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DR. CARMAN AND THE SCHOOL QUESTION. The Rev. Dr. Carman, General Superintendent of the Methodist Church in Canada, preached in Kingston on Sunday, the 20th ult., on public education.

He takes it for granted that Catholics ought to be satisfied with such a system of public education as this, and desires to do away with "Separate or Church schools."

Any Church that cannot care for its people and maintain its particular doctrine should be wiped out. If the Methodist Church cannot, through its ministry, Sunday School, and Epworth League, hold its people and preach the precious doctrine of entresanctification without the aid of a Government grant, then the sooner it goes by the board the better.

From Dr. Carman's antecedents, it is easy to understand the purpose he had in view in preaching such a sermon at this critical moment in Kingston. He took not long ago a leading part in the so-called "Equal Rights" agitation, and preached or wrote a series of political sermons which were published in the Toronto Mail, the object of which was to intensify the anti-Catholic feeling in Ontario.

In these sermons the doctor tried to make it appear that the Dominion and Ontario and Quebec Governments are all bound in the shackles which Romanism has fastened around them, and he appealed to the Protestant electors of Ontario "to sweep the board," by upsetting both Governments.

The people had too much good sense to pay any attention to these ravings, and Dr. Carman subsided for a while. We might have hoped that he had taken to heart the lesson he then received, and would spare the public the infliction of his ecclesiastical terrorism for the future; but it appears from his Kingston escapade that he cannot take in a wholesome lesson.

There can be no doubt that the doctor's last sermon was designed to be the makeweight which would turn the scale against Mr. W. Hartly in the pending election, and a more barefaced attempt to influence public opinion at a critical moment, it has seldom been our lot to witness.

We congratulate the people of Kingston that they have shown, by electing Mr. Hartly by a majority of 432, that they are not to be influenced by such tactics as the Rev. Dr. Carman is so fond of employing.

There was a time in the history of our Province when fanaticism had influence enough to turn the scale of many a political contest, but now it has not a foothold even in those cities wherein it held full control only a few months ago. London and Hamilton shook off the incubus but recently, and now Kingston has followed their noble example.

But let us consider Dr. Carman's pronouncement on its merits, independently of the effect it was intended to have upon the election. He admits that it is necessary that morality and integrity should be inculcated in our schools. Now on what ground can morality be taught? Is there any sufficient motive which will induce people to be moral, other than the fact that it is our duty arising out of our being God's creatures, bound to accept and obey His laws?

We venture to say that there is not a Christian who will say that there is any other solid motive for morality than this, and it is evident that to feel the force of this motive we must know through revelation what God's law are. We must know, therefore, what that revelation is, and we must know the authority which presents that revelation to us as being worthy of credit.

God's revelation, comprising the laws of morality and integrity of which Dr. Carman speaks, are presented to us

by the Christian Church for acceptance and belief; and if we do not know the grounds of our belief in the Christian Church, there will remain no solid motive for morality. This cannot be known without dogmatic Christian teaching.

We are quite aware that a certain fraction of the people may be influenced by motives less satisfactory than this one which we have indicated, but such motives have no solidity, and they cannot have a permanent influence on the mass of population when people begin to reason upon them, and though the few may continue through life to accept these insufficient motives, and to act upon them, the vast majority will cast them aside as the superstitions of youth as soon as their judgments shall have been sufficiently matured to enable them to see their fallacy.

We maintain, therefore, that solid Christian teaching should be given to the young from the very beginning, and that it should pervade the atmosphere of the school room. Hence, also, Dr. Carman is astray when he supposes that Catholics will, or ought to, accept his plan of teaching "morality and integrity" on a delusive motive.

But let us admit for a moment that Dr. Carman's plan is a satisfactory one for Protestants; and we must say that it seems to be the prevalent though not the universal opinion among Protestants, that it is satisfactory, it cannot be denied that the Catholic plan is safer, or at least as safe.

The question then remains, is the plan which the doctor proposes to be forced upon Catholics against their will, and in violence to their conscientious convictions. We maintain that no majority has the right, even though it may have the might, to do this.

