

The Catholic Record.

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London, Saturday, Oct. 24, 1898.

THE SCHOOL QUESTION.

Ever since the victory of Hon. W. Laurier on the 23rd of June, we have been assured from time to time that the Manitoba school question is to be settled satisfactorily and peaceably.

The Hon. Messrs. Sifton, Cameron and Watson, all members of Mr. Greenway's Government, have now been quite a long time consulting with Mr. Laurier and the members of the Dominion Government considering the terms of settlement.

We must confess we cannot see any good reason for this prolonged delay. We have stated frequently that as Catholics we are in favor of, and would prefer, a peaceful settlement of the trouble, if such a settlement can be reached, but the delay, and the reticence, and the dark hints that are thrown out from time to time that we must be good citizens and so be content with any terms which Messrs. Greenway, Sifton, and Co. may condescend to offer, lead us to suspect that we are not so near a satisfactory settlement as the Ministerial press would have us believe.

The case is in a nutshell, and is not far off for us to seek. The judicial committee of the Privy Council have told us that the Catholics of Manitoba have a grievance. This means, and can mean nothing else than that the compact of confederation has been violated in their regard, the promises made in the name of Her Gracious Majesty that their privilege of freedom of education should be preserved to them have been broken, and an attempt is being made to take away permanently their educational rights.

The remedy is clear. It is the duty of the Canadian Government to restore the rights which have been infringed upon, if Mr. Greenway and his colleagues refuse to restore them. The Catholic schools of Manitoba have been abolished, as far as their legal status is concerned. But the fact that the people have preserved their schools in spite of hostile legislation is a proof that they are not ready to sacrifice them for the sake of a trifling and delusive concession which report says Mr. Greenway is willing to concede, and Mr. Laurier to accept.

The Hon. Mr. Laurier has no authority to accept such terms as have been whispered about as being the basis on which the settlement is now to be made. We are told that the Catholics of Manitoba are to be put off with the concession that they shall be allowed, when numerous enough in any school section, to have a half hour, or an hour, during the week, when either the priest, or some one authorized by the priest, will have the opportunity to give religious instruction in the schools.

It is time for us to demand whether it is for this beggarly concession that the Hon. Mr. Laurier moved the six months' hold to Sir Mackenzie Bowell's Remedial Bill. Mr. Laurier objected to that Bill, on the ground that it did not restore the rights of the Catholic minority, and it was on the strength of his promise made throughout the Province of Quebec during the election campaign to restore fully Catholic rights, that he received the almost unbroken support of Quebec at the recent elections. He cannot think that such a miserable concession as Mr. Greenway is reported to be ready to give will satisfy the Catholics of the Dominion. We do not assert that this is really the basis on which Mr. Laurier proposes to

settle the trouble, but we say that if it is the basis, as is reported, it is no settlement at all, and the matter will still be agitated.

The constitution guarantees Catholic schools to Manitoba, enjoying all the rights of the Public schools of the Province. The Catholics of Manitoba have Catholic schools now, and it is not to be supposed that they have any intention to give them up. They must be legalized, and the future schools which the Catholics of the Province may establish must be legalized also, and any settlement which may be made must effect this legalization, or it will be worthless. The Catholics of the Dominion will require that the Constitutional guarantees be observed. They demand nothing beyond this, and they will not be satisfied with anything short of it. The Constitution guarantees to Catholics schools which are essentially Catholic, and we cannot consent to another cry for justice until Catholic schools be really, and not fictitiously, restored.

THE APOSTOLIC DELEGATION.

The late Apostolic Delegate, Cardinal Satolli, has finally handed over his authority to his successor, Archbishop Martinelli, who has already begun his work as representative of the Pope in the United States.

Cardinal Satolli has conducted the business and fulfilled all the duties of this important office in a manner which has won for him golden opinions, not only from Catholics, but also from Protestants.

It was a task of no small difficulty to be the final arbiter in all questions relating to ecclesiastical discipline and administration, for a Catholic population of about ten million souls, and to do this without exciting the hostility of the Protestants of the country, but this Cardinal Satolli has effected with eminent success. At first some fear was expressed by ultra Protestants of the bigoted mould, that the presence in America of a representative of the Pope would be a danger to American institutions, but the admirable tact and justice with which the Cardinal fulfilled his duties dispelled this fear, and none have admired him more than the Protestants of the country, for, if we except a few A. P. A. journals, from which nothing else than bigotry and misrepresentation was to be expected, the Protestant press has been loud in praise of the able manner in which the Cardinal did his work.

