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THE POPE'S APPEAL TO THE PEOPLE OF ENGLAND.

Notwithstanding the earnest appeal of the Holy Father, Pope Leo XIII., to the English people to return to the unity of the faith once delivered to the saints, there is no general desire on the part of the sects, and not even on the part of Anglicans, to respond graciously to the appeal.

The only religious body which so far has taken official action in regard to the appeal, is the Congregational Union, which at its last general convention adopted a resolution appointing a committee to prepare a reply, which is to be submitted to the next meeting of the union before being forwarded to the Holy Father.

It is scarcely to be expected that the reply will be favorable to reunion on the terms proposed by the Pope, for, except Unitarianism, and the forms of Protestantism akin thereto, there is not among the Protestant denominations, which have any widespread influence, one which is so averse as Congregationalism to a fixity of belief.

It is the distinctive character of Congregationalism that each congregation shall use its own discretion in regard to the doctrines it will permit to be inculcated in its pulpit. It is evident that such a condition of affairs could not be permitted to exist under the authority of the Pope, who is above all things the guardian of the unity of that faith without which "it is impossible to please God." (Heb. xi, 6.)

We are certainly not prepared to think that the Congregational union entertains the notion of accepting at once the doctrines of the Catholic Church, or that it would impose upon its clergy the obligation of preaching one faith, of any special form whatsoever, or that the clergy would accept such a form if it were offered them. Union with the Catholic Church would imply that all these things should occur, to say nothing of other necessary conditions for the acceptance of which the Congregationalists would be equally unprepared.

We cannot suppose that a nation, or a community which for three hundred years has acted on the belief that they are themselves, individually, the supreme judges of religious doctrine, and who in acting on this belief have learned to regard anything contrary thereto as error and a usurpation, will all at once change that belief and accept another which would necessitate an entirely new mode of religious life.

The consideration of these realities indicates to us the probable nature of the reply which the Congregationalists will send to the Pope. It may be courteous, and it probably will express the kindest feeling toward the Holy Father. The spirit of the discussion of the resolution was kindly, and the motive which induced the union to adopt was expressed with kindness by the mover, who said that the Pope's invitation is courteous, and deserved a courteous answer; but we cannot expect that the union will go further than to declare that, while it would be glad to see Christian unity restored, it cannot entertain the thought of such unity on the basis of acceptance of the authority of the Pope and of Catholic doctrine.

It is, nevertheless, a great gain that the Pope should be spoken of at all in kindness in such an assemblage. A very few years ago there would have been no other designation for him than "the man of sin," and we may take the change as an indication that the antipathy to Catholics and to the Pope which has been so intense is fast wearing itself out, and that there is now at least some disposition to listen to reason in regard to the claims of the Catholic Church. The time may come when the authority of the Pope will be generally recognized in England, but we cannot expect that this will be the case immediately; and this is the view of the matter which is taken by the English Catholic press. Thus a late issue of the Liverpool Catholic Times says:

"No: England is not ready to return to the faith; and, except by a special favor of Divine Providence, will not be for many generations. More tolerant Englishmen have become more just toward Catholicism, more respectful toward the Pope; but between this state of feeling and conversion, there is a wide gulf. A percentage of Ritualists there are who are not far removed from us, and amongst these the letter of the Holy Father will undoubtedly exercise such an influence as may, sooner or later, bring them within the Catholic fold."

It is very likely that the Pope's letter will smooth the way for future conversions by leading thoughtful minds to weigh more dispassionately the claims of the Catholic Church, and that many who are already favorably disposed will actually become Catholics. If such should be a result of the Pope's encyclical, it will bear good fruit; and this will be all, perhaps, that we may expect to result from it, but we do not suppose that the Holy Father himself expected that it would be followed by any immediate general movement of the people of England toward recognizing his supreme authority. This must be the work of time and zealous missionary labor.

THE ANGLICAN SYNOD AND RELIGIOUS EDUCATION.

The Synod of the Church of England Diocese of Toronto at its recent meeting adopted a motion of the Rev. Dr. Langtry and Rev. C. L. Ingles in regard to religious instruction in the Public schools of the Province.

