

The Catholic Record.

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London, Saturday, June 26, 1897.

THE PAPAL DELEGATE AND THE SCHOOL QUESTION.

Mgr. Merry del Val returned to Ottawa on Wednesday, the 16th inst., from Winnipeg, where he met the Bishops of the Western Provinces of Canada.

He has expressed himself as highly pleased with the progress of religion in the West, and with the efforts of the Archbishop of St. Boniface and the other Bishops of the Western Provinces to secure religious education for Catholic children.

On the question of the school settlement agreed to between Messrs. Laurier and Greenway, he has not given any public decision, nor do we expect he will do so if matters remain as they stand at present, though there have been statements made to the effect that he has made arrangements to have all opposition to the so-called settlement dropped, and that he has asked the Catholics of Manitoba to accept the Public school system of that Province, with the modifications made by the recent Act of the Legislature whereby the settlement made with Mr. Laurier has been made the law. This rumor was published prominently in the Toronto dailies of Saturday, but it is scarcely necessary to say that such statements are unreliable. If Mgr. del Val desires the Catholics of Manitoba to accept the settlement, he will say so himself, and will not leave the newspapers to make announcements in his name.

He has not hitherto made any announcement to the effect that he is satisfied with the settlement, nor do we think he will do so. As we have already stated in our columns, the settlement does not even grant to the Catholic minority any security for the permanence of what they have already. They have separate schools now, though they are not recognized by the law. It is not at all within the bounds of probability that Mgr. del Val will ask the Catholics to abandon these schools and to accept the delusive offers of the Manitoba Government, nor is he likely to ask that the Catholics of the Dominion shall cease to demand that complete justice which is guaranteed by the constitution.

We do not pretend to know what will be Mgr. Merry del Val's final decision on this subject, but we judge the matter merely from our conception of what is right and just. We have the right to contend for that justice which the Constitution guarantees, and we shall continue to do so until a satisfactory settlement be reached.

It may be noticed that while the despatches to the daily papers announce that Mgr. del Val has pronounced in favor of the Laurier-Greenway school settlement, it is also virtually stated elsewhere in the columns of the same journals that no such decision has been made, and we believe this is the actual state of the case. Thus it is said in the Toronto Mail and Empire of Saturday that Mr. Sifton has gone to Winnipeg to explain to his colleagues "one or two minor changes" in the school law which have been suggested by the Papal Delegate, which, if accepted by the Manitoba Legislature and Government, will make the law satisfactory.

If the law were satisfactory already, these so-called minor changes would not be so necessary as they are admitted to be.

The Mail, speaking of these proposed changes, says: "In other quarters it is believed that Mgr. Merry del Val has asked for changes which the Greenway Government has so far declined to concede. Mr. Sifton's mission is to find out on what terms the modifications will be accepted." This does not indicate that the present settlement is satisfactory, and we believe it will be found that the Delegate has not pronounced, and will not pronounce, it to be acceptable. Nevertheless we can readily believe that his Excellency is desirous of making an amicable arrangement with both the

Dominion and the Manitoba Governments, if possible, but unless such an arrangement be made, we shall continue as we have done in the past, to demand for our co-religionists in Manitoba that the strict letter of the Constitution be carried out in their regard.

We are informed that it is the intention of Mgr. del Val to visit Toronto again during the present week. It is probable that this visit will be made before this issue of the CATHOLIC RECORD is in the hands of our readers. He will no doubt be received with as hearty a welcome as was already accorded to him on the occasion of his former visit to that city, and, indeed, we should say the welcome will be more hearty than ever, as the amiable disposition and social qualities of his Excellency, together with his high intellectual attainments, have endeared him to Canadians generally, Protestants as well as Catholics.

THE GENERAL ASSEMBLY AND THE SEMINARIES.

