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THE IMPERIAL ELECTIONS AND HOME RULE.

The contest between the two great parties in Great Britain for the control of the kingdoms for five years is now over, and there is an opportunity calmly to consider the result, which is, certainly, what no one, even the most sanguine among the Tories, expected.

It has been well understood that a general election could not be long deferred, and as is usual under such circumstances, the political prophets applied themselves to the task of predicting the result. The London Times, which views all questions through Tory spectacles, and is peculiarly hostile to Ireland, would be expected to put the most favorable face on the Tory prospect, yet a few months ago it predicted for that party a majority of only 31. A little later, and on the very eve of the election, the Tory prophets did not presume to set the majority to be expected at more than 50, while on the other side there were not wanting some equally confident, who declared that the policy of reforming the House of Lords would give the Liberals a small majority. The obstinacy of the Lords in rejecting measures which are still believed to be popular, made many think that the cry for restriction of the legislative powers on the hereditary chamber would give edge to the sword of the Liberals and enable them to secure the victory.

In addition to their other sins, the Lords, as their most recent act of defiance, vetoed a bill for the relief of Ireland by granting municipal reform. This is so much needed that it was passed by the House of Commons by a majority of 60 at a moment when the late Government could reckon on a majority of only 10.

It was one of the staple Unionist contentions that the Parliament at Westminster is quite ready to deal justly with Ireland, and to give her such legislation as she needs, and that, therefore, an Irish Parliament is not a necessity. The futility of this contention was shown by the result. It is true that the Commons showed a newly born interest in Irish affairs; but the Lords were as obstinately deaf to the demands of the Irish as they have ever been.

Might it not have been reasonably expected that the masses in England, Wales and Scotland would have resented the superciliousness of the Lords in regard to Irish needs? Yet fresh upon this evidence that Ireland need not expect any measure of justice from the representatives of landlordism, the people of England have sustained them in their doggedness.

The majority of Conservatives and Liberal-Unionists returned by popular vote is three times larger than was predicted by the most sanguine supporters of Lord Salisbury. The only seat not heard from is that of the Orkney and Shetland Islands, which will probably, as heretofore, return a Liberal. Assuming this to be the case, the Conservative majority in the new House will be 152, there being 411 Conservative members to 259 Liberals. Among the latter we include 70 Irish Nationalists and 12 Parnellites.

It will be seen that the Irish Nationalist party has held its own, and stands even in a better position than in the last House. The gain, however, is not with the Nationalists proper, who stand just as they did before, but with the Parnellites, who have three seats more than they gained in 1892. As the Parnellites are in accord with the Nationalists on the leading Irish questions, it will be seen that Ireland adheres as strongly as ever to her demand for a Parliament in Dublin.

The result of the election shows that the people of England are not yet prepared to grant that demand, but Ireland will continue to insist upon it as strongly as ever, and we are satisfied that in the end it will be granted.

We are sorry to have it to say that dissensions among Irishmen were a potent factor in restoring to power the

greatest enemies that Ireland ever had. The English people, whom Mr. Gladstone succeeded in educating up to scoring one great victory for Home Rule, could not be expected to take so deep an interest in the paramount question, when they witnessed the deplorable sight of the hatreds and discords which separate the so-called Nationalists into three contending factions; and these dissensions, which have survived the ordeal of two general elections, may yet last a long time, unless some powerful leader of men succeed in bringing them once more to form a united phalanx.

We have not given up hope for Ireland, if she be true to herself. The English people have shown that they are amenable to reason, and when the reasons for Irish autonomy were set before them by Mr. Gladstone, they showed themselves ready to give him their support. Such great reforms are not won in a day, nor by one electoral contest. Hence, notwithstanding that the present Conservative victory is so sweeping, we are confident that Ireland will yet have her day. The day has been postponed by the present election; but the Liberals have never yet given up in despair on account of one or two reverses, and we are satisfied that, with a proper leader, they will yet secure a brilliant victory for Liberal principles and Irish Home Rule.

