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GENERAL, VERSUS PAN-DE-NOMINATIONAL COUNCILS.

The various sects of the world which have a Church government similar to that of the English speaking Presbyterians assembled recently in Glasgow, Scotland, to hold a Pan-Presbyterian Council, which is a kind of imitation of the General or Ecumenical Councils of the Catholic Church.

There were representatives present from the American Presbyterian Churches and from those countries where Presbyterians have established missions in Asia, and also from the European countries which have Churches whose ministries are similar in form to that of the Presbyterians, as distinguished from those which have Bishops. There are several such Churches throughout Europe, such as the Colonists of Switzerland, the French and Dutch Reformed churches, the Waldenses of Italy, which constitute a small fraction of the population, and some others; but between them there is no bond of unity beyond the denial of the Pope's supreme authority over the whole Church, and a mutual resemblance in the form of Church government arising out of the fact that only one order of clergy is recognized by them all, as they all maintain that there was no distinction between Bishops and Presbyters in the primitive Christian Church. But between these various bodies there are the greatest imaginable differences on all points of Christian doctrine, even as regards the existence of the Trinity, the Divinity of Christ, the efficacy of His blood shed on the cross for the redemption of mankind, the value of the sacraments and other most important matters of Christian belief.

The type of a General Council is laid down in the 15th chapter of the Acts of the Apostles. The gospel had been spread among the Gentiles to such an extent that there was great joy created wherever the success of the preaching of the apostles was announced in the cities where the Church had already been established in Phoenicia and Samaria. But certain converts from the Pharisees were insisting that the Gentile converts must be subjected to circumcision, and that other wise they should observe the law of Moses. The first Council of Jerusalem was held to decide this dissension, and the Apostles there assembled decreed that no such burden should be imposed, but only that they should give up the idolatries and obscenities to which they had been accustomed in their paganism, and observe certain penitential practices which were prescribed, namely, abstinence from things strangled and from blood. In thus decreeing they declared that they spoke in the name and with the authority of the Holy Ghost: "It hath seemed good to us . . . and to the Holy Ghost."

A general council of the Church has, therefore, authority to define the doctrine which must be believed, and decree the practices which Christians should observe, and all are bound to accept these decrees.

The Pan Presbyterian Council neither had nor claimed any such authority. It assembled, not to bring about any unity of faith, but merely to interchange views on certain subjects, and to create a social feeling among the members of the different communities represented. We do not find that it made any authoritative decision on any subject—not even on the question of instrumental music, which not long ago threatened to create a schism among the Presbyterians of Scotland, young Presbyterians having been in favor of such music in public worship, while those who clung to the old tradition denounced the "kist o'whistles" as an abomination.

We are informed that the Pan Presbyterian Council agreed to forego the discussion of such a point as there are comparatively few members whose consciences are wounded by the introduction of instrumental music. The only serious matters which were brought up

consisted in the reading of numerous papers on different subjects by individual members, wherein their private views were set forth regarding the nature of the Church and its forms of worship, and the utility of Confessions of Faith, Catechisms and Standards. It was agreed that these are very necessary, but there was no attempt to make the standards of the different churches represented consistent with each other.

The first Pan-Presbyterian Council was held in 1875. It was merely an experiment, but it was found to have no evil result. On the contrary, the bringing together of the representatives of the various Presbyterian bodies seemed to promote a good fellowship among them and so the experiment has been repeated, but it cannot have any further result than we have indicated. A Pan Presbyterian council is something altogether different from a General Council of the Catholic Church, which speaks with the same authority with which the Apostles issued their decrees at the first council held at Jerusalem.

It is not surprising that the Pan-Presbyterian Council, made up of so many incongruous sects, should be barren of substantial results, for even those more homogeneous bodies, the Pan-Anglican Councils of the past, were just as barren, for the same reason, because they had no authority to decide anything.

THE A. P. A. FIZZLE.

The United States A. P. A. has been completely demoralized by the contempt with which their organization has been treated by both parties during the political campaign which has been for some time going on in preparation for the Presidential election.

