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London, Saturday, Jan'y. 19, 1895.

CHRISTIAN UNITY.

With a view to prepare the way toward bringing about a general union between the principal Protestant denominations of the Dominion, the Methodist General conference, held some time ago in this city, made proposals for the institution of a federal court to take cognizance of the general interests of the various denominations, in such a way that they might not clash with one another in the establishment of parishes and the location of preachers, especially in those localities where it is difficult to maintain the variety of congregations at present existing.

According to the plan proposed, each of the negotiating churches would be represented on the federal court, which, however, would have no power over matters of creed or discipline, or over matters affecting the independence of the churches negotiating. They would have, however, as we understand the matter, authority to decide what localities should be left to the administration of one or other of the churches federated.

Official notice does not yet appear to have been given to the other Churches concerned on the action taken, but it is proposed that such notice shall be given soon, in the hope that a kind of union between them may be effected in this way. The Churches to be dealt with at present, besides the Methodist, are the Presbyterian, Baptist, and Congregational.

In the absence of decisive official action it is difficult to say what decision may be finally reached, but through the retiring President's address at the Baptist Convention, the position of the Baptists seems to be indicated, and it is decidedly adverse to the proposal.

According to the Canadian Baptist's report the retiring President stated to his colleagues that they will probably soon be called upon to define their position on the organic union of the different denominations in a way they have not hitherto done.

He asks: "Why cannot we Canadian Baptists fall into line? Is it because we are less in sympathy with Christ's prayer that His people might be visibly one, than are the other bodies of Evangelical Christians?"

To this question, he answers: "By no means. We are not one whit behind any of them in desiring that Christ's prayer for unity may be realized. None lament more than we, ourselves, the divisions which to-day exist among the people of God. Our brethren of the other denominations we love; we rejoice in all the good they have been able to accomplish, and we will come as near to them as the principles which bind us to the headship of Christ will allow."

He then explains that the Baptists have a distinct belief as to the teaching of Christ which they cannot compromise, and that unless they are convinced that they are in error on the points in question "they must retain their present denominational distinction." He continues:

"To us these principles are so divine, so fundamental to New Testament Christianity, that we dare not compromise them. Nay, we believe that instead of compromising them we exist to proclaim them. Upon us is laid the responsibility of proclaiming truths and principles concerning which other denominations are silent."

There is an honesty in this proclamation of a determination to uphold what the Baptists believe to be the divine truth, which we cannot but admire, much as we differ from them in belief.

Christ prayed for unity in His Church, but unity does not consist in compromising the truths He has revealed. In the true Church there must be unity of faith in the unhesitating acceptance of all doctrines which He has revealed. Any other position than this would be an insult and injury to Almighty God the Revealer, Who is Truth itself, and who can neither deceive nor be deceived, and who, therefore, should be believed on His word of Revelation.

The obligation which Christ imposed on His Apostles to teach His truth to all nations, implies an obligation upon all to accept His teachings, and any plan such as that proposed by the Conference, to permit certain localities to be over-run by false teachings, without making any effort to correct the error, will open the door to total unbelief in all the truths of Christianity. There can be no real unity unless the denominations submit to the teachings of the Catholic Church in their entirety, and admit the authority of the divinely appointed Supreme Head of the Church, the successor of St. Peter.

The yearning for unity which we have of late years discovered to be growing stronger and stronger from year to year among many Protestants is praiseworthy, because unity is one of the marks of the true Church of Christ, and perhaps it is an indication of a return, sooner or later, to the one fold, but the methods of attaining unity which have been usually proposed, and which, like this plan of Methodist Conference, and those which emanated from the assemblages which have taken place annually at Grindelwald, Switzerland, during the last few years, are fallacious, both because they make provision for the widest divergencies of doctrine, and studiously avoid any measure looking to reunion with the great Catholic Church, which not only already possesses that unity which Christ requires, but is also one with the Christian Church of nineteen centuries and with the Primitive Church as established by the Apostles, one in doctrine, one in discipline, and one in having a centre of perpetual unity.