The education of the child belongs primarily to its parents, and the parents are bound in conscience to educate their children in that way which will most effectually make them good citizens, and, above all, good Christians. The State may help the parents to do this, and may insist that the children shall be properly educated. This it does in Ontario by the laws making education compulsory. We have not a word to say against such laws; but we strongly insist that the State goes outside of its duty, and against its duty, if it throws any obstacle in the way of parents who wish to fulfill their duties to their children, by giving them a good education in their religion, at the same time that they are instructed in secular matters.

Reading, writing and arithmetic are useful studies, but they are not the only things a child ought to be taught. More important still are its moral duties to God, our neighbor, and ourselves, and for this reason the State should rather assist parents who desire to instruct their children in these matters, than throw obstacles in their way. For these reasons, we maintain that it would be a gross injustice to Catholics to force upon them a mere secular education, by depriving them of their Catholic schools; and all who, like Dr. Carman, advocate the withdrawal of public aid from the Catholic schools of Ontario are advocates of injustice.

It must be borne in mind that Catholics contribute, equally with Protestants, toward putting funds into the public treasury, and when there is part of these public funds apportioned to education, Catholics are entitled to a fair share thereof for the education of their children, in the way their conscience approves of.

Dr. Carman maintains, however, that any religious education given to children should be given them at home, or in the church. This is out of the question. Most parents have either not the time, or not the ability to give their children the instruction necessary for them, and it is their right to employ teachers who will take the work which the parents cannot do properly at home. Neither is the difficulty met by saying the children should be instructed in their religion in the church. They attend school all the week, and they cannot generally attend for religious instruction in the church more than one day out of seven, and then they can attend only for an hour or thereabouts. This instruction for an hour in the week, on Sunday, is not enough for their religious and moral training, and we say, therefore, not that the State should furnish religious teaching to the children, but that it should put no obstacle in the way of parents who are willing to pay for a teacher who will supply their place in the schools.

The Separate school system does no more than this. It provides that the

teachers shall be competent to teach the secular branches, and it leaves parents the opportunity to employ teachers who will take their place in imparting religious instruction. To all this they have a right, if we are living in a free country, and no one has the right to say that the liberty of parents in this matter should be taken from them.

We may add that the question of Catholic rights has been settled by the Confederation Act whereby this Dominion was instituted. If Catholic rights in Ontario were to be interfered with, the whole question of Confederation would have to be re-considered, and it may be taken as a certainty that the rights at present enjoyed by the Protestants of Quebec, and which they prize as highly as the Catholics of Ontario prize theirs, could not stand for a moment if Dr. Carman's desire to sweep away the rights of the latter were accomplished to-morrow. Those who desire that the Protestants of Quebec should retain their present rights or privileges, should make less noise about sweeping away the rights enjoyed by the Catholics of this Province.

MASKED POLITICIANS.

An amusing illustration of A. P. A. methods is to be found in the manner in which Mr. Burrows, one of the newly-elected senators of Michigan, was inveigled into the ranks of that organization. Mr. Burrows was elected on the Republican ticket, but it was carefully concealed from the knowledge of the public that he was a member of the secret order, until the story of his membership was told in a recent issue of the New York Sun.

Before the election in Nov., and in fact before the canvass was fairly begun, the Detroit Evening News announced that Mr. Burrows had made some arrangement with the A. P. A., whereby he bound himself to carry out the programme of the association, but he was afraid of the consequences of an exposure, and he carefully concealed from the people of the State the fact that he was actually a member of the society. The curious laws of the society made it somewhat easy for Mr. Burrows to carry out his deception, and while by the general public he was simply regarded as the Republican candidate for the senatorship, it was remarked that the A. P. A. took a special interest in his candidature, and canvassed for him with remarkable zeal.

There is no doubt that the influences brought to bear by the A. P. A. resulted in Mr. Burrows' success; but it was only by concealing his connection with that society that his success was secured, and even after his election to the senatorship it was denied by him and his supporters that he belonged to it.