Mr. Gladstone's personal magnetism was undoubtedly a powerful force in securing the victory in 1892. That force is no longer available; but a leader will yet be found who will reverse the verdict just rendered, through convincing the people of Great Britain that the only way to make the empire truly strong is to pass such a measure as will fully satisfy the people of Ireland, and of Wales as well; for the latter will certainly not rest satisfied until they obtain the disestablishment of the Church of England in their principality. The elections have put off disestablishment, equally with Home Rule.

DANGEROUS CHAMELEONS.

Appropos of the school question, the Canada Presbyterian of July 24 states that the position taken by Catholics in Canada, in reference to the Manitoba school laws, in contrast with that assumed by Mgr. Satolli in reference to the schools of the United States, is an evidence and "striking illustration of the facile and chameleon-like character of Rome," because

"While Mgr. Satolli in the United States professes acquiescence with the Public school system, and allows Roman Catholics to send their children to Public schools, the hierarchy in Canada would rather endanger Confederation than allow their children in Manitoba to attend schools of the same kind."

None are so blind as those who will not see, and this appears to be the condition of our contemporary; but our contemporary is not alone in taking this view of the matter. Mr. Dalton McCarthy has frequently made use of just the same argument in order to show the unreasonableness of the Catholic attitude in regard to Manitoba, and a considerable number of the anti-Catholic organs of the press have done likewise.

Is there any inconsistency, then, between the attitude of Mgr. Satolli and that of the Canadian Catholics on the school question? We say, decidedly not.

It is perfectly well understood by all who know anything of the attitude of Catholics, that there is no absolute condemnation of Public schools by the Church, such as would prevent Catholics from making use of them in either country, when they cannot better themselves. In this case, Catholics are bound to secure the Catholic education of their children by other means, to the best of their ability, and as no one is bound to do an impossibility, this is all that Catholics can be expected to do when their circumstances are such as we have described.

But we all know, and Mgr. Satolli knows, how difficult it is for Catholic parents generally, and how frequently impossible for them, to supply adequately Catholic instruction to children when it is not given in the school. Hence, when Catholics cannot do otherwise, they may send their children to schools where there is no religious teaching, supplying the religious teaching in the way we have mentioned. Where they are able to support Catholic schools it is their duty to do so. On this point, Mgr. Satolli is perfectly in accord with the Canadian hierarchy, so that the "chameleon-like character of Rome" is a mere phantasm of the Canada Presbyterian and

its allies in the warfare against Rome. We maintain, and we have constantly maintained, that Catholics, in fact that religionists of any hue, have a right and a duty to safeguard the religious education of their children. It is therefore an absolute injustice to tax them a second time for the education of other people's children if they are willing to educate their own in accordance with their conscientious convictions. This is the injustice which the Canada Presbyterian wishes to impose upon Catholics, but which shall not be imposed if our voice shall avail in aiding to prevent it.

The Presbyterian tells us "endanger Confederation" by our advocacy of Catholic schools. Be it so. If Confederation is to be preserved only by Catholics submitting to have all the guarantees whereby liberty of conscience is secured to them swept away, it is not worth preserving; but let us remind our religious contemporary that it, with its allies, also endangers Confederation by endeavoring to destroy those guarantees. Which is the more blameworthy conduct? To endanger Confederation by maintaining the compact under which Confederation was established, or to endanger it by grossly violating the terms of the agreement, as our contemporary desires to do.

We have shown already that the Catholic attitude in regard to schools is perfectly self-consistent. But what are we to say of the attitude of our contemporary? It is desirous of abolishing religious education as far as Catholics are concerned; but in the very issue in which it advocates that this should be done, it tells us that it hopes "the time may never come when this last alternative"—the abolition of religious instruction from schools—"must be accepted and carried into practice." That is to say, deprive Catholics of the religious education they demand, but keep for Presbyterians and other Protestants the kind of religious education they want.