We notice that the denomination known as "The Disciples," which is somewhat similar to the Baptists in doctrine, through the columns of its Hamilton organ, the Canadian Evangelist, approves of the stand taken by the Baptists, though it repudiates the Baptist claim to have alone the truth of religion, and it states the position in the following terms:

"Nor do we like the way in which Baptists appear to assume that they have a monopoly of New Testament loyalty, and ignore others who have, to say the least, an equal right with them to be called New Testament churches. It would be great folly for those who hold to the immersion of believers as the only Scriptural baptism to enter into any combination with Padebaptists that would even in a small degree hinder them from proclaiming the truth."

Thus The Disciples, equally with the Baptists, see clearly that they would compromise what they believe to be the truth by adopting the plan proposed by the Methodist Conference.

MR. DALTON MCCARTHY'S MOTIVES.

Mr. Dalton McCarthy, in an address delivered the other day at Picton, took great pains to impress on his audience that his quarrel with the Conservative party which led him to separate himself therefrom "was not a quarrel of men but a quarrel of measures."

Now that he has undertaken to be the leader of a political party, it is no doubt very convenient for him to put this construction upon his conduct, for he is well aware that the public will not be disposed to regard his personal piques as a sufficient reason for the establishment of a new party with a new policy for the whole Dominion.

It is, therefore, necessary for him to make, it appears that he has public reasons for his course in becoming the leader of a party whose war cry is the suppression of Catholic rights in Manitoba and throughout the country. He must imagine, however, that people have short memories if he thinks they will so easily forget his declarations made at the time of his announcement that he was independent of any existing party.

In December, 1892, he declared positively at Stayner, "It is not so much a question of policy that has driven me out of the ranks. It is the first time since I have been in public life that I have been ignored in the formation of a new Government. If I cannot be taken into the confidence of the councils of my party, it is time for me to assert my independence."

As regards his policy, he said in the same speech:

"I am a National Policy man, and if we could settle the Manitoba question, we could still afford to spread out upon trade matters while adhering to the National Policy in all its integrity."

In the face of this declaration it is too much for Mr. McCarthy to expect to be believed now when he states that his quarrel is one of measures and not men. Certain people should have good memories. The public know

that Mr. McCarthy's Picton declaration is one of expediency, and it is extremely unlikely that his present following of one member in the House of Commons will be increased on the ground of what he in his self-importance regards as a personal slight offered him.

THE PROSPECT IN ARMENIA.

According to the despatches received from Armenia, the condition of that unfortunate country remains as unsatisfactory as ever, notwithstanding the delusive promises of the Porte that the Christians would be protected.

The further details given of the September massacre prove it to have been quite as horrible as described in the original report. The Turkish soldiers sent against the inhabitants numbered 60,000 men from the garrisons of Erzeroum, Irida, Van, Moosh, and other stations, the commanders announcing to the people "We have orders to put you to the sword for openly defying the Government." On this the Armenians determined to defend themselves as best they could.

This was on August the 18th, and on the first attack the Turks were repulsed. The Armenians were afterwards defeated and the massacre began on September 5. Those who then submitted unconditionally were bound to stakes and their limbs sawed off. Children were thrown into boiling oil, and grown-up people were ripped open and their eyes gouged out.

Those who thus suffered belonged chiefly to the Greek Church, and among them were forty priests. It is believed also that the Archbishop of Marasch was executed, as he is among the missing, and all the efforts of the British consul to find him have been unsuccessful.

The persecutions still continue. The Kurds still make their incursions upon the Armenians, and no redress is given by the Turkish authorities. On the contrary, in some districts, the latter have been informed that they must protect themselves, as the authorities are unable to protect them against Kurdish invasion.

A telegram to the Morning Post, of London, England, states that in consequence of this state of affairs, Tahsin Pasha, Governor of Bitlis, has been assassinated by an Armenian, who committed suicide before his arrest could be effected.

The Armenians are desperate and ready for any violence. Above all things they are resolved to accept willingly any change which will deliver them from Turkish despotism. The question now is what the new rule will be.

