

The Catholic Record.

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A RECENT EXODUS.

The Montreal wharves were a scene of intense excitement on the 15th inst., owing to the fact that the steamship Moravia left for Brazil with three hundred Canadians on board, who had intended to take up their abode in that country.

The Brazilian Immigration League have been engaged for some time in endeavoring to secure immigrants, and it was reported that they had secured fully one thousand whose expenses were to be paid to their new home.

The Government was interrogated in the House of Commons, whether any steps had been taken to counteract the efforts of the Brazilian League, but so far nothing had been done, as no information had been given that any such wholesale movement was contemplated.

Mr. Laurier stated that every Canadian is free to emigrate if he thinks proper, wherefore no compulsory measures could be taken to prevent the departure of those who were determined to go. The immigration agent at Montreal was instructed to make known to the intending emigrants that other immigrants who had been induced to go to Brazil had been put upon lands in unhealthy localities and had endured great suffering.

We are aware that heretofore such has been the case, and a notable instance in point occurred in regard to Irish settlers, who two or three years ago emigrated in large numbers and were placed upon miserable lands in unhealthy localities. It is to the profit of speculators to have these lands settled, so that their large tracts of territory may be increased in value, but in the meantime the poor settlers suffer.

The Brazilian agent in the present instance states that the land to which the emigrants are going is of excellent quality, and the climate healthy. This may be the case, but there is no assurance of it, and it is much to be feared that the same fate to which emigrants in the past have been subjected awaits those who are now on their way.

No doubt many of these will wish to return to Canada, but, though their expenses are paid to go to Brazil, they will not get a free return passage, and very few will be able to get back at all.

Many thousand people of Montreal and the neighboring townships assembled to see the emigrants start, but there was no sympathy with the emigration movement. Those who went on board with bundles and boxes were howled at and derided, and those who, after taking their goods on board, changed their minds and returned to shore, were greeted with cheers.

A considerable number then changed their minds, and, though the Immigration League's representative expected 700 passengers, and had made arrangements for that number, not more than 300 actually sailed. This was too many for the good of Canada, and the fact of their departure is a striking object-lesson for the Government to take immediate steps to induce our population to stay in the country.

The census of 1891 was a shock to Canadians, as it showed that during the preceding decade the increase of population in the Dominion fell short of what might be expected, even from the natural increase through births, and unless steps be taken to increase our prosperity, the unfortunate exodus to which the fact is attributable will continue.

We hope the Government will find a means of doing this and will adopt measures with the least possible delay to effect a change for the better which will keep our population at home. In the meantime it would be good policy to prevent the operations of foreign agents who seek to induce our people to leave the country by making false representations of the prosperity they may expect elsewhere.

We have known several instances where these agents have been allowed a free hand in encouraging emigration from Canada, and they have frequently been successful in their efforts. Just as the Brazilian agents have been in the present case. In other countries

such foreign emigration agents are not allowed to carry on a similar occupation. Thus we know that when similar attempts have been made in Germany and other countries the agents have been unceremoniously hustled out of the country on twenty-four hours' notice.

Canada would be justified in adopting similar measures for self-defence, and if there is no legislation to prevent such agencies from prosecuting their work, it would be a step in advance to pass at once an efficient law with this object in view.

Much has been said about the exodus of French-Canadians to the United States, and undoubtedly such emigration has taken place to a large extent. But our census proves that it is not at all confined to French-Canadians, but includes the bone and sinew of the land of all nationalities.

It was at first reported that the Montreal emigrants were for the most part French-Canadians, but it appears that, though the exodus took place from Montreal, and that the operations of the Brazilian League were carried on with the view of influencing French-Canadians especially to go to Brazil, the efforts made actually influenced other nationalities to a greater extent.

More than half of the emigrants who sailed by the Moravia were English, Irish and Scotch. French-Canadians came next in number, and a considerable portion were Germans and Jews.

THE GENERAL SYNOD OF THE CHURCH OF ENGLAND.

The General Synod of the Church of England in Canada last week closed its second session at Winnipeg, after transacting a considerable amount of business of general interest to the denomination.

