

The Catholic Record.

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London, Saturday, April 22, 1898.

CHRISTIAN UNION.

The subject of Church Union continues to agitate the minds of the various Protestant denominations, as profoundly as ever, and as usual the most opposite and irreconcilable opinions are expressed regarding the kind of unity which is desirable among Christians, and the means whereby such union is to be brought about.

The Toronto papers continue week after week to insert letters in which shape is given to the various opinions entertained on this subject. The principal denominations which take part in the discussion are the Anglicans, Presbyterians, Methodists and Baptists, though some others have also their say upon the subject.

Some of the Anglicans are indeed not so exacting on this point, but this may be considered at present as the authoritative decision of the Anglican Church, inasmuch as it has been laid down as a necessary condition of unity wherever any approaches were made by other denominations towards effecting a union, and it is expressly required in the Book of Common Prayer and the Homilies that none shall exercise clerical functions who have not been episcopally ordained.

The Presbyterians and Methodists strongly object to these terms. As they have not themselves any figure of Episcopacy, they are strenuously opposed to any acknowledgment that they have been without a Christian ministry to the present time.

This view is not so positively asserted by Anglicans, but we imagine they would readily fall into it, as Anglicanism already contains within its fold every variety of belief, almost from Unitarianism or rank Deism to the Highest Church views, approaching the doctrines of Catholicism.

We do not write this for the purpose of exulting in the difficulties which the negotiating parties find in the way of effecting the union of Christendom, but as Christ established but one Church, with a provision for the preservation of unity of doctrine, truth compels us to say that the modes of creating a united Christian Church proposed by the letter writers to whom we refer are all alien to the character of the Church as Christ instituted it, and we cannot but regard their proposals as futile.

A Church without fixed doctrines is altogether a different institution from that which Christ established "to teach all things whatsoever He commanded," and to preserve us from becoming "as little children tossed to and fro and carried about by every wind of doctrine." (St. Matt. xxviii, 20, Eph. iv., 14.)

From the present state of the union negotiations we cannot predict what conclusion will be ultimately arrived

at, but we can readily see one result which is inevitable, the rejection by most Protestants of any distinctively Christian creed. Indeed this condition of affairs is almost reached even at the present time, when we find a prominent Presbyterian divine, as was the case in Kingston on Sunday, the 26th ult., maintaining from his pulpit that the Church should tolerate such teachings as those of Dr. Briggs of New York, and Dr. Smith of Cleveland—teachings which are subversive of all faith in Christianity.

It has hitherto been the boast of Protestantism that it was started for the purpose of bringing Christians back to the belief of Apostolic truth, but the result has been the practical elimination of all divine truth from Christian creeds.

We must give those Baptists who have taken part in the controversy the credit of being almost alone to vindicate the necessity of preserving Christian truth in its integrity. The very fact that they are doing this, however, has effectually shut them out as negotiators for the proposed union. The doctrine on which the Baptists insist most strongly is not indeed really a Christian doctrine; but they believe it to be so, and they deserve credit at least for being determined not to sacrifice a single revealed truth for the purpose of patching up a mythical union.

The only Christian union which can avail is that kind of union which seems to be least thought of—union in doctrine and submission to that Church which Christ built upon a rock, and against which He promised that the gates of hell shall not prevail.

REV. WALTER RIGSBY'S CRIMINAL STATISTICS.

We reviewed last week a lecture delivered by Rev. Walter Rigby in King street Methodist Church, London, on "Canada's Helps and Hindrances," demonstrating that he had made false statements in reference to the state of education in Quebec. We showed from the statistical year book of the Dominion that the actual work done at the schools of Quebec was larger in 1890 in proportion to population than in Ontario in the ratio of 107 to 126, these being the figures representing the average attendance of pupils at Public, High, Normal and Model schools for every thousand of population in the two provinces respectively. His statement that Quebec is "a torpid mass of ignorance" is therefore a gross calumny.

Another false statement is to the effect that the morality of Catholics, as evidenced by the number of prisoners in the jails, shows an equally deplorable state of affairs. He said:

"What is true of illiteracy is also true in regard to morals. One in three of the prisoners in our jails were Catholics, one in eight in the jails were Methodists."