Judging from the past it might be supposed that Russia would be the foremost power to seek to deliver Armenia from the oppression under which she is suffering, but the experience of Russia since its last war with Turkey has not been altogether satisfactory to that power. The establishment of an autonomous Bulgaria has put Russia further off from the realization of her cherished hope to reach Constantinople, as Bulgaria has shown itself to be peculiarly adverse to Russian interference in its internal affairs, and it is said that Russia will be unwilling to have the experiment repeated in Asia by placing an autonomous Armenia between her Asiatic territory and Constantinople and India. Thus it is that the jealousies of the European powers have hitherto wrought against the delivery of the Christian population from Turkish rule, and as long as these jealousies are allowed to prevail, the Turks will be the gainers, or, at least, they will not be dealt with so decisively as might otherwise be the case. It is thought, however, that on the present occasion the English Government will take the lead in insisting upon guarantees that such atrocities as have so frequently shocked the Christian world shall not be perpetrated again.

The position taken by Mr. Gladstone in denouncing these atrocities is believed to be quite in accordance with the sentiments of Lord Rosebery, and though Lord Beaconsfield stayed the onward march of Russia toward Constantinople twenty years ago, there is good reason to believe that the Conservatives now will co-operate with the Government in taking such measures as will confine Turkish authority within narrower limits, if not end it entirely in Armenia.

Mr. Gladstone has certainly the British public of all parties with him in demanding that Turkey be restrained, and no political party can afford now to give the Porte a loose rein. We may therefore hope that effective measures will be taken to deliver the Armenians from oppression

as soon as the investigation shall have been completed which is now going on.

It is well known that the recent outrages are not an isolated event; and Mr. G. W. Smalley, in a cable despatch from London to the New York Tribune, states that there are at the Foreign Office consular reports covering the last three years, which show that the persecution of the Armenians had been constantly increasing for years, until it culminated in the general massacre. This is undoubtedly correct, and Mr. Gladstone was, of course, perfectly aware of these facts, though the reports were never published, and this renders the recent speech at Hawarden all the more ominous, the more especially as it is almost certain that the ex-Premier intended to speak to the Armenian delegation in denunciation of Turkish perfidy, and the latter did not attempt to restrain him.

ZOLA IN ROME.

It is a subject for some surprise that Emile Zola has found in Rome a welcome among what is reckoned by the Tribune and the anti-Catholic press as the most select society in the city.

We can readily understand that talent of a high order, combined with a life of virtue, should command the respect of rank and even of royalty, and this has often been the case. But in the case of Zola, whose only claim to fame rests upon his having penned some volumes which ought not to find their way into any virtuous home, it is difficult to conceive that he should be lionized by those who have any respect for themselves or desire for the preservation of modesty in their families.

It is admitted that the productions of Zola's pen have not elegance of style, or grandeur of conception to recommend them, but that their only attraction is the fidelity with which he has depicted vice in its worst forms, with the most disgusting details, and in the vilest language of the haunts of indecency, there being not even literary merit to commend them.

He has aimed, indeed, for years, to become a member of the celebrated French Academy, but without success, and at the filing of the last vacancy in that learned body he did not obtain even a single vote, though he made every effort to secure the distinction of being numbered among "the Immortals."

It is with surprise, then, that we learned that Count Luigi Primoli gathered together a select circle of distinguished guests, among whom were the United States Ambassador and his lady, to do honor to Zola. It is still more surprising that he was accorded an interview by Queen Margarita, who has been regarded as a good Catholic, notwithstanding the position of hostility in which the Pope and King Umberto stand in relation to each other.

The only explanation of this is that the distinguished Italians who thus degraded themselves, did so to encourage Zola in misrepresenting the Catholic Church, as he has done in his book on Lourdes, and as he is expected to do again in his forthcoming book on Rome, and Queen Margarita was undoubtedly influenced by Premier Crispi and the king her husband to give the prurient novelist a cordial reception. The Pope, however, has maintained from the first a dignified position in regard to him, and has steadily refused to admit him to any interview, though Zola announced with a great flourish of trumpets, from the time when he first said he would visit Rome, that it was his intention to seek an audience from the Pope. He sought it, but it was refused him.