The Church has been made one independent Church in Canada by the union of the Churches of all the provinces of the Dominion under the rule of this General Synod. Heretofore most of the provinces practically recognized the supreme authority of the Church in England, and until recently the same was the case with all the provinces; but some years ago the Canadian Church, consisting of the Ontario and Quebec organizations, made itself autonomous, and selected its own Bishops, instead of receiving the nominees sent out from England to preside over the various dioceses.

This autonomy is now claimed by the entire Church of the Dominion, and it was exercised last year by the election of an Archbishop and Primate, having the authority before exercised by the Archbishop of Canterbury. A new Bishop has also been elected for the diocese of Qu'Appelle by the recent General Synod, without the intervention of the Archbishop of Canterbury and the Bishops of England, and thus the complete independence of the Church in Canada has been accomplished.

No doubt the total independence of the Canadian Church, which has thus been proclaimed, will be an agreeable change to the Canadian synodal delegates, whose acts will no longer need to be subordinated to the action of the Church authorities in England. The result of such total independence will be, however, after the lapse of years, a source of divergence on the most important issues affecting the nature and even the existence of the Church.

The union of the various provinces, hitherto actually independent, shows a desire to concentrate the supreme authority of the Church and to make it uniform in its operations over a larger extent of territory. This is in conformity with the idea of the Church entertained by Catholics, who hold that Christ instituted but one Church, to which He gave the commission to teach His doctrine to all nations.

But the independence of the Canadian Church is a movement in direct opposition to this idea. It is the carrying out of the idea that not only National Churches should be completely independent of each other, but that every considerable colony which has a distinct civil government should have also a distinct Church.

Thus the theory of independent Churches is carried to even a greater extreme than that of independent nationalities; for between British colonies there remains the tie of union with the central authority which makes part of a powerful empire, but the tie which has heretofore made the Church of England one throughout the British Empire has now been completely severed, and the Canadian Church is as distinct an organization as the Protestant Episcopal Church of the United States, which is as distinct a body as the Church of England itself.

It requires no great powers of prophecy to foresee that the result of

such separation will be before long a very marked doctrinal departure from the Church of England. Unity of faith cannot long be preserved where there is no universally-recognized supreme authority. The Catholic Church remains one because it has one supreme head, whose authority is recognized throughout the world.

The Episcopal Church of the United States still retains the principal features and doctrines of the Anglican Church, owing to several causes which have operated in preventing it from departing very notably therefrom, the chief among these causes being the shortness of the time which has elapsed since its separation from the original stock, and the constant infusion of new blood from England and Canada, which has contributed towards keeping the American Church from wandering very far upon new paths.

But in spite of these causes there has been an actual departure even in doctrine: for the American Church has long had its own Book of Common Prayer, with changed sacramental formulas, especially in regard to the sacrament of baptism, the necessity and spiritual effects of which have been minimized in the American version to suit the more lax notions of Americans in regard to the efficacy of the sacrament.

This tendency to relax the positiveness of doctrine has already manifested itself within the newly-organized Canadian Church. Within the diocese of Huron there has been an active movement going on for some time with a view to compile a Canadian Book of Common Prayer, and the intention with which this has been urged is believed to be to make the doctrines of the present standard less definite in general, or if somewhat more definite on some points, to adapt it more to the Low Church views which are predominant in this section of the Church.

It is believed that if this object were attained the reason for the existence of the Reformed Episcopal Church, which has many congregations throughout Ontario, would be removed, and the result might be a reunion of the Anglican and Reformed Churches, and a strengthening of the Low Church party within the Church itself. To Low Churchmen, the attainment of this object is much desired, but it meets with strong opposition from the High Church element, and as yet it has not sufficiently commended itself to the conservative intermediate party in the Church as to bring them over to the views of the Low Church or Evangelical party.

A motion to re-compile the prayer-book for use in Canada was lost by the vote of the House of Bishops at the General Synod; but it was resolved to add an appendix of prayers and services for special use in Canada.

On the subject of education, the General Synod has confirmed its former declaration that religious teaching is necessary in the schools. We notice, however, that its pronouncement is somewhat less vigorous than the previous one on the same subject.

The Synod this year contents itself with urging that clergymen should be allowed to teach religion for half-an-hour every day, and where this is impracticable that school teachers should give lessons from the Scriptures, and should teach especially the Lord's Prayer and the Commandments.

