown remarkable forbearance towards their Protestant neighbors, considering what they have endured from them, and, as Mr. Williamson says, they have returned good for evil. He advises the Irish Presbyterian Church to encourage its loyal and patriotic sons to join with all sections of their Irish fellow-citizens in an Irish Legislature in seeking to devise wise and just measures which will be beneficial to the country as a whole.

PROTESTANTISM AND HOME RULE.

As an offset to the manifesto of the forty Catholics in Ireland who have made themselves conspicuous by issuing a protest against Home Rule, it is interesting to remark that a large number of Ulster Presbyterians and Unitarians have sent to Mr. Gladstone a communication expressing their desire for Home Rule, and declaring their unbounded confidence in his Irish policy as the only one which can bring peace and prosperity to Ireland.

In the face of the frequently reiterated assertion that Home Rule is advocated by Irish Catholics with the design to impose upon the Protestant population of the country a hateful and oppressive Catholic ascendancy and domination, a fact like this is highly instructive, as it shows that liberal-minded and patriotic Protestants have not been influenced by the cry of alarm which has been raised especially by the Methodist Conference and the Presbyterian Assembly on the same pretence.

THE SCHOOL QUESTION IN A PRESBYTERIAN SYNOD.

We notice by the report of the proceedings of the Ottawa and Montreal Presbyterian Synod, as given by the Ottawa Citizen of the 10th inst., that the Rev. Mr. Moore delivered an able address on the subject "Church and State," in which he dwelt especially on the question of religious teaching in the schools.

Mr. Rosseter gave, in a recent meeting of the Literary and Scientific Society of London, an interesting lecture on the Poets and Poetry of Young Ireland.

Mr. Rosseter gave, in a recent meeting of the Literary and Scientific Society of London, an interesting lecture on the Poets and Poetry of Young Ireland. Literary genius was, as it were, banished from Irish shores by the Penal Laws.

ARCHBISHOP IRELAND.

It may not be generally known that Archbishop Ireland was a military chaplain during the civil war. Nothing gives him greater pleasure than to talk of the days when he ministered to the spiritual wants of the "boys in blue" or to meet old soldiers who greet him with the words: "I saw you in the army."

The truth is that the Catholics of Ireland have shown remarkable forbearance towards their Protestant neighbors, considering what they have endured from them, and, as Mr. Williamson says, they have returned good for evil.

THE SCHOOL QUESTION IN A PRESBYTERIAN SYNOD.

We notice by the report of the proceedings of the Ottawa and Montreal Presbyterian Synod, as given by the Ottawa Citizen of the 10th inst., that the Rev. Mr. Moore delivered an able address on the subject "Church and State," in which he dwelt especially on the question of religious teaching in the schools.

Mr. Rosseter gave, in a recent meeting of the Literary and Scientific Society of London, an interesting lecture on the Poets and Poetry of Young Ireland.

Mr. Rosseter gave, in a recent meeting of the Literary and Scientific Society of London, an interesting lecture on the Poets and Poetry of Young Ireland. Literary genius was, as it were, banished from Irish shores by the Penal Laws.

Mr. Rosseter gave, in a recent meeting of the Literary and Scientific Society of London, an interesting lecture on the Poets and Poetry of Young Ireland.

Mr. Rosseter gave, in a recent meeting of the Literary and Scientific Society of London, an interesting lecture on the Poets and Poetry of Young Ireland.

Mr. Rosseter gave, in a recent meeting of the Literary and Scientific Society of London, an interesting lecture on the Poets and Poetry of Young Ireland.

that religion which they themselves believe in, without interfering with the religion of others. Thus even on Rev. Mr. Moore's principle, which was virtually accepted by the synod, the system of Separate schools for Catholics is the one most to be desired.

The frequently raised objection to this, that the result would be too many denominational schools, under legislation which provides for this, is of no weight, for it has been discovered that the plan of having two sets of schools, such as we have in Ontario, meets the difficulty, and supplies all parties concerned with schools to suit their wishes; yet even if this were not the case, the Catholic minority would have the right of demanding that the taxes which they pay should be spent for their benefit, which is the principle upon which all taxation is justifiable.