In the beginning the dark lantern society made itself sure of securing an alliance with the Republicans, and with this object in view it endorsed ex-Governor Major McKinley's candidature. But Major McKinley fought during the Civil War under the Catholic Colonels Rosencranz and Sheridan before they became Generals, and knowing the bravery of these Catholic soldiers for whose memory he retains the greatest reverence, he absolutely would not accept the A. P. A. platform which would exclude Catholics from any official position under the government of the country, and though he did not utter any positive public condemnation of Apapism, by his refusal even to answer their demand that he should pledge himself to their principles, the A. P. A. rightly concluded that they were treated contemptuously by him, and this was the cause of their issuance of a mandate directing the members of the order to oppose the major both at the St. Louis convention and at the polls in November next.

This order was revoked afterwards when it was discovered that Major McKinley would surely be the Republican nominee, and though the threat was freely made, and publicly announced that there would be a straight Apapist ticket for the Presidential and Vice Presidential offices, it has been finally decided that there will be no such ticket placed before the people. Thus while there are Republican, Democratic, Populist, and Prohibition candidates announced for the coming contest, the A. P. A., which made so much bluster, is the only party which does not dare to proclaim a policy and announce a ticket.

It is already known to our readers that the Apapists endeavored unsuccessfully to force a plank into the Republican platform. It is gall to them that it was Archbishop Ireland who exposed their plans, and caused the St. Louis convention to repudiate the A. P. A. plank.

The intention of the proscriptive order was announced to be to force their platform on both the Republicans and the Democrats, so that it might be said that their influence extends over both parties, and inferentially that Americans generally are in sympathy with their brand of patriotism. But the Democratic convention at Chicago never even for a moment took the A. P. A. plank into consideration.

On the contrary, a declaration was inserted into the Democratic platform to the effect that the party will continue to maintain as heretofore that citizens of all creeds should be treated equally in regard to all civil rights, and thus the A. P. A. have been compelled to keep in the background, instead of being a prominent factor in the elections, as they had announced their intention to be. With this abject confession of impotency, it may be taken as a certainty that Apapism will not survive the coming Presidential contest, in which it promised to be so important a factor. A Presidential election killed Know-Nothingism in the middle of the present century, and to day's offspring of the Know-Nothing spirit is quite likely to be strangled from the same cause during the present year.

Seeing that the American public have grown tired of their intolerance, and will not endure any interference with the religious convictions of American citizens, leading Apapists are at present engaged in trying to make it appear that the society is not proscriptive, and is not fighting against any religious denomination. This was the course adopted a few days ago by the Supreme President of the organization at a meeting held in Laurel, Maryland. Mr. Echols, the Supreme President, said:

"I wish to say that the charge has been made against us that we are fighting one sect. I deny it emphatically."

The American public are not to be deceived by these lying pretences. The secret oaths and the constitution of the society have been published so often that this false pretence will deceive no one. The fact cannot be blinked at, which was already proclaimed by the late Supreme President Traynor, who stated in one of his manifestoes:

"A well meaning and by no means unimportant section of the order has arisen which advocates peace with the priest and his subjects, and harmony between them and the members of the order."

The key-stone of the A. P. A., in fact, is that a Papist, no matter how liberal nominally, is not a consistent citizen of the United States. Entire renunciation of the Papacy must precede his acceptance of our association as a candidate worthy of its suffrage."

Traynor speaks here for the Canadian P. A. equally with the American society, for he was at the head of both, which were formally amalgamated under his leadership. Neither Canadians nor Americans can be deceived by lying speeches delivered now to conceal the real objects of the association.

A DON QUIXOTE COME TO GRIEF.

Mr. Robert Watson, M. P. P., of Portage La Prairie, Manitoba, has constituted himself the special champion of the Greenway school system, and in his public addresses and letters he has spoken contemptuously of the Catholic separate schools of that Province, maintaining their inefficiency, and that for this reason they were justly abolished by the Local Legislature. This gallant Don Quixote, however, to his utter confusion, has encountered, in an unexpected quarter, a knight who has undertaken to try the case by the ordeal of a battle from which the doughty champion of Greenway recoils with all the discretion of a Sir John Falstaff.

A half-breed boy named Clement Gladu, who was educated entirely in one of the Manitoba Catholic Separate schools, has publicly challenged Mr. Watson to test the efficiency of the schools in which the two have been respectively educated by a contest in the following subjects: reading, grammar and spelling in French and English, the history of England, Canada, and the Middle Ages, geography, arithmetic, algebra, euclid, book keeping, writing, music vocal and instrumental, including voice culture and playing on the organ; also written composition and translations from and into English, French, Latin and Greek.