Cardinal Satolli travelled through the United States from ocean to ocean, and his intercourse with people of every degree led him to admire America as a fair-minded nation, and he inculcated everywhere loyalty to its institutions. He returns to Rome with a good knowledge of the American character, and no doubt this will be brought to good account by the Holy Father in all future dealings with this continent.

On the question of religious education Cardinal Satolli has urged upon the Catholics of America the established Catholic principle that religious teaching should go hand in hand with secular instruction, though he admitted that there are circumstances under which it is impossible to have strictly Catholic schools, suited to the necessities of the times. In such cases he allowed Catholics to make use of the Public schools, provided, always, that the Christian education of the children was attended to by parents and guardians.

Cardinal Satolli did much toward removing many difficulties throughout the United States, arising out of disputes concerning ecclesiastical discipline. In some instances his able administration of justice resulted in putting an end to actual, or in averting threatened schism. He maintained episcopal authority; nevertheless, in a number of instances wherein it bore too heavily, or was exercised too fruitlessly, and not in accordance with the requirements of canon law, he reversed episcopal decisions by maintaining in their parishes priests who were removed without sufficient cause, and restored other priests to the exercise of sacerdotal functions, though they had been for years under episcopal displeasure.

Notwithstanding that, in the beginning, there was some opposition to the Holy Father's action in sending an Apostolic delegate to America at all, the opposition soon ceased when it was found that the Delegate knew how to perform his duty both justly and mercifully, and it is now universally recognized that the establishment of the Apostolic delegation was useful and necessary.

Cardinal Satolli's tenure of the office

of delegate has lasted four years. We trust that Archbishop Martinelli's administration may prove in every way as successful as that of his illustrious predecessor. We are convinced it will be so, as the new delegate assumes the office with the *clat* arising from his having governed successfully the widespread and distinguished order of Augustinians.

Cardinal Satolli sailed for Rome on Saturday, the 17th inst.

THE PENITENTIARY COMMISSION OF INQUIRY.

We copy the following paragraph from the *Ottawa Citizen* of the 15th inst. Our contemporary says:

"As Sir Oliver Mowat has gone outside his own party friends for members of the Penitentiary Commission he might have remembered Mr. J. G. Moylan, who for twenty-three years filled the post of Inspector of prisons. Mr. Moylan's ability is commensurate with his experience, and he would probably have been found specially valuable in connection with the institution in British Columbia which was established under his superintendence."

We cordially endorse what the *Citizen* says regarding Mr. Moylan's ability and his experience in all matters connected with the administration of penal institutions. It may be truthfully said there is no other man in the Dominion to day better qualified to sit on the proposed commission than the late Inspector of Penitentiaries. His reports for nearly a quarter of a century afford proof of his having been *au courant* on all matters relating to proper prison government and discipline, and that he was in full touch with the reforms and improvements of the age as affecting penology. But, apart from Mr. Moylan's qualifications as indicated, there is another and a very strong reason why he should have a place on the Commission. It is because of the large number of Catholic convicts and of Catholic officers in the penitentiaries. Moreover, it is a well-known fact that deserving, faithful and efficient Catholic officials, some of whom have spent more than half a life-time in the penitentiary service, have not been treated with that measure of fairness, justice and consideration which they had a right to expect. We may mention the cases of Deputy Warden Fitzsimmons and Guard Finnegan, in British Columbia, as affording instances of the grossest injustice, brought about by a foul conspiracy which should be thoroughly exposed. The treatment which Deputy Warden Macdonell, of Manitoba penitentiary, received, also requires ventilation, and then we have, nearer home, at Kingston, the summary, unwarrantable and cruel dismissal of Keeper McConville, after a long and creditable career, who was sent adrift with his large family; and the case of Guard Darragh, also of Kingston, who was served in a similar manner to McConville. Those, and other instances, we referred to in former issues of the RECORD. We maintain, therefore, that there should be a Catholic placed on the Commission to see that his co-religionists among the employes and the prisoners receive that measure of fair play and justice to which they are entitled.

A TURNING OF THE TABLES.

Our esteemed contemporary, the *Canada Presbyterian*, has discovered what it considers to be a new and "very significant" proof of double-dealing on the part of Pope Leo XIII.