If these figures were correct they would not be very far from the actual proportion of Catholics to Methodists in the Dominion, so that there would be little to be inferred from them on the score of comparative morality. But they are not true. They are thrown out completely at random, and they only serve to illustrate Mr. Rigby's utter ignorance of the use of figures. He would be more discreet if he would not dabble in matters which he evidently does not understand. Such imaginary statistics are entirely worthless.

But since the publication of his sermon Mr. Rigby has been writing letters for the papers. One letter appeared in the Advertiser of the 11th inst., in which he brings forward statistics which differ entirely from those of his sermon, thus showing how entirely unreliable he is. He says: "With 41.46 proportion in population of the Dominion Rome furnishes 47.20 inmates of penitentiaries—1890. In Ontario, with nearly 17 per cent., the proportion of inmates of jails, Central Prison and Andrew Mercer Reformatory was over 30 per cent. according to the last report that is in my possession—1887. In the Orphan Asylums and houses of refuge they have over one-half and in the Magdalen Asylums, Sep. 30, 1890, 283 Roman Catholics and 49 Protestants were reported as inmates."

We have before us the official report of the Ontario Government, which gives the religion of those received in the Mercer Reformatory during the year referred to, and the numbers of Catholics is stated to be 28 out of a total of 101. This is far from being "over 30 per cent.," as Mr. Rigby states. This is another of his falsehoods told to tickle the ears of Equal Righters

and members of the Protestant Protective Association. The actual figures prove Mr. Rigby's recklessness and disregard for truth.

There are causes which operate in the distribution of convictions for offences against the law, small and great, independently of the truth or morality inculcated by any system of religion in particular. It is a fact well known to statisticians on this continent that by far the largest proportion of indictable offences are committed according to population by the foreign residents. This is owing in great measure to the heterogeneous character of that population, many of whom are not fair representatives of the country from which they come. Many are poor, many uneducated, and some belonged to a vicious class in the country of their origin. All these causes work together in swelling the number of offences committed among them against the law; and it is very likely too that as many of them are comparatively friendless, they cannot command the same influences to acquit them which natives of the country can call into operation, when they are brought before the magistrates for any offence. Hence criminal statistics will naturally show them in a worse light than the native population, and this would be the case even if they were no worse in actual morals.

Now it is a fact that the Catholic Church, precisely because it is the only universal Church, has a large proportion of this foreign element within its pale. Some of these are very good Catholics and others very poor ones. But the natural result is that in Ontario the number of convictions, of Catholics especially, for less grievous offences is somewhat above the ratio of population, but this does not by any means justify the conclusion which Mr. Rigby draws that Catholic education is a failure.

The general principles of morality are for the most part the same as taught by Catholics and Protestants, for Protestantism has learned those principles from the Catholic Church. It would be a poor tribute to the power of religion to say that the teaching of these principles in the schools would have the effect of making the children so taught vicious and criminal. We maintain that the effect must be and has been most salutary, and the fact that under the circumstances which we have explained, the proportion of offences which are attributed to Catholics is not higher than 46 per cent. is a proof of the salutary effect of religious education; especially when it is considered that it is for the most part the native Catholic proportion of the Dominion which has had the benefit of a training in Canadian Catholic schools.

Further, it is to be remarked that the convictions of Catholics on which Mr. Rigby lays so much stress, are more in the lesser than in the more grievous classes of offences. In proof of this it may be noted that the last Year-Book of the Dominion states (page 386) that of eight persons executed in Canada in 1890, one only was a Roman Catholic; and of seventy-eight executed since Confederation, thirteen, or exactly one in every six, were Roman Catholics; (page 386:) not a bad showing for 41 1/2 per cent. of the population.

But since Mr. Rigby has made his special onslaught on the Province of Quebec, it is right we should say a word on our sister Province which is such a bugbear to Mr. Rigby's brethren, the Equal Righters. The total number of convictions for indictable offences in Ontario in 1890 was 2,125, or 1.01 per cent. on population. In Quebec the number was 1,220, or .83 per cent.: that is to say, while the enlightened and moral Province of Ontario had 101 convictions for 10,000 people, Quebec, which he represents as ignorant and immoral, had only 83.