The preamble of the resolution sets forth a principle for which Catholics have all along contended, the very principle upon which we have always based our demand for Separate schools, whether in Ontario or Manitoba. The resolution says:

"Whereas the ultimate object of education is not the mere imparting of knowledge, but the formation of character, and

"Whereas it is admitted that high character and an enduring civilization can only be secured by the due exercise and development of the moral and religious element of our human nature, and

"Whereas such exercise and development can only be secured by the constant and careful instruction of our children in the faith of the gospel, and by keeping before them as the true ideal of life the character of the perfect and pattern Man, our Lord Jesus Christ, and

"Whereas there is no sufficient provision made in the Public school system of this country for such systematic instruction being given during school hours: therefore be it resolved "That it be referred to a Committee of this synod to act with committees of the other Diocesan synods, and of the other religious bodies of this Province, and that this synod do petition the Legislature of Ontario so to amend the school law as to make provision for such instruction being given for one half hour daily during school hours, by the ministers of the various Christian communities, or their representatives, to the children of their own communion."

Provision is then made that children whose parents or guardians object to their attendance at any religious instruction so given shall be exempt therefrom, but shall be instructed in morals.

A letter which has been published by the Secretaries of the Synod in connection with this resolution informs us that a further resolution was passed instructing them to transmit it to the heads of the several religious bodies in Ontario, requesting them to confer and operate with the Anglican Committee of Religious Instruction.

We notice that though it has been announced that ministers of several denominations have been written to on the subject, none of the prelates of the Catholic Church are named in the list of those to whom the document was sent; but we are told, in a somewhat cavalier like style, that the Secretaries will be glad to send a copy to "any officer or head of a religious communion not represented by the foregoing list of names."

The secretaries are very kind! It can scarcely be supposed that the omission was entirely accidental, as Catholics, though a minority of the whole population, are certainly a body of some importance in Ontario, falling short of Anglicans in number only by a small percentage; and when it is remembered that the Catholics are the only body in the Province which has unequivocally asserted the very principle which it is (ostensibly) desired to maintain, the omission is all the more remarkable.

We have said that the principle asserted in the preamble of the resolution is maintained by Catholics; but there may be something in the details which do not accord with our views. It is precisely for the purpose of reconciling practical differences, and removing obstacles to co-operation, that conferences such as that proposed by

the Synod are usually held; and we should have imagined that if the synodical resolution were sincere, those whose views are most closely in accordance with it would have been among the first communicated with on the subject.

It may be the opinion of the secretaries, or of the Religious Instruction Committee of the synod, that as Catholics have Separate schools in Ontario, they have no interest in the matter of Public schools. This notion would be a very serious mistake.

Of the 491,741 children who attended the Public and Separate schools of Ontario in 1891, there must have been about 83,321 Catholics, according to their ratio of population in the Province. As there were in the same year 36,168 attending the Separate schools, there must have been, as nearly as we can ascertain the figures, 47,153 Catholic children at the Public schools; and we have therefore a deep interest in the question of Public school education: so much so that we cannot allow the question of religious education in them to be settled without our co-operation and consent.

We are aware that the very fact that the late Archbishop Lynch was consulted in regard to the form of prayer to be used in the Public schools, and the Scripture selections to be read, was made an issue during the election campaign of 1890, during which an unlimited amount of anti-Catholic literature was circulated, and anti-Catholic speeches delivered, but we asserted then, as we assert now, that there should be no introduction of any religious features into the school system without our consent. The result of the elections of that year proves that the liberal-minded Protestants of the Province are in accord with us on this point.

We cannot but be somewhat suspicious of any attempt to change the character of the Public school system without any reference to Catholic sentiment, and if it be the intention of the synod to make such an attempt we must protest against it. If this be not the intention, the studied passing over of the Catholic hierarchy in regard to the consultation was a serious mistake. It is true, from the wording of the synodical resolution, it would be supposed that the intention was that Catholic sentiment should be consulted; but we may fairly presume that the committee which had the matter in hand knew the intention of the synod, and if they have purposely passed over the Catholic hierarchy, it would appear to be next to certain that some surreptitious designs are contemplated.

The Separate school system solves the problem of religious education, as far as the Catholics of Ontario are concerned, and if Anglicans, or any other denomination, had been sincerely desirous of having the principle of religious instruction recognized in their regard, they could, certainly, have attained a Separate school system for themselves at any time; but it was always understood that they were, as a body, satisfied with the existing Public school system, which the synod has now declared to be defective because of its making no sufficient provision for systematic religious instruction.

We perceive the difficulty of carrying out the proposal of the synod to have several classes for religious instruction going on simultaneously, where the schools are attended by children of various creeds, as is almost universally the case in Ontario. We believe the proposal in this form to be impracticable. What may be practicable is matter for future consideration; but we cannot for a moment imagine that the Ontario Government will consent to make any such radical change as is here proposed without consulting those who ought to be consulted.