From the *Literary Digest* it extracts the following passage translated from the *Osservatore Cattolico* of Rome: "It is well known that among other well-established formulas, the Pope commands the faithful to pray for peace and union among Christian princes. Of late, however, pious Catholics have more than once asked who the 'Christian' princes are whose peace and union might be regarded as worth praying for. For twenty-six years the Pope, the most legitimate of all secular princes, has been deprived of his possessions, not to mention that such princes as the ruler of Bulgaria, who has deserted the Church, do not deserve the prayers of the pious. In view of these facts His Holiness Leo XIII. has modified the above-mentioned formula. In future the prayer will be for the liberty of the Church and for peace and union among Christian nations *presbyter* than the princes."

The *Presbyter* remarks on this that it is "very significant" as an illustration of the "facility with which Rome becomes all things to all men."

The scriptural allusion of our contemporary is by no means favorable to the sense it intends to convey. It was commendable in the apostle of the Gentiles to suit himself to the circumstances of the particular cases requiring to be dealt with, to save others,

not by acts of duplicity, but by charity towards all, by fraternal correction of some, and by prudent use of such a line of conduct as would bring all to acknowledge and accept the truths of Christianity, and for this reason he declares: "I became all things to all men, that I may by all means save some."

Pope Leo may also adapt the public prayer of the Church to the times, without laying himself open to the charge of duplicity which is implied in the style of the *Presbyterian's* comments. It is unfortunately too true that there are now princes who ought to be Christians but who are without that strong faith which characterized many of the princes of former times, especially before the spread of Reformation principles caused men of high position to imagine they were not subject to the laws of God.

But Presbyterianism is itself changing to conform to the spirit of the times, and in some respects the change is not at all for the better. A Presbyterian journal should be sure that it stands on safe ground itself before making charges against the Catholic Church to the effect that she is suiting herself to the circumstances of the times in which we live. Pope Leo XIII. does this wisely, in matters of administration which depend entirely upon the existing circumstances, as they are not laid down in the unchangeable laws of God. But the Popes do not change God's law or His revelation, which the Church teaches to day as they were taught eighteen or nineteen centuries ago. Presbyterians do things very differently. The changes they made affect God's law and divine truth, and they make them as readily as they change dress. We remember how Professor Robertson Smith, a few years ago, lost his professorship in a Presbyterian university for teaching that there is a doubt about the authorship and divine inspiration of certain portions of the Old Testament. But times have changed to such an extent that now the old-fashioned orthodox teaching in regard to the inspiration of the Bible is not to be tolerated any longer, and this change of views is not only insisted on by the students, who have been universally inoculated with the virus of modern scepticism, but the professors, who have hitherto been staunch upholders of orthodoxy, have so far yielded to the circumstances of the times that they are now as zealous as the students themselves in purging the universities of the orthodoxy which is to be found in the Westminster Confession.

The students of Aberdeen University recently astonished the faculty by protesting against the teaching of their Professor of Divinity and Biblical Criticism, Dr. Johnson. The *Scotsman* tells us that the professor "has the misfortune to believe, and the simplicity to teach that Moses is the author of the Pentateuch, and that the prophet Isaiah wrote the whole book that is called by his name." To this teaching the students objected, and Bibles were flung at the Professor and all about the classroom. All this was brought out in evidence when the trouble was officially investigated, and it was further shown that the students, who are to be the future Presbyterian ministers of Scotland, are all in favor of the so-called Higher Criticism, which is the name by which the modern sceptical views are known which have recently taken so strong root among the various Protestant denominations.

These budding ministers also objected to prayers at the beginning of the lectures, and were in the habit of shuffling their feet to protest while the prayers were being said.

But the cream of the transaction is not reached until we come to the point that, after the investigation was concluded, it was the professor who was punished, and not the peccant students. Professor Johnson was dismissed from his professorship and a mild rebuke was given to the students for throwing their Bibles at his head!

The *Scotsman* says in its editorial comment on the occurrence: "The fact is suggestive of the extent to which the religious revolution has gone in this country. It may pretty safely be assumed that the doctrines taught by Professor Johnson are—whatever may be said as to the form and method of their presentation—substantially the doctrines that were taught in all our colleges a generation ago or even less. Now they are so discredited that the professor who endeavors to inculcate them has the Bible flung at his head. Orthodoxy in Scottish colleges has been turned upside down since Professor Robertson Smith lost his chair for teaching views as to the books of the Bible which Professor Johnson is now condemned for endeavoring to controvert."