Mr. Watson very prudently abstains from accepting the challenge, which as the aggressor he ought certainly to take up, either by meeting the half-breed boy himself, or at least by finding some pupil of the Manitoba Protestant schools, who, being of equal age with Gladu, would enter into the contest as Mr. Watson's knight, unless he publicly withdraw his wholesale accusations defamatory of the Separate schools.

The courageous young Indian champion of the Separate schools has suddenly become the hero of the hour by the issuance of his spirited challenge, while Mr. Watson's cow—his prudence, we mean—has made him the laughing-stock of the Province.

Is there not some lad now to call a halt to Mr. Dalton McCarthy who has been performing a role similar to that taken in the West by Mr. Watson? We feel assured, from the preposterous arithmetical computations and historical incongruities uttered by the sharp lawyer regarding the state of education in various countries during the campaign preparatory to the recent elections, and which we from time to time pointed out, indicate that he too would fall an easy victim to the intellectual lunge of any one of the fairly advanced pupils of our Ontario Separate schools.

THE UNEQUAL DISTRIBUTION OF IMPERIAL BURDENS.

A recent report of a special commission on the financial conditions of Ireland and its relations to England in regard to the amount contributed by both nations to the Imperial treasury, reveals the fact that under the present system of government Ireland is greatly overtaxed. A majority of the commissioners state that the tax capacity of Ireland is less than one-twentieth of that of Great Britain, nevertheless the actual revenue contributed by Ireland to the Imperial Treasury is £7,500,000, while Great Britain contributes £88,500,000, so that Ireland contributes more than one-twelfth instead of less than one-twentieth, which would be her proper share if she were treated justly.

A minority of the commission, including Messrs. Blake, Sexton and Slattery, place the ability of Ireland at a still lower figure than that given by the majority—namely, one thirtieth—and if this be correct the discrepancy between what Ireland pays and what she ought to pay to the Imperial exchequer is still greater than is shown by the estimate of the majority of the commissioners. Ireland is, therefore, annually robbed of about £3,000,000 or perhaps over £4,000,000 sterling, under the present arrangement, and it is evident that the effect of such an excessive and oppressive drain on the resources of a country already poor must further impoverish the people and keep up a condition of industrial depression.

This report of the commissioners constitutes a strong argument for Home Rule for Ireland, and no doubt when the report will be read in the House of Commons it will cause a lively debate, as the Nationalists will certainly demand a more equitable apportionment of the taxes levied on the various portions of the Empire for the replenishment of the treasury.

This excessive charge upon the people goes to sustain the costly military and civic establishments, the Lord Lieutenant, Dublin Castle, and a constabulary which is about two and a half times larger than that of England in proportion to population, notwithstanding the fact that the criminal statistics prove that crime is much less frequent in Ireland than in any part of Great Britain.

THE MANITOBA SCHOOL QUESTION.

Several of our non-Catholic or anti-Catholic contemporaries delight in asserting that the elections of June 23 are a death-blow to the claims of the Catholic minority in Manitoba for a redress of the grievances of which they complain in regard to education. Mr. Dalton McCarthy said a few days before the election that the main point which was to be attained was to defeat the late Government, and if this were gained, he added that after the defeat of one administration on this question no other administration would presume to deal with it favorably to the Manitoba Catholics. This opinion was reiterated after the decision of the electorate, and Mr. McCarthy took considerable credit to himself for the share he had in bringing about the defeat of Sir Charles Tupper's Government, declaring that viewing the whole matter from his own standpoint he is quite satisfied with the result.

Mr. McCarthy's opinion seems to be accepted by a portion of the anti-Catholic press as if an oracle had spoken, and we read much in the columns of several of the papers we may justly include under the category about the verdict of the people having been recorded against remedial legislation and Separate schools.

We have no hesitation in saying that no such verdict as this has been rendered. We admit that the general policy of Sir Charles Tupper and his Government has been declared by the people to be unacceptable, but we deny emphatically that his policy on the school question has been condemned, or that the result of the elections must be interpreted as signifying that the grievances of the Catholic minority in Manitoba are not to be redressed. So far is this from being the case that only a miserable minority of the members of Parliament have been elected on an anti-Separate school platform, and it would be a strange interpretation of the actual result to assert that the views of this insignificant minority should prevail.