It may be presumed that the cause on account of which this demand has been so much modified, in comparison with those made in former years by several Provincial Synods, is the difficulty of obtaining from the Provincial Legislatures a system of State-aided parochial schools with a religious teaching controlled only by the ecclesiastical authorities. The difficulty of obtaining this from the various Legislatures of the Dominion appears to us to arise, not from any serious opposition offered from outside to these demands, but rather from a want of unanimity on the part of the clergy and laity of the Church itself, in regard to the desirability of establishing such schools.

The Synod has also made a pronouncement on the question of the reunion of Christians into one fold. This pronouncement is similar to that which has been made already by the American Episcopal Church, and refers the sects desirous of reunion to the resolutions of the Conference of Lambeth, wherein a basis of reunion is laid down, comprising several conditions which would be acceptable to many Protestant sects, and all the more so because they do not comprise more than the outline of a few prominent Christian doctrines, namely, those which are enumerated in the Apostles' and Nicene Creeds. These are declared to be a sufficient statement of Christian dogma. But an

article, or condition, is included in this scheme for reunion to which the other sects have an objection apparently insuperable; that is, adhesion to the "historic Episcopate," by which is meant the Episcopate of the Church of England. It is understood that this means that the other sects must admit that they have not a duly authorized ministry, and that their clergy cannot be permitted to exercise ecclesiastical functions unless they submit to be newly ordained by Anglican Bishops.

This requirement they regard as humiliating, and as an acknowledgment that they have undertaken the presbyterial or priestly office without authority. This would be a confession which would condemn their course in the past for one, two or three centuries, according to the age of the respective Churches, a confession they are not willing to make. The question of union between these Churches and the Church of England thus seems to be indefinitely postponed, or at least postponed until the claims of either one or the other party to the negotiations are abandoned.

THE MANITOBA SCHOOL QUESTION.

It is still announced by the *Globe* that the Manitoba school question is "moving steadily towards a satisfactory settlement." We sincerely hope that such is the case, but looking for the evidences thereof we can find nothing indicating that a settlement is near at hand, beyond the announcement that within a month there will be another conference between the Dominion authorities and the representatives of the Manitoba Government.

With the fact before us that the Hon. Mr. Laurier has frequently asserted that he will find a satisfactory mode of arranging the matter by conciliatory methods, we cannot do otherwise than desire that he will be as successful as he anticipates, but the basis on which the proposed settlement is to be effected has been kept so profound a secret that we are still justified in entertaining the fear that Mr. Greenway's Government is not disposed to agree to anything which will be just to the Catholic minority.

We repeat what we have said several times during the course of the discussion of the subject, that neither the Catholics of that Province, nor those of the Dominion desire to have their schools exempt from proper State inspection which will serve as a check against inefficiency, but they all desire and insist that religious teaching shall be as free to Catholics as it was before the legislation of 1890 swept away Catholic rights at one blow.

It was not from any desire to gain a victory to be gloated over that we make this statement, but we are naturally jealous of the rights guaranteed by the constitution, and it is to the interest and welfare of the whole population of Canada that these rights be carefully guarded. The Protestants of the Dominion are even more deeply interested in maintaining the inviolability of these rights than are the Catholics, for in the Province of Quebec these rights are regarded by the Protestant minority as their bulwark and security against any aggressiveness on the part of the Catholic majority.

We can safely say that the Catholics of Quebec have no intention to violate the compact which secures the fullest educational liberty to the Protestants of that Province. There is not, and there never has been, any semblance of a party in Quebec having for its shibboleth an anti-Protestant cry, and not even the violence of the Ontario factions, which have kept up a constant anti-Catholic crusade, has produced any party favoring retaliation. Nevertheless, it is impossible to predict what may happen in Quebec if an anti-Catholic policy of any party be allowed to prevail in the Protestant provinces of Manitoba and Ontario.

It is to be remembered that the educational interests of the Protestants of Quebec are even greater than the Catholic interests of the same kind in Ontario and Manitoba combined. There are in Quebec just three times as many Protestant schools receiving Government appropriations as there are Catholic schools in Ontario operating under the school laws, and in proportion to their percentage of population the Protestant Separate schools of Quebec are six times more numerous than the Catholic Separate schools of this Province. If once it becomes the fashion for the majority of a province to tyrannize over the minority, and to violate the provisions of the constitution with this object in view, and if we are to be told by the authorities of the

Dominion that this is not their concern, it is evident that the rights enjoyed by the Quebec Protestants are imperilled even more than those of Catholics in the Protestant provinces.