Does not this show a chameleon-like character in Presbyterianism? And does it not endanger Confederation thus to propose a different measure of justice for Catholics and Protestants? Yet it is just on these lines that, with the exception of the Baptists perhaps, all the Protestant presbyteries, conferences and synods which have pronounced against granting justice to the Catholics of Manitoba, have issued their manifestoes. It is just on these lines that Mr. Dalton McCarthy leads on his forlorn hope. He too has pronounced in favor of religious education, but he is bitterly opposed to such education when given to Catholic children.

The Presbyterian says that the Public schools of which Mgr. Satolli spoke are just such schools as those established by the Manitoba Legislature. This is not the case. The Public schools of the United States have this in their favor, that they do not as a rule attempt to force upon their pupils a religion in which they do not believe; but those of Manitoba are truly Protestant schools. This fact has been denied, but it has been demonstrated by the late Archbishop Tache, and more recently admitted by the Hon. Joseph Martin, who declares that when he introduced the Manitoba school bills into the Legislature he was quite aware of the injustice he was perpetrating on Catholics by forcing Protestant schools upon them—for Protestant schools he admits them to be. Surely the father of the unjust school laws knows the characteristics of his own bantlings.

Though containing only a few lines, the article of the Presbyterian already referred to has another nonsensical proof of Rome's mutability, in the fact that Italian Catholics are under mandate from the Pope not to vote at the elections, whereas in France Catholics are recommended to give their votes to the best men. Does it not occur to our contemporary that the circumstances are widely different between the French Republic, now firmly established by the will of the people, and the kingdom of Italy, set up and still preserved by open robbery and spoliation? This is why the Italian Catholics are told by the Holy Father not to give their adhesion by an oath of loyalty to the present condition of affairs, as they must do if required, before their votes will be accepted?

But the Presbyterian says the Pope takes this course through motives of self-aggrandizement. Surely the maintenance of the Pope's authority and his right to the patrimony of St. Peter is a matter of more than personal interest. Does it not affect the welfare of the two hundred and fifty millions of

Catholics throughout the world? How, then, can it be called a matter of mere personal interest or aggrandizement? Is it a matter of personal aggrandizement of the Presbyterian Moderator of the United States that he and the General Assembly have been endeavoring unsuccessfully to obtain control of New York Union and Cincinnati Lane Theological Seminaries? Or does it concern the general interest of the Church? The restoration of the Pope's temporal authority is of far wider importance than anything which concerns so local an institution as a Presbyterian Church, having a comparatively small and insignificant membership.

But it is not of mere matters of discipline or local policy that we need speak if we make inquiry into the mutability of Presbyterianism. The Presbyterian Confession declares itself to be the only truth as revealed by God to man; yet at this very moment important changes of its doctrine are under consideration, and some Presbyterian churches have already adopted the changes proposed. Again: marriage to a wife's sister is proclaimed in the Confession of Faith to be forbidden by the immutable law of God, yet only a few years ago the General Assembly of Canada permitted such a marriage, without going to the trouble of erasing the statement of the Confession concerning such marriages! Truly our contemporary need not go so far from home as Rome to find evidences of a chameleon-like nature.

OVER THE CRATER.

The Turk is already experiencing the consequences of his atrocities against Christians in the revolt in Macedonia, which has now been progressing for some time. The Macedonian revolt arose directly out of a murder committed by a Turkish soldier, who, when set upon by the natives, was protected by his comrades, whereupon fighting ensued which precipitated an insurrectionary movement which has assumed considerable proportions.

The murder which occasioned the rising is by no means a solitary instance of the barbarity with which the Christian people of Macedonia have been treated. The Turkish troops have all along considered themselves the privileged representatives of Moslem domination, entitled, on the slightest pretext, or even without pretext, to plunder or kill the Christian inhabitants, whom they regard as no better than dogs, and indeed it is quite a common thing to speak of the latter by this name. They are Christian, or "unbelieving dogs," and to kill them is a meritorious act, which makes the Turkish murderer the more acceptable to God and His prophet Mahomet.

