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THE SCHOOL QUESTION.

It was said by one of our prominent politicians, a few years ago, when speaking of the treatment of minorities, that the majority should be not merely just, but likewise generous, to the minority, and that the greater and more powerful the majority the more generous should it be.

Undeniably the Catholic majority in the Province of Quebec has shown itself thus generous to the Protestant minority in regard to education. This has been admitted by Quebec Protestants of every shade of politics—and it cannot be denied—nor can it be gainsaid that this state of affairs was the spontaneous work of the Catholic majority, which established a Protestant school system even before its union with Ontario, then Upper Canada.

There was not, either at that time or at any time down to the present, any anti-Protestant party to raise an outcry against this righteous arrangement. On the contrary, when the Confederation of Canada was on the point of being settled, it was agreed to by the leading representatives of Catholic opinion in Quebec that a law should be passed by the Canadian Parliament making some desired improvements in the school laws of that Province so that the rights guaranteed to Protestants by the B. N. A. Act might be more extensive than they were before, though they were already larger than those which would be guaranteed to the Catholics of Ontario under the Ontario law.

It is well known how the proposed generous action of the Province of Quebec was for the moment prevented. When it was known that the Separate school laws of Ontario equally needed some amendments without which they could not be smoothly operated, and that a one-sided measure could not be passed, giving all the guarantees to Protestants, and as a strong Ontario party absolutely refused to cooperate in granting equal rights to both minorities, the proposal for Quebec had to be dropped. But even under such circumstances the generosity of the Catholic majority was not to be balked. One of the first acts of the Quebec Legislature after Confederation, was to grant to the Protestant minority the amendments they desired, with the full knowledge that by so doing it could not repeal its own Act without subjecting itself to the authority of the Dominion Government and Parliament to remedy any injustice of which the Protestant minority might complain.

We do not regret that such was the case. The Quebec Separate school laws are a monument of Catholic liberality which cannot be gainsaid.

We have no desire to institute a comparison to the disadvantage of Ontario, by the Protestants of which Province much liberality is shown; but the truth of history obliges us to record the fact that tardily, with the liberal example of Quebec before its eyes, Ontario at length made some needed amendments to the Ontario school laws, till they stand in their present tolerably fair state; but it is pretty well understood that if the Ontario Separate School Act had not been granted in the first place by the United Parliament of Canada, it would probably never have been granted at all by an Ontario Legislature; and it is also well known that Catholics have been obliged to maintain their acquired rights, only by many a hard-fought contest at the polls—a hardship to which the Protestants of Quebec have never been subjected.

The situation in Manitoba is another case in point. The minority rights established in Manitoba were not, from the beginning, intended as a guarantee to Catholics. It could not then be foreseen that the majority in the new Province would be Protestant, and the very general opinion was that it would be Catholic as it was when the Manitoba Act was passed by the Dominion Parliament, and accepted by the Manitoba Legislature.

Can it be doubted that if these expectations had been realized the Catholics would have adhered faithfully to the agreement thus made? And if they had not been adhered to, can we doubt for a moment that Ontario, of all the Provinces, would be in a ferment from end to end, in denunciation of Catholic tyranny?

But the tyranny is on the other side. It is admitted by the highest judicial authority in the British Empire that this tyranny has been perpetrated, and how do the Protestants of Ontario regard it? When it is considered that they have always been very forward in assuring us that they are the real champions of equal rights, and that the noisiest among them on the present occasion are precisely those who attempted not very long ago to monopolize the name and character of Equal Righters, we must say they are remarkably quiescent about insisting on equal rights for all now. Even the Toronto Globe, to which we give due credit for having ably maintained the cause of right and justice for many years, now advises us to leave the matter in the hands of the Manitoba Legislature, the very body which inflicted the injustice of which we complain, and under which our co-religionists in Manitoba have been suffering for five years.

A few days ago the Globe told us, in an elaborate article, that the Manitoba Legislature will probably see justice done if it be left alone!