What were the respective policies of the two parties which chiefly figured during the electoral contest? The majority of the Conservatives declared themselves in favor of the Remedial legislation proposed by the

late Government. Some of them—about thirty, and these all in Ontario, except Dr. Weldon—declared themselves to be supporters of the Government except on this question. Among the Reformers there were a very few who declared against the restoration of the rights of the Manitoba Catholics, but even in Ontario nearly every Reform candidate, following the pronouncement of Mr. Laurier, promised that the matter would be dealt with in a way satisfactory and just towards all, whether Catholic or Protestant, and it was on the issue thus presented that the people pronounced their verdict. In Quebec it was that Mr. Laurier obtained his majority. In the Protestant Provinces, though the straight Conservatives did not secure a majority over all other parties combined, they did obtain a majority over Mr. Laurier's supporters, but it is to the vote of Quebec that the new Government owes the majority on which it depends; for Quebec gives the new Government a majority variously estimated at from twenty-five to twenty-nine against all opponents.

It would be a work of supererogation to show by a long and tedious argument that Quebec did this in the confidence that Mr. Laurier will settle the school question satisfactorily. One thing appears evident from the course taken by the people of Quebec, that they are anxious for an amicable settlement of the school question on the lines advocated by Mr. Laurier.

We beg to remind our non-Catholic contemporaries of the press which are opposed to the Catholic claims, that the decision of the people of Canada, far from being adverse to a settlement favorable to the restoration of Catholic rights, is overwhelmingly favorable thereto; and if it be still found that Manitoba refuses an amicable settlement of the question, Mr. Laurier stands as strongly pledged to introduce Remedial legislation as was Sir Charles Tupper.

As far as Quebec is concerned there is no mistaking the attitude of the members who constitute Mr. Laurier's majority. They are to a man in favor of redressing the grievances under which the Manitoba minority have been suffering now for six years, and the *L'Electeur*, Mr. Laurier's chief organ, has declared, over and over again, that the Liberal candidates of that Province are, one and all, pledged to support a Remedial Bill such as the Catholics of Manitoba require, if conciliatory methods fail.

The opponents of Remedial legislation were generally defeated at the elections of June 23, and it is a piece of marked effrontery on the part of those who oppose such legislation to demand that their opinions should prevail. Of all the candidates who presented themselves for election on the anti-Government and anti-Remedial platform, only five succeeded in securing seats, it being necessary to count Mr. McCarthy himself twice, and to give him Messrs. N. Clarke Wallace and John Ross Robertson to make up this number. Possibly certain causes which we need not enumerate here may operate to induce some other Ontario members to unite with the five anti-Remedialists in their endeavor to keep this question open, but it is evident to the most cursory observer that altogether the opponents of the Catholic claims will be few in number. The good faith of the Dominion is pledged to grant the demand of the Manitoba minority for justice, and the new Parliament is just as much bound to grant it as was the preceding one. It may be said that Manitoba itself will now settle the question. This may or may not be true, and we shall be perfectly satisfied should this prove to be the case.

The grievance is a practical one, not merely sentimental; and what we require is a practical, not a sentimental redress. If Manitoba grant the practical remedy we shall have no reason for dissatisfaction; but we shall continue to insist upon such a remedy, whether it be granted by Manitoba or by the authority of the Dominion Parliament.

It has been stated that Mr. Laurier has already consulted with the Manitoba Government in regard to the measures to be taken in order to settle this difficulty, and that the result of the conference is the announcement recently made that it will be settled within six months. We have only to remark regarding this that only a settlement perfectly satisfactory to the Manitoba minority can be accepted as a finality. The Privy Council of Great Britain has shown by its decision wherein a wrong has been perpetrated in violation of the Constitution, and the wrong must

be completely redressed. The rights of Catholics to teach religion in their schools must be recognized as a matter of course, but this is not all. The injustices already inflicted on the Catholic minority must be remedied by restitution, and their right recognized to devote their own share of taxation to Catholic education, and to receive their due apportionment from all public grants for educational purposes.

These things were not all provided for in the Bill introduced by the late Government, but it was accepted by the Catholics of Manitoba as an instalment of justice. As the case is now to be considered anew, we trust that Mr. Laurier and the Quebec representatives in Parliament will see to it that the remedy to be adopted be more complete than was the recent Remedial Bill.