The Macedonian revolt is a consequence of frequently repeated outrages—though not of any on so vast a scale as those recently perpetrated in Armenia. It is stated, however, that the present insurrection has been encouraged by positive acts of Russia, and color is given to the statement by the fact that among the prisoners taken in Macedonia by the Turks, several are known to be Russian officers. Other assistance has also been forthcoming from Russia, though not openly with official sanction. Fully armed and equipped soldiers and officers are daily passing through Bulgaria to Macedonia, just as occurred before the last Russo-Turkish war in 1876, after the atrocities committed in Bulgaria.

The Porte, it is said, intends to send certain documents found on their prisoners to the powers, to prove that Russian agents and money have brought about the uprising. If this be really the case, as is not improbable, it may not be long before Russia will openly declare for Macedonia, especially if this province should need active assistance.

The provincials are traditionally brave. They are the descendants of the soldiers who enabled Philip and his son Alexander the Great to extend their Empire over a great part of Europe and Asia over two thousand years ago, and the Turks may not find it an easy task to subdue them in their mountain fastnesses. A great success of the Macedonians is already reported, as they have captured the town of Menlik, after a sharp conflict with a strong Turkish force which garrisoned it.

The people of Bulgaria sympathize with the Macedonians, and can scarcely be restrained from giving them active assistance. Already many individual Bulgarians have volunteered their services and are fighting in the Macedonian ranks, and the lively sympathy of the Bulgarian people has been manifested at Sofia,

where a funeral was held for two Bulgarian officers who were killed a few days ago, fighting on the frontier for the insurgents. After the service the President of the Macedonian committee delivered an impassioned address, and the populace kissed the portraits of the officers which were exhibited in the cathedral, and afterwards on the public square. Some Macedonians who were present, and who had been engaged in the fight, were borne on the shoulders of the populace and enthusiastically cheered. Thousands also paraded the streets singing Macedonian war songs.

There is every prospect that this revolt will precipitate the struggle with Turkey to obtain that redress which it has been so slow to promise, and more slow to grant, to Armenia, and if the matter is to be solved in this way, the Christian Provinces of the Empire may all be soon found in arms at once fighting for deliverance from the oppression they have endured for ages.

The Armenians are certainly disposed to fight in this cause. They are few in number, and their numbers have been reduced by the September massacres; but they feel that they may as well die in an honorable effort for liberty as submit to be killed at the whim of Kurds and Turks. Even slight successes of the Macedonian insurgents will encourage them to take up arms; for though communication between the two Provinces would be impossible to enable them to act unitedly, at present, even independent action would be of mutual avail, as it would divide the Turkish forces and resources. At a future stage, if Russia should lend them her open assistance, communication could be established through Russian territory, and the insurgents could then act in concert with each other, and with their powerful neighbor.

The Armenians have hitherto waited very impatiently for action on the part of the three powers which undertook to grant them relief through diplomacy, but so far, they have waited in vain; and it is very doubtful whether they will ever obtain relief in that way, the interests of the powers concerned being so opposite to each other, but if a general uprising should take place, a war of vast dimensions may be suddenly brought on; and we cannot avoid being of opinion that if this occur, Turkey will be left alone to bear the brunt of the contest, and the powerful combination which may have to bring the Empire to terms will scarcely bring the matter to an end until the Christians are delivered effectually from Turkish control.

The partition of Turkey has been long talked of, but it has never been effected. Perhaps even so small a rising as that of the little Province of Macedonia may be the occasion which will bring it about.

NO USE FOR THE A. P. A.

Omaha has had a trial of Apatism of which the citizens are heartily sick and tired. The A. P. A. were allowed to gain control of the municipal machinery and the schools, and the result of a reign of boodling, bigotry and incompetence which has astounded the residents. Among the boodling acts, the treasurer of the city was missing, and a letter was left by him intimating that he intended to commit suicide, but search being made for him, he was discovered in the suburbs on a spree. He probably intended to abscond, and a shortage of \$40,000 was found in his accounts; but with A. P. A. officials and judges it appears there is no intention to prosecute or disturb him. A League has been formed to put an end to the present pestiferous condition of affairs. The league is composed of citizens of all creeds and parties, but chiefly of Protestants, and it has adopted a declaration of principles to "secure honest, economical and business-like administration of city and county government." The preamble of the declaration tells the extent of the evil which must be overcome, and is as follows:

"Whereas, the machinery of our local government is dominated by vicious factions of secret political societies, who under the cloak of patriotism and secretarian zeal, have usurped the legitimate functions of government, invaded the sanctity of the judiciary, fomented sectarian strife in the Public schools, bred discord and insubordination in the police and fire departments, and have recklessly squandered the public funds to support their followers and promote schemes of spoliation to the detriment of the community."