We have here an example of Pres-

byterian clergymen suiting themselves to the days in which we live in quite a different manner from St. Paul even when he became "all things to all men." St. Paul, certainly, never agreed to compromise the "truth once delivered to the saints" as a means of keeping in order a lot of unruly and unholly clerical aspirants.

THE FINAL DECREE.

The Bishop of Edinburgh, the highest dignitary of the Episcopal Church of Scotland, arrived in Canada just in time to receive the news that Pope Leo XIII. has pronounced definitely against the validity of Anglican Orders. He stated to a Press reporter who interviewed him that the decision was just what had been expected, but that it would in no way affect Anglicanism.

It was never supposed by Catholics that Anglican prelates would profess to feel any concern as to the decision which would be arrived at by the Pope; it was, nevertheless, a most important decision as settling the status which Anglican prelates and clergy occupy under the Christian dispensation, especially in view of the claims put forth by Anglican divines during recent years.

We have heard much of late in regard to the "Historic Episcopate" of Anglicanism. During all the debates between the Presbyterian, Methodist and Anglican churches, the "Historic Episcopate" was constantly alluded to by the members of the last named denomination, as being its undisputed possession, and in this respect it claimed a superiority over all other Protestant denominations, insisting that in case any of them should agree to terms of union with the Church of England, they should admit that valid ordination to the Christian ministry can be obtained only from the "Historic Episcopate" which they claim to possess.

This "Historic Episcopate" is understood to mean that there is in the Anglican Church a line of Bishops which dates historically back to the Apostles by ordination and consecration derived through the line of Catholic Bishops, whose Apostolic succession is undoubted.

It is very easy to say that the decision of the Pope to the effect that Anglicans have no such ordination and consecration will have no weight; but when it is borne in mind that Anglicans claim Catholic ordination as the source whence their Historic Episcopate is derived, it follows that the head of the Catholic Church is the proper authority to declare judicially whether or not they possess it, or whether having once possessed it, they have lost it by the use of an insufficient form.

The Holy Father enters very minutely into the question of what constitutes valid ordination. It is not for the purpose of finding a law, or of creating one where it does not exist, that he ordered the investigation, but because the sacrament of orders was instituted by Christ Himself, and as once the character conferred by holy orders is imprinted on the soul it cannot be effaced the sacrament is not to be reiterated. It is important, therefore, to know whether when a minister of the Church of England becomes a Catholic, and is deemed worthy to be admitted to the priesthood, he should be ordained, or that he is to be regarded as having been ordained already, and that he needs nothing more than to be authorized to exercise jurisdiction over some ecclesiastical charge which may be conferred upon him.

It has always been the doctrine of the Catholic Church, and it is laid down by St. Thomas, that the form used in administering the sacraments must express the substance of the sacrament.

Proceeding from this principle the Holy Father points out that the Edwardine Ordinal whereby ordinations were performed in the early Anglican Church, did not express the character of the priesthood, to the essence of which belongs the power of consecrating the body and blood of Christ, and of offering sacrifice. Hence, ordinations made under this ordinal are necessarily defective. Not only does this ordinal depart from the ancient Catholic rite, but it substitutes a form which intentionally excludes the essence of the Christian priesthood.

At a later date the words were added, "for the office and work of a priest;" and in the Ordinal for Bishops: "For the office and work of a Bishop." The Holy Father says that the fact that this change was made shows that the Anglicans themselves perceived that the first form was defective and inadequate. But even if

the change would, in itself, have made the new form valid, the hundred years during which the invalid form was used were sufficient to make valid ordinations cease, even if they had existed in the beginning. There were, therefore, no Bishops nor priests in Anglicanism when the new form was adopted, and there could be no ordinations.