Mr. Rigby gives also some Magdalen statistics. He says that in the Magdalen Asylums there were on a certain day in 1890, 283 Catholics and 49 Protestants. There are numerous Catholic Asylums of this kind in the Dominion, and every effort is made to rescue the unfortunates who have fallen into the ways of vice. The Catholic Asylums have been very successful in doing this, and the number of penitents in them is therefore considerable. We have to say we are glad that so many have been found who are willing to reform. But it is a well-known fact that the impatient ones of this class are by far more numerous than those who have placed themselves under good influences that they may reform. It is well known that the impatient ones who are still plying their trade are

rarely Catholics—so Mr. Rigby is unfortunate in his figures.

He complains also that Catholic charitable institutions, as hospitals, orphan asylums, etc., are receiving more than their share of misrepresentation. Let him look at the aid granted to public hospitals, poor houses, etc., and he will find huge sums given in comparison with which the small sums received by Catholic institutions are insignificant. In any fair comparison these must all be taken into account. Catholic institutions receive something more than the strictly Protestant institution, simply because they are doing more work, and it is on the basis of the work done that they are aided by the local Governments.

A HOPEFUL SIGN.

The cordiality with which the Holy Father Pope Leo XIII. was congratulated by the monarchs of the world on the occasion of the Golden Jubilee of his Episcopate was a pleasing feature of the great celebration, and the fact that Catholics, Protestants and Eastern Schismatics, Christians and Mahometans vied with each other in expressing their admiration, not only for the person of the Sovereign Pontiff, but even for the power for good exercised by the Church of which the Pope is eminently the representative, augurs well for the future spread of the Catholic religion, even in those countries where not long ago it was suffering most violent persecution.

In this connection the cordial telegram sent by the Czar, Alexander III., of Russia, deserves more than a passing notice.

The Czar telegraphed in French: "I am most sincerely happy to have it in my power to offer your Holiness my most heartfelt congratulations on your jubilee which is kept to-day (19th ult.) May Almighty God preserve for the Roman Church and my Catholic subjects for many years to come, the benefits of a Pontificate which I am convinced will always be animated by sentiments of concord and Christian peace. Alexander."

Coming from a ruler who has persecuted the Church in his own country, or allowed it to be persecuted by officials, to an extent beyond what has been done in any civilized country during the last three quarters of this century, these are remarkable words, and they appear to give considerable force to rumors which have been current of late to the effect that the Czar has become much impressed with the influence exerted by the Church over the human conscience. It has been asserted even that he has become convinced that the Schismatical Church over which he rules with the same despotic authority which he has in temporal matters, is unable to exercise that control over the human conscience which is the reason for the being of a Church.

It is a fact that the Russian priesthood do very little towards leading their people in the ways of virtue. They are too ignorant to instruct them in their duties, and even if they were able to do this part of a priest's duty, they are too demoralized and degraded themselves, as a rule, to be able to lead their people to do what is required of them by the laws of God.

The Russians are naturally inclined to be devout. They have a great respect for anything relating to religion. They fear God and honor the saints; and there is no doubt that the fact that they have retained substantially the doctrines of the Catholic Church regarding the seven sacraments, and the honor due the saints has been a great factor in preserving among them what respect they have for religion now; and it is worthy of notice that while in other countries of Europe, Catholic and Protestant alike, the women are more attached to religion than the men, and attend the churches better, in Russia the case is different. The men seem to be fully as devout as the women, and are as regular in attending the Mass and other religious services. It does not appear either that this happens on the principle that ignorance is the mother of devotion, for this is equally true of the higher and educated classes, as of the lower and uneducated.

A pious and devoted clergy would have a great influence for good among a people thus religiously inclined; but such a clergy the Russian Church does not possess, and owing to the fact that it is kept in existence by the human motive of loyalty to the Czar as supreme head of all things in Russia, instead of the higher motive of obedience to God's law, it is not to be expected that any great reform can ever be effected in the morals of the clergy and in the example they give to their flocks,

unless through some radical change in the Church.

Some higher motive than the purely human one we have indicated is necessary in order to effect the needed reform, and it is reported that the Czar has become impressed with the consciousness of this, and has come to the conclusion that the only way by which the reform can be brought about is by leading Russia back to submission to the Universal Church, wherein alone an authority exists which can control the conscience.

If it be true that Alexander III. has become convinced of these evident truths we may reasonably hope that the Pontificate of Pope Leo XIII., or at least that of the next Pope, may witness the complete re-union of the East and the West in one fold; for the example of Russia would go far towards influencing the other Eastern Schismatical Churches towards taking a similar step. At all events the admission of the Czar in his telegram to the Holy Father that the influence of the Papacy is exerted in the interests "of concord and Christian peace" appears to indicate that there is some truth in the statement that the inimitable unity of the Catholic Church has made a profound impression on him, and may bring about that re-union of Christendom which is so much to be desired.