This is a possible state of things we cannot contemplate without serious misgivings as to the future peace and prosperity of the country, and we feel that it might endanger the very existence of Confederation.

THE DYNAMITERS' PLOT.

We cannot entertain any particle of sympathy for Anarchists, Nihilists, Dynamiters, Regicides or other plotters, who, under pretence of remedying the grievances or righting the wrongs of people, aim at taking the lives of the rulers of nations by the bullet or dagger, or by the use of gunpowder, dynamite or other explosives.

Many such attempts have been made within the memory of men now living, and they were successful in a number of instances, as we can easily remember without going beyond the pale of the most civilized nations to look for instances, that two Russian Czars, two American and one French President were the victims of such attempts.

If we were to add the plots by which those occupying high positions in their governments were killed by assassins, the number of instances of assassinations successfully accomplished would be greatly multiplied.

A plot of similar purpose with those to which we have referred is said to have just been unearthed, the object of which is to assassinate the Queen and the Russian Czar at one blow by the use of dynamite bombs.

It is said to have been known to the Scotland Yard detectives for some time that a gang of desperadoes have been engaged in America in preparing an extensive and diabolical plot to establish a reign of terror in England by means of dynamite explosions at unexpected times and places, and both Russian Nihilists and Irish Fenians are said to have been engaged in carrying out the arrangements, so that the first overt act would be perpetrated on the occasion of the soon-expected visit of the Czar and the Czarina to the Queen, when the attempt would be made to blow up all three together at Balmoral, and with them the Prince of Wales and such other members of the Royal family as might be present.

Edward Bell has been arrested at Glasgow, J. Wallace, alias John F. Kearney, at Rotterdam, and P. J. Tynan at Boulogne-sur-Mer, as being concerned in this plot, and the police are searching for others who are supposed to have been implicated. It is said that Paul Rabinovitch, the noted Nihilist, is in the conspiracy, and that he purchased the ticket with which Tynan sailed from America on the 13th of August under the name of A. B. Becker, for Hamburg, and that Bell sailed on the Teutonic the preceding day, August 12, under the name of Harris.

Rabinovitch, who has not been arrested as yet, is believed to have also sailed for Europe. He is regarded as the prime mover of the conspiracy, along with several Chicago Nihilists. It is supposed that the money with which all the conspirators were plentifully supplied was furnished by Nihilists and American Fenian societies.

Edward Bell, in whose possession some incriminating documents have been found, states that he had picked them up in a London Music Hall, and that he is not engaged in any conspiracy. Kearney declines to answer questions, but letters are said to have been found in his possession which show his undoubted complicity, and Tynan is the well-known character who went by the name of No. 1, in connection with the murder of Lord Cavendish, the Chief Secretary for Ireland, and Thomas Harland Burke, the Under Secretary, in Phoenix Park, Dublin, in May, 1882. This murder was perpetrated by means of a conspiracy planned by a secret society known as The Invincibles, the object of which was declared to be "to remove all tyrants from the country." This double murder was perpetrated by four men, and a number of others were implicated by conspiring to effect it. Among these was Tynan, as he proclaims himself in a book which he since wrote, and in which the details of the murder are given. It is on the charge of complicity in this murder that the French authorities have been asked to extradite him by handing him over to the British authorities.

It is asserted that the Scotland Yard detectives have complete evidence to show that these men have plotted to murder the Queen and the Czar, and there is great excitement throughout

England on account of this, and precautions have been taken to prevent any such design from being carried out on the occasion of the Czar's visit. Many of the details of the intended plot, however, appear to be incredible, and it is quite probable that its character and extent have been exaggerated.

It may be that Tynan, who has gloated over the Phoenix Park murders, has plotted new assassinations, and that he would be willing to accept blood-money, whether offered from Russia or America, but it is altogether improbable that either Irishmen in America would plot for the murder of the Czar, or that Nihilists would use any special efforts to accomplish the death of Queen Victoria. This conspiracy of Russians and Irishmen for a common purpose is extremely unlikely.