It has been maintained by two or three French Catholic theologians that the new form of ordination may be understood in an orthodox sense, and that, therefore, ordinations conferred according to it should be regarded as valid. We have already mentioned one reason why they were not valid in fact, even if the form had been perfect. The Holy Father points out another cause which would also have sufficed to make the form invalid, that is, that from the Anglican rite whatever sets forth the dignity and office of the Christian priesthood was removed by the makers of the rite in order that by the words Bishop and priest, a new office should be designated which is quite different from the Christian priesthood and Episcopate, the proper significance of the latter word being the completion of the priesthood. Hence, with the idea of the priesthood eliminated, there cannot be a real Episcopate. The meaning of the words Bishop and priest is therefore quite different in the Anglican from that conveyed in the Catholic rite, and the office and work of a Bishop and priest have also a different meaning in the two rites. This also makes the Anglican form of ordination invalid both for the priesthood and the Episcopate. In fact, the proper intention which is necessary to the administration of a sacrament is not only lacking, but it is adverse to and destructive of the sacrament.

In declaring the Anglican orders invalid the Pope recalls and approves of the decisions of former Pontiffs, especially of Julius III., Paul IV., and Clement XI., all of whom decreed, under circumstances which brought the case under their consideration, that Anglican orders are to be regarded and treated as invalid. Hence, the decision of Pope Leo XIII. is just what the Catholic world expected it would be, as it is in accordance with the past practice of the Church.

EDITORIAL NOTES.

Closed quarters! We thank thee, RECORD, for the word! We enjoy close quarters—the closer the better. Will it please you, then, remain at the address quarters for an issue or two and answer us a question? Respecting these contradictory declarations of Mr. Laurier, dear contemporary, what would you have us do? Are we to reject both as apocryphal? If so, why? You will not show us to accept that of the *Globe* alone, for that, you say, would be using a double tape line? If then, we give credence to that of *L'Electeur* only, we shall, on your reasoning, be using a double tape line on the other side. Must we, therefore, accept both as genuine, with the result that, in your own words, "Catholics and Protestants alike would agree that he was acting a double part, and would consequently refuse him their confidence?" You will greatly oblige us, dear RECORD, by pasting the foregoing on your "copy," and appending your answer thereto. We would extend the same invitation to some of your Ontario contemporaries that share your groundless suspicions of our motives, without, however, sharing your sincerity in relation to the school question.—Antigonish Casket.

In the above extract—having reference to the Hon. Mr. Laurier—are questions which our contemporary claims we have not answered. We thought we had answered them satisfactorily, but since our friend is not satisfied we will try to be more explicit. We do not know whether Mr. Laurier made one promise in Toronto and a contradictory one in Quebec. If he did so he acted wrongly, and it is not our purpose to defend him. We do not ask the editor of our contemporary to believe either the statement of the *Globe* or that of *L'Electeur*. He may believe one, or both, or neither. But does it not show political leanings to be so ready to accept as truth what appears detrimental to the Liberal leader? Why draw attention to what is claimed to be contradictory statements made by him in regard to the school question, while permitting Sir Charles Tupper to go scot free, although we have evidence quite as strong that speeches delivered by the Conservative leader in Winnipeg and at Sohmer Park in Montreal were equally contradictory? Is this not proof that our friend has been using two tape measures—one for measuring the Hon. Mr. Wilfred Laurier, and the other for Sir Charles Tupper?

The *Casket* is an excellent, bright paper, and we should like to see it out of and above politics, like the CATHOLIC RECORD. During the campaign we treated each political party as we thought it deserved. The Catholics of Manitoba had friends and enemies in both political camps. Many of the Liberals, particularly the Ontario sec-

tion, talked a great deal about coercion, etc. tion was opposed to lation, while the East go that far if conde failed. Again, the party" was sent in subject. In fact Sir his ministry and his and during the con much like those eng war. This was the Now that we have ma will our contempor question: How Tupper and his power, have carried with thirty or fo lowers pledged to vo

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"We beg to inform we are not absolutely i If its memory carries i may possibly recal l moured the Conserva and its leader at that to Catholic rights as condemned the Libera the same cause."

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A report com expected Bishop will be appointed Washington Univ by the resignati We give the ru worth. As a r reliance to be pla by cable.

Owing to the the way of Catho to prevent them f cation with the visiting Rome, i Bishop from Rus n City, but B Bishop of Mobile mission to make now in Rome. ceived him with joy. Mgr. Sym Eucharistic Con his entrance dur of the Congress great outburst o He will remain before returni

Leaflets from quarterly publi Loretto Abbey, ceived. A g proves beyond are brilliant Abbey, and that which prevails serves to devel all that is nobl and youth.

MEETINGS ar of Ireland to c tical situation wherever they resolutions are large majoriti ing majority r mentary Party resolutions ar The people of that the only h legislative und demand, and u nited demand log the rule of