As the learned and venerable Archbishop Tache was accustomed to say in regard to this question, "What we want is justice—complete justice, nothing more and nothing less."

PROGRESS OF RELIGIOUS TOLERATION IN BELFAST.

The determined stand taken by the Catholics of Belfast to obtain a fair share of representation on the city council has at last been crowned with success, and in a bill which is to be brought before Parliament for the extension of the city limits, clauses have been introduced whereby two out of the fifteen wards of the city will have Catholic majorities of the electorate, and thus Catholics will be able to secure eight councillors out of sixty, this being the total number of members constituting the City Council.

The Catholics are about one-fourth of the population of Belfast, but owing to the manner in which the wards have hitherto been gerrymandered no Catholic could be elected to a seat on the council, which was in consequence always in complete sympathy with the most rabid Orange and anti-Catholic elements of the city, and as a rule no Catholic could obtain any civic employment, or if once in a while a Catholic might be employed it was always in some minor office in which the emoluments were insignificant. In the case of promotions, when any vacancy occurred there was invariably the most shocking partiality, as it was always the case. If a Catholic were the most eligible candidate for the office, his claims were passed over, and thus there are scores of cases when incompetent applicants were appointed or promoted to official positions merely because they were Protestants, while Catholics who were known to be fit for the positions, and who had just claims upon them, were passed over solely on account of their religion.

The proper proportion of Catholics on the city council, according to population, would be fifteen, so that even the new bill which has been agreed to by the council will not give Catholics adequate representation. It is nevertheless a step in the right direction. It is needless to say that it met with violent opposition from the Ascendancy Party, which has hitherto dominated the council, but the progress of the spirit of toleration has been felt even in Belfast, and a majority was obtained for the new bill, in a great measure because it was discovered that the Bill for the extension of the city limits would meet with strenuous opposition in Parliament, and would even be likely to be defeated unless it were modified to meet to some extent the more tolerant spirit of the age. Hence those members of the council who have been declaring that they would never consent to a provision in the city charter whereby the rights of Catholics would be admitted have been forced to come down from their haughty position. Even the Government informed the promoters of the new Bill that this step must be taken in order to secure Government support to the measure, and so the advocates of a permanent Orange ascendancy in the council were obliged to give way.

Under the new law if the Catholic members are wisely selected by the people the influence of the Catholics of the city will be greatly increased, and they will be able to work harmoniously with their Protestant fellow-citizens for the city's welfare. The result will no doubt be increased prosperity, and a more brotherly and better feeling will arise between all classes than was hitherto possible under the exclusive regime which has prevailed. The principle of Catholic representation has been recognized, though it will not as yet be adequate. But what has been done is an earnest of what is still to be effected, and at some future time, probably, the elections will not take place on a religious issue at all,

but Catholics and Protestants together for the common good.

ANGLICAN.

According to the commission the Holy Father to examine the validity of the mission began its views, and at the close of the mission he gave his unanimous decision, to the commission, to the effect that the mission was not valid.

It is stated that the missioner for validation priest whose name public; but it is Holy Father will not definitely that the mission must be considered, if promulgated, will be in accord with the Catholic theologian.

Dr. Lingard's history, which was quoted as the basis of the result of his mission, that Matthew Parry, Bishop of the Isles, was appointed to inaugurate the mission of England were still alive, who being favorable to the orders, he wrote Times to the effect his statement he upon the historical a consecration of no means intended, it of that ceremony question he did not in his history.

If the decision of the English as it is expected to change in the present Church toward Anglican clergy become priests, to usual way, their never having been valid.

EDITORIAL.

MR. JOHN ANDERSON, West Wellington. Mr. John Anderson, at an Orange celebration, this same speech arrived at by a that Mr. John a fit person to be occupies. In the course that his office that he should be would not, then domain of politics proper, however thought, to operate on what he called "Dogmatism," that wherever power, its name tyranny and power, Anderson may be—and worse—be so minded, he Catholics should bread and butter son, when he giving public opinions. Government tion in this Mr. John Anderson misfit; he should pointed; but office it is the duty to compel him ing which they made for a public office.

The people of the quinary own Supreme Court that the divorce law, and in have been according to cision, and the large amount upset, the right in regard to have been thousands of puzzled to reach each other as The State would on hand if it