A MINISTER AND THE "ESCAPES."

We commend to our Protestant friends the following manly utterance of the Rev. J. A. Macdonald, pastor of Knox Presbyterian Church, St. Thomas, delivered on the evening of Sunday, 26th ultimo. He had reference to the lecture delivered in that city by the man Leyden:

"In the name of morality and religion, in the name of purity and righteousness, in the name of our common human nature, and in the name of the God of holiness, I protest against any man being allowed to pour out all this festering mass of moral filth in the presence of a public audience in this city! The fact that that crowded audience was made up of men and boys does not give a shameless tongue the right to utter obscene things. The fact that no one was compelled to attend that lecture does not make it less a crime. The lecture was admittedly obscene, and left a stain on every mind not already befouled and vile. Obscene books are forbidden—obscene plays are prohibited. Why should obscene lectures be exempt? Is the obscenity legal because it is associated with churches and ministers? Is the story less debasing because told by a clergyman instead of a novelist? No! And I call upon you who love purity to help stamp out this cursed evil. If there is no law prohibiting such lectures, then let no self-respecting citizen patronize the enterprise."

THE CAUSE OF BIGOTRY.

It is worthy of remark concerning the appearance in Canada of a couple of shameless vagabonds engaged in the "no-Popery" lecturing business that many so-called ministers of the gospel are in a large measure responsible for the success attending the vile entertainments given by these adroit venturers. We are glad to know, however, that amongst the ministers may be found many noble-minded, Christian gentlemen who have spoken their minds very plainly and not at all complimentary of the persons to whom we have reference.

Among these we may mention the Rev. Mr. Macdonald, of St. Thomas, and the Rev. Messrs. Clarke and Ballantyne of this city. Were all the ministers of one mind with these gentlemen there would be little or no market for the vicious lectures and still more vicious literature brought into this country from England and the United States. We may take it that so long as there exists a market for this unwholesome stuff there will be a full supply for the demand.

Preachers of the Hunter, McDonough and Rigby stamp create this market by their nonsensical and untruthful references to the faith of their Catholic fellow-citizens. It is no excuse that they have poor and struggling churches—that the preaching of the gospel is too tame—and that a red-hot no-Popery "tar-ra-boom-de-ay" brings the crowds and the dollars.

Experience has proved that although prosperity may for a time appear to dawn on the churches where such proceedings take place, sooner or later a reaction comes on, and it seems, indeed, as though the hand of God had been laid heavily upon them because of their vain battling against the Church which His Divine Son founded upon earth.

For the truth of this we need only ask our citizens to look at the building which was once Grace Methodist Episcopal Church; and our daily papers

have more than once made reference to the trials and troubles and scandals which have taken place in the Congregational church, of which Rev. Mr. Hunter had been pastor.

MRS. SHEPHERD.

The Rev. M. J. Brady, P. P. of Woodstock, has in press a pamphlet which will be of about seventy-five pages, giving, with due regard to the requirements of modesty, the details of the career of Mrs. Shepherd, who is just now putting herself forward as the champion of morality and Protestantism, lecturing in this capacity through the cities and towns of Ontario.

Mrs. Shepherd is about to lecture in our own good city of London, just as we are going to press, and we would be glad if Father Brady's pamphlet were in the hands of every one of our citizens who will listen to her "awful disclosures."

She is a woman of tolerable education but of much more brass, and of her latter possession she has made good use to bring herself into prominence, and to gather in the dimes and dollars.

We have little doubt she will have a big audience in London. She is an organizer of the P. P. A., and the persons who belong to this society are peculiarly fond of listening to obscenity of the worst character. They are about the same people who supported Widdows, the pretended ex-monk who got charge of Grace Methodist church here for over a year, simply because he was an accomplished liar and scoundrel capable of misrepresenting the Catholic religion.

Widdows is now enduring in Portland prison, England, a sentence of twenty years, the punishment which his bad deeds have brought upon him.