The theological Seminaries of the Presbyterian Church of the United States have won a decisive victory in their contest for independence, against the General Assembly. The contest originated in the celebrated Dr. Briggs case, in which the Assembly ordered the dismissal of the doctor on account of heretical teachings. To prevent a repetition of such teachings, the Assembly four years ago ordered also that the confirmation of theological professors should rest with that body, and that otherwise the seminaries should be subject to the Assembly, but the seminaries with one accord resisted the order, and the Assembly which met last week at Eagle Lake, Indiana, has practically yielded the point by refusing to take any action which might be supposed to be an interference with the autonomy of the seminaries.

The New York Union Seminary was the standard bearer in this remarkable contest, in refusing to dismiss Dr. Briggs from his theological professorship; and Lane Seminary of Ohio similarly sustained a professor whose views and teachings were nearly the same as those of Dr. Briggs. But even the "orthodox" seminaries of Princeton, McCormick, and Auburn, have refused to be ruled by the orders of the Assembly, and so the whole matter has been dropped. The movement to bring these institutions under the rule of the Assembly is now admitted to have been a failure, and the seminaries are free to teach whatever vagaries of doctrine they see fit.

Princeton has further asserted its independence in a new and very unexpected manner. It is a very Presbyterian institution, but it maintains that it is not subject to government by any outside authority, even so respectable as the General Assembly. It appears that at the sesqui-centennial celebration held last fall by that university, wine was served at the banquet, and some members of the Assembly desired that a vote of censure should be passed condemning this as an improper act. The matter was warmly discussed for a while, but others recalled to the memory of the Assembly the futility of their former interference, and laid stress upon the humiliation of a second defeat, and, discreet counsels prevailing, the matter was finally dropped.

It appears now to be probable that the seminaries will have their own way, both as regards doctrinal teachings and internal discipline.

THE LAMBETH PAN-ANGLICAN CONFERENCE.

The Pan-Anglican Conference, which is to meet next month at Lambeth, will have a unique feature, if what is announced regarding it be realized. It is said that the Czar of Russia intends to send to it a representative of the Greek Church.

There is little doubt that this action of the Czar—if it be a fact—arises out of the earnest solicitations of the Archbishops of York and Canterbury to that effect, for their Graces have been endeavoring for many years to obtain some sort of recognition for the Anglican Church from the schismatics of the East, and especially from those of Russia, who comprise, of course, the great majority of the Oriental schismatic communions.

Down to the present time all efforts to obtain a recognition of Anglicanism from the Oriental schismatics have resulted in complete failure, for the Orientals are firm maintainers of all the doctrinal points on which European Protestants differ from Catholics, and it is only on the question of the Pope's universal authority over the Church of

Christ that there is any agreement between Orientals and Protestants.

The Russians maintain as firmly as Catholics do the necessity of Apostolic succession in the ministry, both Episcopal or Sacerdotal, and they have never recognized in any way the Anglican claim to have any such succession. Nevertheless as both churches are completely state creations, there is a very remote possibility of their patching up, through political diplomacy, some sort of union as a blind to the general public, to convince them that both churches together constitute the great universal or Catholic Church. But this contingency is not at all a probable one, and we only speak of it as a very remote possibility, which even if brought about would not make an Apostolic Church out of the union of two State created organizations of recent date.

There is much more likelihood that the Oriental Churches will return to Catholic unity, than that they will coalesce, or appear to coalesce, with the Anglicans, who differ from them entirely in doctrine, and in everything that is essential to Christian unity, except in the single point that both Churches are in every respect subject to the supreme authority of the State.

It is expected that there will be two hundred Bishops present at the Lambeth Conference. These will represent, beside the Anglican Church proper, the Protestant Episcopal Church of the United States, and the Canadian and other Colonial independent Anglican Churches. It may be presumed that if there should be really one or more Russian Bishops present, they will be there only as spectators, more or less friendly. But even the various Anglican Churches or branches of Anglicanism will not be able to pronounce authoritatively on any subject, as it is the pride of these various Churches that they are quite independent of each other. The spectacle will be in striking contrast to the Vatican Council of 1869-70, where there were nearly nine hundred Catholic Bishops present, of one faith, and all admitting unreservedly the supremacy of one chief pastor, the successor of St. Peter; and the Bishops thus assembled in union with the Pope could pronounce definitely on all subjects of doctrine and Church discipline, as the Apostles did at the first Council of Jerusalem, (Acts xv.). "It hath seemed good to the Holy Ghost and to us."