With the exception of Queen Margarita, all who united in showing honor to Zola are known enemies to the Pope. It is easy to surmise from this what sort of a book on Rome will come from his pen. It will be as unworthy of credit as the one he has already written on Lourdes.

A correct appreciation of Zola's "Lourdes" is given by M. Henry Laserre in a recent letter in the Gaulois, addressed to M. Zola. M. Laserre says:

"In the opinion of those who know your previous works, the book just published stands out pre-eminently wickedness amongst them all. Your book, sir, is not a romance whose object is to lead the reader through the regions of fancy; it is not a work of the imagination, but an imposture of rare audacity, aiming to deceive. The truth is met with in it only in those minute proportions absolutely indispensable for forgers to turn copper or lead into gold, to circulate as genuine money amongst those countless dupes who look not beneath the surface, and who knew not how to weigh things.

This big volume against faith is a specimen of bad faith."

INTOLERANCE REBUKED IN A BAPTIST UNIVERSITY.

Chancellor Rand, of the McMaster (Baptist) University, on Thursday last made a feeling reference to the death of Sir John Thompson, whom he described as "a man of exceptional ability and irreproachable character." Mr. D. E. Thompson, Q. C., who is a member of the Board of Governors of the University, also spoke very feelingly on the matter. He declared that Sir John's character was free from any breath of suspicion, and in view of the valuable services the late Premier has rendered to Canada, he said he "put in a plea for religious toleration."

It is the more pleasant to find these liberal-minded Baptists give this testimony to the high character of the late Premier, as the Rev. Mr. Madill, who is at the head of the P. P. A. of Ontario, made recently a savage attack upon Sir John Thompson, for no other reason than that he was a Catholic.

In reference to Mr. Madill's attack on the late Premier, Mr. Thompson made the following appropriate remarks:

"Because of his religious convictions the late Premier had been grossly maligned and openly opposed by many people. He regretted this, and still more deeply regretted the fact that even some Baptists, in spite of their avowed belief in religious toleration and liberty of conscience, had taken a part in this malignance and opposition. He deprecated the spirit pervading such organizations as the P. P. A. and A. P. A., which would exclude Roman Catholics from all public offices, and deny them the privileges of the State. 'Better,' said Mr. Thompson, 'make war upon them at once and exterminate them. It is the same spirit.' Although he had never been a political supporter of the late Premier, he could not but express his admiration of his character and his appreciation of his public service. Concluding he said: 'When at some future time Canadian history is written by an impartial historian he will be compelled to write that, up to the present time, with the exception of Sir Alexander Mackenzie, no Premier of Canada has had a character so above reproach, and has rendered such signal service to his country during the time that he held office as Sir John Thompson.'"

These remarks were made in presence of the students of the University, and the applause they elicited is a positive proof that Rev. Mr. Madill's intolerance is not an index to the feelings of his own co-religionists throughout the Province. This fact, however, was known otherwise through the almost unanimous vote by which the Convention or Conference of the Baptist Church of the Dominion condemned Mr. Madill's bigotry at its meeting last summer.

We should here mention the fact that Mr. Madill, immediately after the announcement of Sir John Thompson's death, wrote a letter to the Toronto Globe professing sympathy and sorrow on account of Sir John's sudden death. The public cannot but regard such an expression as impertinent and hypocritical, coming from his pen. His aim is evidently to give an importance to the society of which he is president; but nothing which Mr. Madill can say will give it a renewed lease of life after the death-blow it received both by the election of the 28th of June, and by the more recent election in London, where P. P. Aism was buried under the votes of the electorate by the great majority of 803 votes recorded against the P. P. A. candidate for the city.

ANOTHER MANITOBA SCHOOL DECISION.