Owing to the ill-will excited in Woodstock, Ont., by Mrs. Shepherd's lectures there, Rev. Father Brady has taken occasion to make a complete enquiry into her antecedents, and the result is the present pamphlet. It is ably written with many flashes of keen wit and sarcasm, showing to the Protestants of Canada the dishonor of encouraging such characters and the folly of looking to them for the truth. It gives a mass of correspondence from Protestant clergymen, chaplains of prisons, Salvation Army officers, editors of prominent papers, dupes of Mrs. Shepherd, and a few well-known Catholics.

By the time this issue of the RECORD will be in the hands of our readers, Father Brady's pamphlet will be for sale at a price sufficient merely to pay for the expense of publication. It will be sold by retail at 25 cents per copy, and in quantities of 50 or more at 15 cents per copy.

It can be obtained from this office, or from Mr. Thomas Shanley, Bookseller, Woodstock, Ontario, Canada.

THE CANADIAN MUGWUMPS.

In politics, as in everything else, it is well to look at the two sides of the picture. The new political party in Canada, consisting chiefly of Dalton McCarthy and Col. O'Brien, held a demonstration last week in Toronto. The following editorial comment of the Empire throws a flood of light on the motives which actuated these gentlemen in severing their connection with the Conservative party. The reference to Mr. Taylor, of London, will be read with interest by people in this vicinity. That person would not be given a seat even upon Mediocrity's bench in either of the two great political parties; and he has thrown himself into the work of forming a third one, with the hope of rising above the place which Nature intended him to occupy. We may add that the new party has an organ in Toronto, which, like Mr. McCarthy and the colonel, dropped out of the Conservative ranks because a meter was put on its supply pipe of patronage and promotion:—

"Col. O'Brien got away from the Church of Rome for one instant, and that was to express the opinion that we should be 'more careful in the granting of railway subsidies.' Beautiful sentiment! Wise conclusion! The heaviest subsidies ever granted to any road in Canada were those to the Northern and Pacific Junction railway. This road runs through Col. O'Brien's constituency; it was built during his term of office; the subsidies were granted on his petition and when Mr. Dalton McCarthy was president of the company. Having grabbed more than anybody else ever dreamed of getting, and seeing no prospect for more, these two worthies are now quite satisfied that the more care should be exercised in the granting of railway subsidies. There is an animal which after eating its fill overturns the trough.

"Ex-Mayor George Taylor, of London, announced that 'a great deal of discontent had long prevailed in the

Conservative ranks. Taylor ran for member against Mr. Joseph Macgo, this discontented natives was evicted to that the Conservative elected by the greatest given in the riding, sour only to the fox them."

EDITORIAL.

COMPLAINTS have recently that Presbyterians not exercise any permission on their congregation surprised, and for reason. They are when the Covenant meeting with Bible in sword in the other, moved since then. Tions of Catholicism current as outpouring fail to arouse the old and religious fervor. ask for something more elevating than exhibition, and seeking it in own Church, have, as has learned to its sorrow selves under the ban.

The latest number of the Review contains can produce but of reader—profound pit. He must be a very judging from the qua he is in sore need of course in a university of Madrid and her go "dedicated to the Blessed Virgin Mary. He does not know be unheeded sorrow ignorance, we tender compassion.

We notice with pl Rev. Satoll is fast b of the English lan where is he producible impression. T certain quarters has filial respect and obe with super mental fail to produce an American Church h the secular press h eulogistic for the He is a man like Leo XIII.

If there is a man in years to come his pages of the histor Church of America of the Cardinal-Arc more. He has do Church to which h wealth of his heart's in the simple, kindly istic of the man, lai the truth and beaut; and this is perchanc esteem evinced for h The mere controver how able, is after longer remembered intellectual and lov work long after the him. So shall it be of Baltimore. The ness that inspires actions shall give h place in the memory He will be rememb who read men, lov of a guileless, lov good in all.

It appears that P. P. A. fraternity pose, the love they b —to sit on each their arms around and cheering each against the Cathol of our aldermen organization—one and the other abo not be unseemly low to take up his of the big man, bu reversed we fear t P. A. funeral and an alderman. Con olics are only abou population of this the P. P. A. men it to undervalue. M to-morrow shout loudly as they t Popery" were such remove Sir Oliver trenched position, what they are lu fat pastures of t ment.

Some of the Irish been perpetrating of the Ulster Oran. lords. A despat Mail a few days a cant that that pap