ANOTHER SERIOUS HERESY CASE.

The troubles of the sects regarding heterodoxy of doctrine have reached the Society of Christian Endeavorers, whose chief object is to make the members more staunch in their adherence to the various churches to which they belong.

The international convention of the Endeavorers is to meet in San Francisco in July, but it has been discovered that the Rev. Mr. Rader, who is chairman of the pulpit supply committee, and is charged with the duty of filling the pulpits of all the Protestant Churches of the city with special preachers during the Convention, is himself unsound in doctrine, as he has recently been preaching in his own pulpit sermons against the inspiration of the Bible, and other fundamental doctrines of Christianity. He follows, in fact, the footsteps of the Rev. Lyman Abbot of Brooklyn Tabernacle, or it may be more correct to say, that without having taken Dr. Abbot's example as his model, he is at all events preaching in exactly the same line as the Brooklyn pastor.

So close has been the coincidence, that on the very night when Dr. Abbot was preaching his celebrated sermon on Jonah and the whale, Mr. Rader was preaching in his own church in San Francisco a sermon on the very same subject, in which, like Dr. Abbot, he denied the inspiration and truth of the prophecy of Jonah and of the whole history of that prophet. He has since preached several sermons of similar tendency, in one of which he used the following words: "Every preacher who has searched the Scriptures, and every scientist who has shed light on these old pages has made a grievous blunder. Then commentators should be condemned, scholars charged with heresy, and Lyman Abbot removed from Plymouth church to Sing Sing prison."

"It is evident that God never intended to give an infallible book, or He would have provided an infallible record. The writers of the bible were not stenographers, to whom were dictated certain words; they were not phonographers, upon whose wax cylinders God talked, making an indelible impression upon the indelible wax."

The knowledge that Dr. Rader holds these views has given much anxiety to

the leaders in the Christian Endeavor Association, and it is feared that during the convention the doctor will fill the San Francisco pulpits with preachers who are as heretical as himself, and thus propagate these Latitudinarian views among people who have not hitherto maintained them. As the only remedy to this possible catastrophe, some of the leading Endeavorers are proposing to try Dr. Rader for heresy, and to depose him from the chairmanship of the Pulpit Supply Committee. They very reasonably remark that the efforts of the Endeavorers to make the young better and more fervent Christians, will be nullified if their faith in Christianity is to be sapped by the teachings of the chief officers and organizers of the association. It is pretty certain that the event will cause a warm debate at the convention in July.

THE SCHOOL QUESTION IN THE GENERAL ASSEMBLY.

The Presbyterian General Assembly which met at Winnipeg last week has passed a resolution in regard to religious teaching in the Public schools. The resolution was moved by the Rev. Principal Caven of Toronto, and was passed unanimously to the effect that there should be religious teaching, but the doctor explained that he would not wish to introduce "distinctive Presbyterian teaching or the spiritual aspects held by all the Evangelical Churches."

He maintained that it is possible "to have a line of Bible teaching such as that in the old Irish readers which gave delightful and trustful summaries of biblical doctrine to which no Christian, Protestant or Roman Catholic, could object. "It is possible," he said, "for children to memorize considerable parts of the Bible." Hence he proposed that there should be a committee on public education representing the Presbyterian Church in every part of the Dominion, and which should aim at carrying out these views, by co-operating "with any branch of the Church whose views might coincide with those of the Assembly."

We are not disposed to be captious over any honest and straightforward effort which Presbyterians might be disposed to make in order to secure religious education for their children, for as Catholics we are fully convinced of the importance of religious teaching in the school-room, and we would not desire that Presbyterians or any other denomination should be deprived of it, if they could only devise a method whereby the rights of Catholics and of other denominations would not be invaded, but if those rights are to be invaded by any underhanded scheme, we must earnestly protest against such scheme.