It is known that members of the A. P. A. or P. P. A. have a peculiar code of morals whereby they are authorized even to swear, if need be, that they are not members of the organization at all, and of this code Mr. Burrows took advantage to assure the members of the Legislature that he was not a member of the society, and it was only through this assurance that he was elected, as it was supposed that the A. P. A. were merely the tail of the dog, of which Mr. Burrows was the head and body. There is no doubt, however, that it was the A. P. A. influence which turned the Legislature to his favor, and there was considerable surprise manifested that the A. P. A. influence should have been thrown so strongly into the scale.

But a few days ago new light was thrown upon the matter by the New York Sun.

The Sun states that early in the Spring of 1894 a number of high officials of the A. P. A. visited Washington, and while there brought to bear all their powers of persuasion to induce Mr. Burrows to become a member of their order, and that Mr. Burrows yielded to their solicitations, and was initiated in a committee-room of the Senate, which, for the time being, was converted into an A. P. A. lodge. By this means Mr. Burrows secured the A. P. A. support, while, by concealing his membership, he avoided alienating other supporters who would have been disgusted with him had they been aware of the duplicity of his conduct.

We may imagine how weak Apaiism is in the United States when it is forced to have recourse to these underhand methods in order to secure even for a short time a stolen triumph.

In Ontario the P. P. A. has had to resort to similar methods to procure local successes, but its discomfiture on general results has been most con-

plete. In fact the success of the order has been nearly the same in both countries, being represented by a series of defeats wherever it presumed to show itself openly, and apparent success only where it hid itself behind the hypocritical pretences of members who did not dare openly to acknowledge their membership in the association.

HONORS FOR FATHER CONNOLLY.

On the occasion of the transfer of a priest from one parish to another, it is always a most agreeable feature to notice the genuine love of the people for their pastor. A notable instance of this kind occurred on the occasion of the transfer of Rev. John Connolly, P. P., Biddulph, to Ingersoll. The latter parish was rendered vacant by the death, a few months since, of the much-lamented Rev. Joseph P. Molphy. And not only have the Catholic people of the parish of Biddulph manifested sincere regard for their faithful priest, but Protestants likewise have come forward with words of friendship, sincere as they are warm. The reference in the address, in another column, to Irish affairs, has particular point when it is remembered that Father Connolly and his parishioners have always held first place in the front rank whenever a call came from Ireland to help the distressed, or aid the cause of Home Rule. Father Connolly's ministrations amongst the people of his late charge have been laborious and painstaking, and he was ever watchful for the call of duty. The sick and the sorrowing found in him a true friend, and all recognized in him a pious, charitable and most worthy priest. That his life may be spared for many years to come, to pursue his sacred calling in his new charge, is the prayer of all who know him. The people of Ingersoll have assigned to them a warm-hearted, fatherly Irish priest, patterned after those who suffered with their flocks in the olden days in Ireland, and if they but pay heed to his admonitions—follow faithfully the line of duty he will mark out for them—both young and old will lead lives that will draw upon them the blessing of God and reflect honor upon themselves and upon their Catholic faith.

QUAKERISM DECLINING.

An article by Mr. Eugene Camp in the last issue of the Outlook gives the information that throughout the United States the Quakers are rapidly falling off in number. Mr. Camp is himself a Quaker, and he therefore feels deeply interested in a fact which he much deplores, and the causes of which he is anxious to ascertain. He says that now "New England and New York yearly meetings contain fewer members than they did in 1860. Philadelphia orthodox yearly meeting is not one-half as large as it was thirty years ago, while the Hicksite yearly meeting only a little less slowly declines. Scores of meeting-houses throughout New England, New York, New Jersey, Pennsylvania, Delaware and Maryland, built half a century ago to accommodate large congregations, now house a handful of people once a week, or perhaps once a fortnight, while the long rows of horse sheds, reminders of other and more prosperous days, stand unused."

The fact which Mr. Camp wishes to impress on the mind of the public is that Quakerism is declining, in spite of the rapid increase of population in the United States during the last half century.