The League declares that its members will for the future devote their energies to obtain pure municipal government by non-partisan action such as has been hitherto the ruling issue, and as they are convinced that par-

tizanship has been the cause of the evils they complain of, not only in municipal, but also in national and state government, they declare their intention hereafter to exclude party issues from their consideration, and to give their support to candidates in every case according to their fitness for office. For this purpose they will select for the offices the fittest men among the various national parties, and will give them their support.

The following clauses from the declaration of principles are aimed especially at the A. P. A., in addition to the preamble already quoted:

4. We believe that every problem and every issue to be determined by the ballots of American citizens can and should be openly, publicly and fairly discussed, and star chamber methods of organizing and conducting political campaigns should be frowned upon by good citizens as fraught with danger to free institutions and good government.

6. We believe that all men not incapacitated by law have a right to aspire to a voice and influence in the administration of their governments whether local or otherwise, and we denounce any attempt upon the part of any class or section of citizens whatever to proscribe any other section by reason of religious creed as un-American and unpatriotic.

The first aim of the League will be directed toward municipal reform on these principles. The application of the same principles to State and national issues is to be an after consideration.

THE "OLD CATHOLIC" SCHISM IN SWITZERLAND.

A writer in the Sacred Heart Review gives much interesting information concerning the progress of the Catholic Church in the city of Geneva, which was the home of Calvin, and in which that austere Reformer succeeded, over three centuries ago, in establishing a kind of theocracy over which he ruled with a rod of iron.

We are informed that the city which was so thoroughly Protestantized at that time has now a population almost equally divided between Catholics and Protestants. In fact, the latest census reveals that Catholics have a slight preponderance in the very cradle of Calvinism.

Geneva is one of the few spots where with the fostering aid of the Swiss Federal Government, the schism of the Old Catholics was able to make a short-lived stand. In 1873 those few Catholics who resisted the decrees of the Vatican Council, and declared themselves to be the real Catholic Church, succeeded not only in having Bishop Mermillod and many priests sent into exile, but also induced the Government to hand over to them the parish churches of the city, and to install them into possession. What occurred three centuries ago, when the Calvinists took possession of the Churches, was re-enacted, with the difference that on the more recent occasion the churches were handed over to the insignificant minority, in the hope, entertained by Government, that their recognition as the real Catholic Church would weaken the Church, and in the end, strengthen Protestantism.

In 1878 the priests were allowed to return, though Bishop Mermillod was kept in banishment till a few years ago, when he returned in triumph to his diocese, the Federal authorities being among the foremost to manifest their respect on his return from exile.

Now the Old Catholic movement is almost entirely defunct, though there are a few families still adhering to it, while retaining possession of the churches. The Catholics, however, have built churches for themselves; or have purchased buildings which they use for the purpose. Thus the present cathedral is a building which was used by the Protestants as a church, but was purchased from them by Bishop Mermillod since his return to his diocese.

Persecution has rendered the Catholics more zealous and fervent than ever, and though their churches are for the most part poor, and the furnishings incomplete, they are making great sacrifices to restore to religious worship its former splendor.

The Old Catholics, as they call themselves, are fewer than one-half of what they numbered ten years ago, and many of their churches are closed, some of them having no priests, and others no congregations; and in a few years the whole thing shall have been, as the writer in the Sacred Heart Review says: "only an ugly dream of the past." It is only twenty-five years since the schism was started, and it has already about run its full course.

It (the crucifix) holds a light to time that it may look into eternity and be reassured.—Father Faber.