The necessity of religious education was strongly insisted upon by the mover of the resolution, and the Assembly, by adopting the resolution unanimously, fully endorsed his views. We must say plainly, therefore, that it would not be possible for Catholics to come to any arrangement whereby a system of religious teaching could be imparted to Catholic children by Protestant teachers.

The proposal of Dr. Caven and the Assembly could not be acceptable to Catholics, for the result of any such agreement as proposed would be an apparently nondescript form of religion, which would be insufficient in itself. The Assembly admits that morality must be based upon Christian doctrine. Now Christian doctrine would not be efficiently taught under the scheme proposed. To teach Christian doctrine, it is necessary that the groundwork and foundation of Christian faith should be explained. To do this it is necessary from either the Catholic or Protestant point of view to show the teaching authority of the Church of Christ, and here at once there would be a departure from the neutral position which the Assembly asserts that the Christian teaching of the school would preserve.

Even if it were possible that a book could be agreed upon which would satisfy all denominations, the neutral it would be departed from as soon as the teacher would begin to make commentaries and explanations which would be distinctly Protestant and anti-Catholic, and the probability is that they would go still further, and be distinctly Presbyterian, or Anglican, or Methodist, or Baptist, according to the particular views held by the teacher.

We speak advisedly when we make this statement. We know how difficult it is for teachers to abstain from inculcating their peculiar views of doctrine, even with the present school laws in

operation. We have known of numerous cases when, under pretence of teaching history, the teachers both of Public and High schools, have grossly misrepresented Catholic doctrine, and thus tampered with the faith of the Catholic children in their classes. It is true that sometimes there was some redress given after the evil was done, and the offence was in some cases not repeated, but in other instances there was no redress, for the matter was in a great measure in the hands of School Boards composed of men who were only too glad to encourage their teachers to proselytize Catholic children. If when teaching a subject not in itself sectarian, teachers could so far forget their obligations to the public, they would certainly do the same thing more boldly, and with less fear of rebuke, if it were made part of their duty to give religious instruction.

It is easy to see that it is only through a system of Separate schools, such as Catholics have in Ontario, that religious teaching can be satisfactorily secured, but Dr. Caven expresses disapproval of the Separate school system on the plea that the "national value of unity is immensely great," and even its "religious value is not inconsiderable." This appears to us to be the mere stringing together of words without meaning. We can understand that in speaking of the national value of one school system he means to assert that thereby the people would become more homogeneous, but we are perplexed to know how he wishes us to believe that the definite teaching of religion is injurious from a religious point of view. If this be the case there should be neither Sunday schools nor churches. We admit that it would be desirable that there should be but one Christian religion, but we do not admit that the form of Christianity to which it is desirable to bring all Christians is either Presbyterianism, or a negation of creed, and so we must maintain our Catholic schools, or voluntary schools, as Dr. Caven terms them, in which religion is definitely taught, and as a definite religion is required to bring up good citizens we are of the belief that our Catholic schools are of much greater national value than those in which no particular creed is taught.

A VERY SERIOUS SCHISM.

The Omish or Amish Mennonites of Ohio have a schism on hand on the important doctrinal point of the morality of the use of suspenders and buttons.

The Mennonites are a sect originating in Germany, whence it spread into Russia, chiefly through German settlers who under promise from the Czar that they would not be required to serve in the army, left Germany where the laws requiring all to submit to military conscription are strictly enforced. As conscription is now enforced in Russia as well as Germany, many Mennonites have immigrated to this continent and have found homes in the United States and Canada, as they are thus secure against being compelled to enter into the army, at least for the present, it being against their religious principles to do military service. This and the Baptist doctrine that adults only, to the exclusion of infants, are to be baptized, form the chief points in the Mennonite creed.

The Omish are the largest branch of the Mennonites, and were founded in Alsace over two hundred years ago by Jacob Aman, being the most strict among the Mennonite sects, which in turn constitute a branch of the Anabaptists, by which name those who hold the doctrines of the American Baptists are known in Europe.

One of the doctrines of the Omish is that it is a sin to wear buttons, or anything but the plainest clothing. They use hooks and eyes and belts, however, to keep their garments in place, but forbid suspenders, which necessitate the use of sinful buttons. From this fact they are sometimes called Hooker Mennonites, and they speak of the other sects as Buttonites.