Why should we doubt that time, prudence, conciliation, and the withholding of the Federal hand, will promote and finally accomplish the establishment of a not less satisfactory situation in the west? In fact, we already have evidence that the law is to be administered in this spirit by the Manitoba authorities.

Certainly we do not claim to be endowed with the spirit of prophecy, but we fail to see any evidence of a disposition in those authorities to repair the evil they have done. They passed the school law of 1890, fully conscious of the injustice they were inflicting—to which effect we have now the testimony of the Hon. Joseph Martin himself, who framed and introduced the iniquitous law into the Legislature. Here is what Mr. Martin says in his letter of curious admissions, published only a few days ago:

"When I introduced the school bill of 1890 I pointed out that in so far as it provides for religious exercises in the schools it was in my opinion defective. I said then, and I still think, that the clause of the 1890 Act, which provides for certain religious exercises, is most unjust to Roman Catholics. If the State is to recognize religion in its school legislation, such a recognition as is acceptable to Protestants only, and in fact only to a majority of Protestants, is to my mind rank tyranny."

This is the tyranny which has been inflicted, and which the Government and Legislature of Manitoba have positively declared they will not remedy.

It is true that Mr. Martin tells us in his letter that he believes the people of Manitoba will make all needed reparation; but we have the official declaration of Manitoba itself that it will do nothing of the kind. Mr. Martin is not now a member of the Manitoba Government, and that Government is in no way responsible for his beliefs; and it looks very much as if Mr. Martin desires only to throw us off the scent. We see no remedy but that which the constitution affords—immediate remedial legislation by the Dominion Parliament, which will restore a Catholic school system which shall be beyond the control of the local authorities, who have told us plainly enough that if such legislation be passed, they will place every possible obstacle in the way of its being put into execution.

We have every confidence that the Dominion Government and Parliament will afford the relief required. These are not Catholic bodies, but Catholics are pretty well represented in them, and there is enough honor among Protestants to agree to a fair remedial law.

But we are told, if the Dominion Parliament should pass such a law, the local authorities will make it ineffectual. We are not alarmed on this score. Let us have the law, and surely it will have vitality enough to assert itself through the courts.

The Summer School of America will commence, on July 8, its fourth session, and, judging from the diversity of subjects and the lecturers who are to discuss them, it will cause no feeling of regret either to its promoters or to those who will assist at it. The School does not aim to give systematic and profound instruction, but rather to suggest new lines of thought and to unite the intellectual forces of American Catholicity. We wish it the success and encouragement it merits.

FAITH AND SCIENCE.

M. Emile Zola, smarting under the condemnation issued against his book on Lourdes by the Holy Father, has put himself forward in a new character, that of the champion of science as opposed to faith and revelation.

At a banquet given during April in honor of M. Berthelot, the eminent French chemist, M. Zola made his debut in his newly assumed role; and appropriately enough for the occasion, inasmuch as the banquet appears to have been given for the express purpose of enabling those in attendance to give full expression to their hatred against religion.

The most eminent men of science have not been enemies to religion. Tycho, Brahe, Copernicus, Kepler, Newton, Leibnitz, Lagrange, were eminently religious, and firm believers in the Christian revelation—some being Catholics, other Protestants. But there are modern dabblers in science, or in some special branch in science, who have pretended to find an opposition between science and religion. Huxley and Tyndall were particularly hostile to religion. Tyndall was especially hostile to the Catholic Church, having been reared by parents who had all the passions and prejudices which prevail among the Orangemen of the North of Ireland, his father having been himself a North of Ireland Orangeman; but this hatred became afterward turned against Christianity in every form. Young's beautiful thought on the direction which learning should receive from religion appears to be entirely overlooked by the modern scientists:

"How empty learning, and how vain its art. But as it mends the life, and guides the heart."

But it is the unexpected to hear Zola making pretence to be the man of science, freed by his vast knowledge of truth from the trammels of religion. His speech at the Berthelot banquet had this pretentious peroration:

"Gentlemen, simple writer as I am, I thank science, the good mother who has made me free. She is the eternal, immortal one, and mystery is hers alone, whereas she is always marching to victory."