Among the causes for this decline, he states that there are almost countless divisions among the Quakers, which result in their mutual opposition to each other. Mr. Camp puts the matter thus:

"It is a lamentable fact that there are no fewer than four Societies of Friends in America, not to mention further imminent divisions, each of which strenuously denies to all others the name of Friend and there is one yearly meeting, affiliating with none of these four distinct societies, that holds aloof from all other Friends, even as individuals, neither growing itself, nor helping any other organized branch of Quakerism to do so."

The fact is that these different sects are just as wide apart as are any of the other sects of Protestantism, notwithstanding that they all claim to teach what their founder, George Fox, taught. They are just as hostile to each other as are Methodists, Presbyterians, and Anglicans. There is no prospect of union among them, and to this fact Mr. Camp attributes their falling off in numbers. He wrote to the clerk of the Philadelphia Orthodox yearly meeting to ascertain the cause of the falling off in the Orthodox

Branch, and the answer received included an address issued by the branch, in which it was stated that the branch regarded the reading of the Scriptures and the singing of hymns "as a departure from the spiritual worship always highly prized by our society; and we mourn over the blindness of some, calling themselves Friends, who have substituted active labors of an outward nature for the operation of the spirit."

It is not very easy for those not acquainted with the original theory of Quakerism to understand this language, and some might wonder that such language could be used by any Protestant sect when speaking of the Scripture, but it is to be remembered that Quakerism differs essentially from all other forms of Protestantism in its estimate of the value of Scripture.

The Quakers, though not denying the truth and inspiration of Holy Scripture, place above it the illumination of the spirit which is claimed by every member of the sect, and thus the Scripture has fallen into disrepute among them as a practical guide to spiritual life. Hence it is that the really "Orthodox" Quakers are so horrified that one of the bodies which have succeeded from the main branch should habitually read the inspired Word of God at its meetings, instead of sitting in profound silence until some brother or sister imagines that he or she is moved by the Spirit to rise up and give out some personal fancy as the teaching of the Spirit of God.

Mr. Camp is of opinion that this folly is one of the causes of the decline of Quakerism, concerning which he says:

"Thus in the United States in the year 1894, a body of Christians officially denounces their fellow Christians for reading God's word in public, and for the offence of asking sinners to come to Christ! And the body that thus spends its time in writing such denunciations is abandoning its meeting-houses, because there are no Friends to occupy them."

Quakerism is one of the vagaries into which the human mind will naturally stray when the authority of the individual will or private judgment is substituted for the divinely established authority of the Church of Christ. It is a natural result of the Protestant principle operating on certain fantastic minds, and though it must be admitted that the Quakers of modern times are generally a good-natured and friendly people, honest in their dealings with their neighbors, it remains a matter of history that the results of the rule of faith which they adopted from their beginning, were ludicrous and absurd.

The fact cannot be erased from the pages of history that George Fox, the founder of the Quakerism, went into St. Mary's Church, Nottingham, feeling himself moved by the spirit "to go and cry against the great temple," and that, hearing the preacher there announce from the pulpit that doctrines, religions, and opinions are to be tried by the Scriptures, because they are the word of God, he exclaimed aloud: "Oh no! It is not by the Scriptures, it is by the Holy Spirit. The Jews professed to try their doctrines by the Scriptures, and they rejected Christ: therefore they had endeavored to do without the Holy Spirit, so the Scriptures cannot be a safe guide." Neither can it be denied that Fox's ardent follower, James Nayler, moved by the spirit, rode through the suburbs of Bristol, accompanied by three bareheaded men and one woman who spread their scarfs and handkerchiefs on the ground before him, while they cried out: "Holy, holy, holy, is the Lord of Hosts! Hosannah in the highest." Others were moved by the spirit to acts equally extraordinary, as Solomon Eccles, who entered naked into the Parliament House at Westminster with a chafing dish of fire and brimstone upon his head, crying out "Repent, Repent."