So frequently have we had decisions and counter decisions of the courts regarding the school laws of Manitoba and the rights of the Catholic minority in that Province, that it is no wonder there should be some confusion in the public mind in regard to the actual state of the question; and this confusion is somewhat increased by a cable despatch received a few days ago to the effect that it is reported in well-informed circles that a further decision will soon be given by the British Privy Council reversing that of the Supreme Court in Canada, whereby the Catholic petitioners of Manitoba were denied the right of appearing before the Governor in Council of the Dominion to argue their claims.

By the last decision of the Privy Council, the Catholic minority is authorized to appeal to the Dominion Government for redress against the Greenway-Martin school laws.

Our readers will remember that there were two cases brought up in the first instance, one on behalf of Catholic, and the other on behalf of the

Church of England schools, against the new school laws. It was decided by the Supreme Court of Canada that the Acts abolishing Separate schools in the Province were unconstitutional, but the Privy Council reversed the decision and declared them constitutional.

Many of our Canadian journals thought that by this decision the matter was ended, and argued that it should be ended so. While we were certainly of the opinion, and expressed ourselves to the effect, that the decision of the Privy Council dealt unjustly with the Catholic minority, we pointed out that the right still remained with our co-religionists to appeal to the Dominion Government for redress against the unjust legislation of Manitoba. This is the point which is under consideration by the Privy Council, concerning which it is said that the decision is to be given now favorably to the Catholic minority.

It would be premature for us to announce that anything very definite in regard to Catholic rights has been settled by the Privy Council, as the exact terms of the new decision have not reached us, but the appearance is to the effect that the Catholics will now be able to show the Governor in Council the hardships which have been inflicted on them by the Manitoba law, and that the Dominion Government will have authority to point out to the Manitoba authorities the nature of these hardships, requesting them to give the relief required, and if they refuse this, it will be competent for the Dominion Parliament to grant such relief over the heads of the Legislature of Manitoba.

For the sake of peace in the Province, we hope this extreme measure will not be necessary; but if the Manitoba Legislature persist in their injustice this method of giving relief will become a necessity which we trust the Dominion Government and Parliament will not neglect to apply.

A PROSPEROUS LIFE INSURANCE INSTITUTION.

We are pleased to call the attention of our readers to the Provincial Provident Institution of St. Thomas, the purpose of which is the insurance of members on the assessment principle, similar to that used by the C. M. B. A. and other mutual benefit associations. The reason given by this institution for the adoption of this method is to reduce the expense of life insurance, which under the old methods allows a very large margin for the profit of stockholders.

There is a reserve fund in society, formed by the payment of one assessment annually, and 10 per cent. taken from all the mortuary assessments. This reserve fund will be used for the purpose of paying the assessments when on account of an epidemic or any other cause, the assessments of any year exceed ten in number, but provision is made that if the reserve fund be insufficient for the payment of the insurance policies issued, assessments shall be levied in order to pay these.

The Provincial Provident Institution was incorporated in 1884, and the number of members insured has increased rapidly every year since, so that there are already 7,500 policies in force, with policies ensuring to members \$12,500,000.

The managing officers of the association are well known business men, and we believe the association to be thoroughly reliable. The assessments are not high, as they range from 75 cents per death for a member eighteen years of age, to \$3 for a member fifty-five years old, on every \$1,000 of insurance. A good idea of the cost of insurance in this association may be had by knowing the rate of assessment levied for each decade of a member's age.

At from 18 to 20 years, the assessment for each thousand dollars is 75 cents, at 30 years 85 cents, at 40 years \$1.00, and at 50 years \$1.95. At 55 years, the amount is \$3.00. The number of assessments annually is, of course, liable to change according to the mortality of the year, but so far they are reported as having averaged 10, which is very low. This small number of assessments is accounted for by the fact that great care is taken to admit only good risks to membership.

We do not by any means desire to depreciate the excellence of other insurance associations while speaking of the good features of the Provincial Provident. To members of the C. M. B. A., who desire to increase their life insurance, it will be found a most useful institution, possessing, as it does, none of the objectionable features to

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