If there is anything which is most conspicuously lacking in Zola's writings it is science, and it is now acknowledged that even in literary merit they are woefully deficient. Zola's science may be measured by the support which rallied to him when he attempted to gain admission to the Academy of the French Immortals. There was a bare corporal's guard to vote for him, though the Academy is by no means a distinctively religious body. It is in fact controlled rather by an irreligious majority, and religion is rather a disqualification than a recommendation to membership, so Zola was rejected, not because of his lack of religion, but for want of the first requisite of an Academician—literary and scientific eminence. The sole quality which gave Zola's novels popularity is their filthiness. In this he undoubtedly stands in the first rank.

In the following passage Zola proclaims that there is an irrepressible conflict between science and religion:

"Gentlemen: People tell us that science is on the point of becoming bankrupt, and that Faith will take her place in the conduct of affairs on earth. This makes me tremble somewhat. Do you know what would become of the liberty of thinking and writing should this menace ever become realized—if Faith should reign as mistress of law and police? It is easy to imagine, when we realize the attitude which Faith assumes toward the books of our writers to day when her regime over the world is still only a dream."

Thus M. Zola endeavors to make it appear that his book on Lourdes was condemned because it is a scientific work! It is in reality neither scientific nor historical. The sole intention for which it was written was to make money out of the class who are easily satisfied when their worst passions are pampered, enmity to religion and love of what is most disgusting to pure souls.

The book has been proved to be a tissue of falsehoods; and no wonder, for it has been shown that he took no pains to discover the truth when he went to Lourdes to gather his materials.

His book on Rome, which is soon to appear, written while he was still smarting under the Papal condemnation, will without doubt be equally a burlesque of history, but as everybody knows that the opportunity he sought of visiting the Vatican, and of seeing the Pope, was not given him, it will be known also that it was only by spying around the backstairs that he was able to pick up perhaps some scraps of doubtful information, of which he will take advantage to show

how intimately he is acquainted with the routine of life in ecclesiastical circles in the Eternal City.

It is not true that there is any real opposition between science and religion. The opposition is between Faith and scientism; for

"A little learning is a dangerous thing; Drink deep, or taste not the Pierian spring; There shallow draughts intoxicate the brain, And drinking largely sobers us again."

Truth cannot be contradicted by truth, so the truths of divine revelation can never be in opposition to the revelations of science—M. Zola to the contrary notwithstanding.

WELSH DISESTABLISHMENT.

There are some curious facts related in regard to the status of the Church of England in Wales. The Bishops who oppose disestablishment would make the public believe that the Established Church is really the Church of the majority of the people, though this is notoriously a misstatement of the case. How else can we account for it that 32 out of 34 Welsh members of Parliament were elected under promise to vote for disestablishment?

There are in Wales over 4,000 non-Conformist chapels, built without help from the State, whereas the churches of the Establishment do not come up to one-fourth of that number. In one parish—Swansea, the largest in Wales,—there are three churches of the Establishment and forty non-Conformist chapels; and at one of the forty the attendance is twice as great as at the three Established churches combined.

There is not the least doubt that if the Welsh people could do so, they would long ago have rid themselves of the incubus of the Establishment, to which they are bitterly opposed. Its continuance has caused, within not a remote period, outbreaks of resistance to the collection of tithes, which have almost amounted to rebellion, and the like of which, if repeated with persistence, will assume the proportions of a rebellion, a contingency which is not at all improbable under the Tory rule to which the empire is to be subjected for a time. We confess we do not regard the prospect with unmixed regret. There is small reason to regret to see a spirit of determination among the people to resist an unjust imposition.

Some of our contemporaries who might be named will probably say to this: "But why then are not the people of Manitoba to be admired if they determine to resist the imposition of a separate system upon them, similar to that of Ontario or Quebec?"

We answer that there is no parallel whatsoever between the two cases. Nobody desires to impose a Separate school system upon the people of Manitoba who do not wish for it. The Catholics of Manitoba who ask that rights which have been guaranteed to them be restored, do not wish at all to impose their Separate school system on the Protestant majority, but they justly demand that they shall have the liberty of educating their own children at their own expense. There is all the difference in the world between this situation and that of the Welsh majority who have to pay for a religion for the minority, while maintaining their own religion at their own private expense. In Manitoba the situation is completely reversed.