This same Eccles in 1669 entered the church of Galloway, Scotland, in similar dishabille, crying out, "Woe to these idolatrous worshippers, except you repent," and shortly afterwards exhibited himself in the same condition in the cathedral of Cork.

We do not hold all Quakers responsible for these and similar absurdities, which they now repudiate; but a system is responsible for consequences which directly result from it, and we are not surprised that the sensible and matter-of-fact people of the United States are dropping away gradually, but surely, from a system of religion which makes such conditions possible.

In England, also, Quakerism, which was at one time very popular, is rapidly disappearing.

EDITORIAL NOTES.

A DISTINGUISHED Anglican clergyman, the Rev. Wentworth Powell, nephew of Rev. Basil Jones of St. David's, has been received into the Church.

By some means or another the reporters have succeeded in finding out who have been elected officers of the P. P. A. at the Grand Council meeting held in Toronto last week—and here is the list: President, Mr. Busby, Owen Sound; Vice-President Alex. Carr, Forest; Treasurer, Dr. Owens, Parkhill; Secretary, Jackson Little, whose residence is not given, but it is to be presumed he has one. Judging by the reports of the Toronto press in regard to their manner of proceeding, the meeting room resembled a house into which criminally inclined people were attempting to make unlawful entry. There were tyles, double tyles, chains, locks and bars, inside guards, outside guards, and blackguards. In the public life of the country the officers elected have never been known to take a prominent part. We will, however, be as charitable as possible to them, and suppose they are prominent in small towns.

It is pleasant to note that the great public opinion of the Province is swiftly and surely crushing out of life that unlovely thing called the P. P. A., and those who have been prominent in it will during their lifetime be branded as men whose society is undesirable and whose general conduct renders them unfit to hold positions in the gift of the public. Some time since we expressed the opinion that the leaders in the movement were men whose only object was either the attainment of self-glorification or plunder, perhaps both. An apt illustration that such is the fact occurred recently in this city. A number of members obtained control of a corporation board, and just when their term expired (making room for better men) they voted themselves salaries out of the public purse amounting to \$900, as compensation for the trifling work they performed during the year. Of such material is the P. P. A. composed all over the country, and it is no wonder that after trial having been given them, the motto of the great body politic becomes, "Turn out the rascals."

The Methodist ministers of the State of Michigan, at a meeting held in Detroit on the 21st ult., decided to appoint a committee to co-operate with the Presbyterian committee and to go before the State Legislature now in session at Lansing, in order to oppose the passage of the bill for the taxation of Church property. It used to be supposed by many persons that the laws exempting churches from taxation were passed for the special benefit of Catholics, and this pretence is still kept up by agitators in Ontario when they desire to create a public opinion unfavorable to Catholics. It was by such representations that many were induced to promote the movement against the exemption of Church property; but now that it is generally known that Protestant denominations will suffer more than Catholics from taxation of Church property, the reaction is setting in, and both in Ontario and in the United States we find the ministers laboring strenuously to keep up the exemption laws.

SATOLLI AND THE PRESS.

Washington, Jan. 26.—The Gridiron Club held its annual dinner to-night. There were present one hundred and seventy guests, including Cabinet Ministers, Justices of the Supreme Court, the Generals of the army, many diplomats, editors and members of both Houses. Although the rules of the Gridiron Club provided that utterances at its board must never be published, the remarks delivered by Monsignor Satolli, through his private secretary, Dr. Roker, were considered of so great public interest that the Executive Committee of the club, with the approval of Mgr. Satolli, has released them for publication.

Mgr. Satolli said in part:—"From the day of my arrival in America down to the present moment I have had every reason to feel pleased with the most exalted opinion of it, to appreciate its great importance, to nourish for it feelings of sincere and imperishable gratitude. If you desire to know my mission among you you will find it expressed in the condition enunciated for my favorable reception here by a well-meaning but misled writer in the Forum two years ago. It is to help to teach the ignorant, to raise the fallen, to lead the guilty and penitent to the invisible and Divine Saviour who alone has power to forgive sin; to console the sorrowing, to edify the believing, to promote righteousness, liberty, sym-