It has happened before now that there have been plots invented to throw discredit on Ireland, as was the case with the attempt made by the *London Times*, and practically by the very same Government which is now in power, to throw odium on Mr. Charles Parnell and the Irish Nationalist party, by connecting them with murderous secret societies. That plot was defeated by the exposure of the forgeries which Pigott was paid to make, and there is a possibility that the present plot is, in part, a similar invention of the enemy in order to prevent the agitation for Irish Home Rule from spreading in England and Scotland.

We condemn, without hesitation, all who concoct such schemes of assassination, but with the example before our eyes showing that the Government is capable of inventing such schemes to suit its own purposes we are content to await further developments before pronouncing very positively on the present matter. In the meantime we repudiate, on behalf of the Irish people, all such infamous schemes as that in which Tynan and his companions appear to be engaged.

POLITICS IN THE PLACE OF THE GOSPEL.

The Protestant Bishops of the United States are no way backward in taking sides in the political struggle now being carried on there with great vigor, and they even bring their politics into their churches.

Bishop Newman, of the Methodist Episcopal Church, has announced publicly that he will use all his influence to induce the one thousand ministers who are within his jurisdiction to support Major McKinley, the Republican nominee for the presidency. It is understood that the chief reason on account of which he takes this course is because the major is a Methodist, though the ostensible reason, and the one put forward by the Bishop, is that he thus maintains honestly as the policy of the United States, inasmuch as Major McKinley is for honest money.

The press of the country generally condemns loudly this introduction of politics into the pulpit to take the place of the preaching of God's word. The *Detroit Tribune*, under the title "Bishop Newman's Check," deals with him in this unceremonious style:

"He is the very incarnation of cheek and should be called down for his meddlesomeness. He is an enemy of democracy and good government. He has no place in this country. The one thousand ministers whom Bishop John P. Newman proposes to treat like a lot of incapable kids, should call him to account. He must have an idea that he is specially inspired to guide his clergy politically as well as spiritually. Poor man, he does not know himself. But he will before long. There surely must be enough snap in his one thousand clergy to remind him that in politics he is not Bishop Newman, but merely plain Jack Newman, whose knowledge of politics and politicians is only sufficient for his own guidance."

Bishop Potter, of the Protestant Episcopal diocese of New York, has taken a stand quite as decisive as Bishop Newman, though the method he has adopted is somewhat different. He has prescribed a prayer of his own composition which is to be used in all churches, under his jurisdiction, and according to the New York *Sun* this prayer intimates to Almighty God that the success of the free silver candidate would be a discredit to the nation, and to the Episcopal church.

As a consequence of these episcopal injunctions political sermons are now the order of the day in hundreds of churches though in some instances the ministers are in open rebellion against the injunctions of their ecclesiastical superiors, and amid the babel, the laity are in a quandary, not knowing what course they ought, in conscience, to pursue.

EDITORIAL

We thank the editor of the *Leaf*, a souvenir published at the bazaar and the open-air hall, Alexandria, for the kind words he has written in the CATHOLIC RECORD complimentary reference to our *Casket*, with hearty agree.

The Paris *Figaro* recent ceremony at which Ricard presided, present in the body of that he appeared to religious emotion. He was riveted on the time, as if he were when he occupied it. That his presence in indication that he, the true faith from strayed. The ceremony was present was a to the Church of known as the vow of

A CABLEGRAM from that the Holy Father has made his decision. Anglican orders the lately invalid. Those to ecclesiastical matters press correspondents correct, it is not at a decision in the present reported. Catholics have all along anticipated the decision of the Pope, we believe what is reported states that His Holiness letter again invited to return to Catholicism.

The report came last week that Dr. Bergin at the point of a fall, succeeded in a recovery. From the Monday last we learned improvement had and that the doctors of his recovery. The case we sincerely trust personal characteristics able, and he is esteemed by members parties. We hope many years to serve reflects honor upon Catholic faith, of been an ardent adherent

Referring to the alleged dynamite says: "P. J. P. Tynan among Irish revolution will not be so easy prove that he is the 'ber One' of the Phenian. His arrest on French an English warrant performance if the true, for 'the Queen' run in French tenor tended revival of England has a success just at the time when being open for the alleged 'dynamite' authorities seem fabricating new convincing sensational alarm the feeling of horror treatment of Gar others recently released."

It was hoped that the population of the last census, taken five years ago, alarm in the country is discussing prospect of discovery for such a state of of the last census published, and the population is 38,000,000.