The arguers—we cannot call them reasoners or logicians—who would maintain that there is any resemblance between the two cases, are not to be dealt with by any of the rules of logic. They require a surgical operation on their brains. However, we have no expectation that the Welsh trouble will culminate in rebellion. It will be remedied by concession on the part of the British people; and the grievance of Manitoba ought to be remedied also, as it undoubtedly will be, by the people of Canada.

A writer in the Montreal Witness of the 25th ult. defends the continuance of the Established Church in Wales, on the plea that there was "amidst all these changes and developments a substantial identity and continuity of existence in our (Welsh) National Church from earliest history down to the present time." The same writer says: "The Christianity of Wales is more ancient than Anglo-Saxon Christianity, as a little investigation would have proved to you."

It is quite true that the Welsh Christians were the ancient Britons driven into the mountains of Wales by the Anglo-Saxon pagans who took possession of England, and that the Britons held aloof from St. Augustine when the latter established Christianity among the Anglo-Saxons, but the Christianity of the Britons was as much the work of a Pope as was that of St.

Augustine. Just as St. Augustine received his commission from Pope Gregory, the missionary Fulgentius, who baptized the British King Suetius, in A. D. 183, received his commission from Pope Eleutherius.

National jealousy prevented the British Bishops from co-operating with St. Augustine to convert the Saxons, and it was not till many years afterwards that there was a good feeling established between the Bishops of Wales and those of England, but the unity of faith prevailed, at last, and there was in practice, as well as in doctrine, but one Catholic Church.

The identity-continuity theory is a poor subterfuge. The Church of England of the Reformation retained neither the headship, nor the universality of the ancient Church, nor its doctrine, nor its worship. It retained the Church property, because with the civil power on its side it was strong enough to steal it. The modern Church is identical with the ancient, only in the sense in which we might call a bandit the identical continuation of his victim whose clothes he wears and whose purse he carries in his pocket.

A TERRIBLE PLOT!

A Church of England clergyman, the Rev. Thos. Berney, rector of Bracon Ash, near Norwich, England, and a member of the Cambridge University Senate, has just issued a pamphlet in bright orange covers, which professes to expose a fearful plot of the Jesuits to "revert" England back to Popery, and he has made a present (?) of his "address," as the pamphlet is called, to every member of the British Parliament, both Lords and Commons.

According to the veracious scribe, there is a secret order among the Jesuits called "Crypto-Jesuits" whose duty it is (if they are boys) to go through all the training of an English Church minister in the Church of England school and universities, and to become in fine Anglican clergymen, so that they may undermine British freedom and religion.

He declares, moreover, that the Jesuits have succeeded in making the Archbishop of Canterbury their efficient tool, and that two Jesuits occupy important bishoprics of the Anglican Church, besides six others who occupy colonial or suffragan episcopal positions.

Some of these Crypto-Jesuits are declared to be females, in which case they become Anglican nuns, and undermine Protestantism in that capacity.

The following remarkably beautiful and charitable prayer is uttered by this sapient and saintly rector, to be learned by his readers, and offered up by them at their matutinal and nightly devotions:

"May the Lord smite every Crypto-Jesuit in the Church of England, and every one affiliated to the Jesuits, whether male or female, who are working treacherously for the perversion of Great Britain or Ireland to the Papacy; may their heads and necks be hung round to their left, and their noses point over their left shoulders, or at least at right angles to their central plane; and so to their work with what appetite they may."

This brilliant and pious cleric would suit admirably to work in conjunction with some Canadian clergymen whom we could name.

As might be expected, the pamphlet concludes by requesting readers kindly to send their writer donations or subscriptions to enable him to pursue his work of suppressing Jesuitism, as he says: "Expenses will be great, and I am in great pecuniary difficulties."