But Mr. Moore goes still further. He admits and maintains that, "It is impossible to eliminate revealed religion without at the same time putting something in its place. Non-religion is irreligion. Exclude religion from the Common schools, and evolution must take its place."

Further, after stating that it is not his intention or desire to deal with the case of the Manitoba schools, he observed, that if Christianity is to be excluded from the Common schools to please the heathen Chinese, "Separate schools become a necessity in order to perpetuate religion;" which is a very rational admission.

We have in another column dealt with the question of Presbyterianism as against Catholicism, so we need not say anything here upon Rev. Mr. Moore's covert sneer contained in these words:

"If it should come to extremes I would prefer Romanism to heathenism."

It is from what Mr. Moore is pleased to call Romanism that Presbyterianism has borrowed what little it has left of Christianity, so we do not thank him much for his grudging preference, yet we are pleased to find that the Presbyterian attitude is even at this late hour inclining towards justice to minorities as well as majorities on so important a matter as the proper education of children.

ANOTHER ONE.

We notice by a paragraph in one of the daily papers that "Mrs. McPherson, of Boston, a prominent lecturer on Romanism, is expected to speak here about the end of the month, under the patronage of the Loyal Women of Canadian Liberty," whoever they are.

It would appear as though there were a regular bureau for ex's in Boston. From there, it will be remembered, came ex-Leyden, the most vulgar scamp of the lot. This is the first time we have heard of Mrs. McPherson, of Boston. She is evidently a novice in the business, otherwise she would not omit the ex. This has a wonderful influence in filling Opera Houses, at 15 cents a head—barefooted boys and members of the P. P. A. half price.

POETS AND POETRY OF YOUNG IRELAND.

Mr. Rosseter gave, in a recent meeting of the Literary and Scientific Society of London, an interesting lecture on the Poets and Poetry of Young Ireland. Literary genius was, as it were, banished from Irish shores by the Penal Laws.

Mr. Rosseter gave, in a recent meeting of the Literary and Scientific Society of London, an interesting lecture on the Poets and Poetry of Young Ireland.

of daring spirits—the party. Revolution was not but enthusiasm was not for the wondrous modern warfare.

History tells us of burst the chains that native land, but it tells revolution they effected and hearts of their count ballad and prose written anthems of Ireland's past how her saints and se lustré of science and shores; and how her treason divided her cl and more than once Such was their task, was it accomplished: lay and Jeffries and do not hesitate to say Ireland poets produce poems, songs and ball distinct gain to the world, and created Irishmen to know mo- try's history.

Thomas Davis, Lady Wylde, Claren Judge O'Hagan are live forever in the men. Their writing cold rules of technique but as outpourings of songs that tell of more peaceful scene surpassed. Campbell say, has not written ballad than the long- Davis "On Fontenoy The lecturer spoke of Celtic literature of evident in Hamlet.

From the fourth century Ireland's bright light of literature to eve Europe. The names Palladius, Isidore, ar student of history.

The lecture will of much good. the error from who fondly imagin literature owes no de it may teach them they were uncouth and when Irishmen were up the avenues tha tion.

BIGOTRY AT

From our exchange from an interesting sent to the Catholic land, Ohio, we learn of the doings of t flourishing town of State. The facts sh mined action, the clique that operat be frustrated even very Protestant com

Catholics are nario than in Oh has no larger pr ole citizens than Ontario, and the thought it a suitabl power and influen pose they directed days ago towards t man, and of two P of the Board of Ed considered too fav All three were e the positions they Protestants had faithfully on the years, but they w the bigots, who their intention to Catholics of the favor, but as a m objected to be pr of their religion, a contest took place, the three gentlemen out by the A. P victorious, the v very large majori lie Councilman by It is evident from able Protestants methods of the their aid this re been attained.

The Democratia edited by a respec testant, took oc the heading, "TI

"Probably the denomination in abused and slan Roman Catholic C of one wonderful dom of thought, s we also talk freer freedom of worsh pained us more seditious and sl western (Nebrask Roman Catholic e These attacks beneath the noti

These attacks beneath the noti