The young men of the Omish sect have recently been found out using surreptitiously suspenders, and as a consequence, buttons, and the whole Ohio colony is greatly agitated over the persistent commission of so fearful a sin. The Bishops and elders met in Council a short time ago, and a decree was issued forbidding buttons and their concomitant suspenders, but the young men demur against the decision. They plead that they cannot comfortably or securely wear their pantaloons without these aids to neatness, and in consequence twelve thousand have been excommunicated from the sect, and these persist in their heretical practice, and are de-

termined to organize a new Mennonite sect, on the more liberal basis of modern ideas of propriety and comfort.

The Bishops and elders assert their authority, and denounce the disobedience of the young men who refuse to obey the Scriptural command to "hear the Church"; but the young men retort with considerable effectiveness, that if their elders had heard the Church two hundred years ago there would be no Mennonite sect at all, and they maintain that they have the same right to carry out their private opinions as their forefathers had two centuries ago to set up a new religious organization based upon their queer notions of Christian morality and propriety.

ANOTHER PROSPECTIVE HERESY TRIAL.

It will be remembered by many of our readers that some years ago the Rev. Dr. Workman, Professor of Biblical Theology in Victoria Methodist College, was obliged by Conference and the College Board of Regents to resign his position in consequence of his publication of a book on Messianic prophecy, in which he denied generally that the prophecies of the Old Testament usually appealed to as predictions of the coming of Christ, have any reference to Christ or to His mission and work on earth as our Saviour and Redeemer.

The publication of this work was a great shock to Methodism, and at once Dr. Workman's views were combated strongly by the more orthodox section of the Methodist clergy, and among others by the Rev. Dr. Dewart, then editor of the Christian Guardian, the official organ of the Methodist body in Canada.

Dr. Dewart wrote a very able reply to Dr. Workman, in which he not only showed that such views as are put forth in the book on "Messianic Prophecy" are subversive of Christianity, but he also brought forward a large number of prophecies of the Old Testament which unmistakably refer to Christ, and many of which were quoted by Christ Himself and by His Apostles as having Christ in view.

The Methodist authorities took the orthodox view of the matter, and it was determined that Dr. Workman could not be continued in his position as a teacher of aspirants to the Methodist ministry, while maintaining such views; but as he positively declined to depart from or retract the opinions set forth in his book, he resigned his position as professor in the college.

It might have been expected that the trouble would have ended with Dr. Workman's retirement, but this has not been the case. He has appeared again upon the scene, and this time he involves Chancellor Burwash, of the same institution, in the propagation of views similar to those expressed by himself.

About seven weeks ago a new book appeared from Dr. Workman's pen entitled "The Old Testament Vindicated." This was a reply to an article written by Dr. Goldwin Smith, which appeared in the North American Review for December, 1895, in which Dr. Smith represents the Old Testament as "Christianity's Millstone," the purpose of the article being to show that Christianity has enough to do to maintain itself without being burdened by the necessity of vindicating the Old Testament as part of God's revelation to mankind.

Dr. Smith, like most of the recent assailants of religion, maintains that the Old Testament is not historically true, and that if Christianity is to become the religion of the civilized world, it must throw the Old Testament overboard, which is only as a millstone hanging from Christianity's neck, and sinking it in the waters while it is endeavoring to float itself.

The cause of Christianity could have well dispensed with Dr. Workman's defence of the Old Testament, as he virtually concedes Dr. Smith's chief contention, that it is not to be regarded as a record of facts, though he maintains that there is a mystical sense in which its statements are to be received which makes it a useful part of Christian teaching.

It has become the fashion for hundreds of Protestant theologians during recent years to take this view of the Old Testament, or some view which amounts to nearly the same thing, and this is said to be the result of recent "Higher Criticism," which throws doubt upon the authenticity and inspiration of nearly the whole Old Testament, notwithstanding that it is quoted by our Blessed Lord and the Apostles as being the undoubted Word of God. Chancellor Burwash has become im-

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