The Irish Catholic suggests that Mr. Berney should exhibit at Westminster a couple of live Crypto-Jesuits with their heads and noses turned in the fashion indicated in his sweet prayer, as the members of parliament would surely then be glad to pay out the pennies for the treat given them by such a peep-show.

IN SACK CLOTH AND ASHES.

The people of Kansas City, Missouri, have soon tired of A. P. A. rule in educational matters. The last elections resulted in the return of an A. P. A. board of school commissioners which proceeded at once to do the work expected of it, and dismissed all Catholic teachers. But many of those who thus lost their positions were excellent and successful teachers, and the people's eyes were rudely opened when incompetent teachers took their places. Accordingly a mass meeting of citizens was called a few days ago to take the situation into consideration, and the following resolutions were passed by majorities which left no room to doubt that general judg-

nation has been aroused by the conduct of the Commissioners:

"Whereas, a majority of the school board of Kansas City, Kan., have allowed partisanship and sectarianism to govern their actions in excluding competent teachers from our Public schools, because of religious views they choose to entertain; and

"Whereas, our Public schools should be free from partisanship and sectarianism for the reason that the same are antagonistic to American institutions, and for the further reason that said schools are maintained by the taxation of the whole people of all parties and sects; therefore be it

"Resolved, That we, the citizens of Kansas City, Kan., in mass meeting here assembled, irrespective of party or religious predilections, condemn this act of said members of our school board as un-American, retrogressive and detrimental to the future prosperity of our rising young metropolis."

The citizens were rather tardy in their action—though we must say that their last act has been to some extent a reparation of what they did previously. If the schools have become inefficient, or less efficient than before, they have only themselves to blame. The commissioners would not have acted as they did, intolerantly and in an un-American spirit, if the citizens had not elected them just to carry out that purpose. It is to be hoped, however, that with the new light which has been thrown upon the matter, the wave of bigotry which passed over the city so recently will not submerge it again.

Kansas city has had just a similar experience to some of our Ontario cities, which are now in sack cloth because of the petty spirit of intolerance which they have been so ready to exhibit in the past.

It is just such proceedings as the Kansas city commissioners have taken which make it an absolute necessity that there should be a Separate school system. Catholics want Catholic schools as their ideal of what is requisite in education, so that their children may have a religious education, but they know that in many instances they must be content with less, and if there were some tolerance shown by their Protestant neighbors, they would be much more ready to bear with the Public school system, without any religious teaching, than they can possibly be where such bigotry is displayed as has been shown in Kansas city.

The main object to be gained by the establishment of Separate schools is to ensure religious teaching to the children, and when this can be satisfactorily secured in any other way than by the establishment of Separate schools, Catholic parents will not be in such a hurry to take advantage of the Separate school law. But a display of bigotry toward Catholic children attending the Public school is very apt to precipitate the establishment of a Separate school in the locality.

We know of the first Separate school legally established in Ontario under the School Act of 1855, and the immediate occasion of its establishment was just such bigotry as has been manifested by the commissioners, or trustees, of Kansas city. To our knowledge, many other Separate schools owe their establishment to similar causes.

POLYGAMY AND PRESBYTERIANISM.

A new and curious trouble has arisen to perplex the Presbyterian Church authorities, and its presentation before the General Assembly which has just closed its labors in Pittsburg, Pa., caused no small amount of commotion in that body. The trouble arises out of an overture from the Synod of India on the question of the baptism of polygamous converts.

A Mohammedan was admitted into the Church recently, permission being given him by the Indian synod to retain "both wives in his house."

The report is not specific as to whether the two wives were to remain on an equal footing, but it is very easy to read between the lines how the matter stands, and if anything were lacking in the way of evidence on the subject, the discussion which took place would throw sufficient light on the subject, showing that polygamy has actually been adopted as a settled principle of action in the propagation of the gospel in India.

Some of our readers may remember that great excitement was created through the Protestant world when the late Bishop Colenso informed the public that he had found it necessary to permit the Zulus of South Africa to retain their plurality of wives when becoming Christians. They would not become Christians otherwise—and the maxim which so many of our Protestant controversialists falsely accused