The religious bodies which are proposed to be consulted are the Presbyterians, Methodists, and perhaps Baptists and Congregationalists. As all these bodies have put on record their opinion that a very limited amount of religious instruction is to be insisted on, and that this should be made obligatory, we doubt very much whether this change can be made satisfactorily even to Anglicans; but as far as Catholics are concerned, it will not be satisfactory, especially if it be thought for a moment that any such plan is to be substituted for the existing Separate school system of the Province.

Catholics have been systematically misrepresented as aiming at the destruction of the Public school system. They have not desired anything of the kind, but we would like to ask:

"Who are trying to destroy the Public school system now?"

The doubt we have expressed concerning the reality of the desire of the Anglicans as a body to have any positive religious teaching in the schools is borne out by the action of the Huron synod, which has pronounced against the introduction of such a feature into the school system. The synod of Niagara, however, has passed a resolution similar to that of Toronto. It would appear that more harmony is requisite before any other religious bodies should be asked to co-operate with one synod or the other.

PAN-AMERICAN CONGRESS OF RELIGION AND EDUCATION.

We have received from the management of the Pan-American Congress of Religion and Education an invitation to take part in the proceedings of that body from the 18th to 23rd July.

The meetings will be held in Toronto Pavilion, Horticultural Gardens, arrangements having been made for an extensive programme of addresses and discussions on a large number of subjects connected with religion and education.

We observe that among the speakers there will be many prominent divines of all the most important denominations existing in the two English-speaking countries of America, viz., Canada and the United States, and due prominence is given to Catholic prelates and clergymen who have agreed to take part, and who, no doubt, are convinced that much good is to be derived from such conferences as are intended to be held on the two important subjects which are to be considered by the Congress—Religion and Education.

Among the speakers we notice that the Most Rev. John Ireland, Archbishop of St. Paul, Minn., will deliver an address on the Rights and Duties of Labor, a subject with which no one in America is better able to deal.

The Rev. T. J. Conaty, of Worcester, Mass., will speak of "The Roman Catholic Church in the Educational Movement of to-day." The "Organization of Charity and the Catholic Church" will be treated by the Rev. Francis Ryan, of St. Michael's Cathedral, Toronto.

The Chairmanship of the various sessions of the Congress has also been fairly enough apportioned, so that all the largest denominations of Christians shall be represented in turn. Among those who will preside, we notice the names of Rev. L. A. Lambert L.L.D., editor of the New York Freeman's Journal, and Very Rev. Dean W. R. Harris of St. Catharines, Ont.

The subject—"The Outlook for Church Unity"—will be dealt with by the Rt. Rev. M. N. Gilbert, Bishop of the Protestant Episcopal Church, St. Paul, Minn.; and several subjects bearing upon the progress and evidences of Christianity will be treated by prominent Protestant clergymen.

We hold very decisive views that Christian unity can be attained only through submission to the divinely appointed Head of the Church; yet we are pleased to find that on an occasion like that offered by the holding of the Pan-American Congress, Protestants of a representative character should give their views as to the possibility that a union of Christians may take place. We trust that by so doing the way may be cleared by the removal of some of the chief obstacles thereto, which consist for the most part of the deep prejudices against the Catholic Church which have been inculcated in the minds of many from their infancy, and in the misrepresentations of Catholic doctrine which are so common among anti-Catholic polemical writers. If the Congress does something toward the removal of these prejudices and misrepresentations, a great and good work shall have been effected by it.

The matter of Education will also be fully treated during the congress, and among the subjects under this title comes that of "Religious Teaching in the Public Schools." Mr. Isaac Sharples L.L.D., President of Haverford College, Penn., will deal with this matter.

There are many subjects to be treated on which it is possible for Catholics and Protestants to co-operate for the common good, and we have no doubt all these will be ably handled by the gentlemen who are to deal with them, as they are all specialists on the particular subjects which have been apportioned to them for treatment.

We trust that the results of the Congress will be beneficial, and from the high character of those who will take

part in it, we have little doubt such will be the case.

NO STATUE FOR OLIVER CROMWELL.

It is a matter for surprise that the Liberal Government of Great Britain should have introduced into Parliament a measure proposing to erect a monument to Oliver Cromwell.

To Ireland especially this was a gross insult, for the treatment of Ireland by Cromwell was the most brutal ever inflicted upon the nation, during the three hundred years of persecution to which it was subjected. It was Cromwell's order while he waged war in Ireland that there should be no quarter, and the war was carried on this line until the country was subdued, and then those who had remained faithful to their king were despoiled of their property without mercy, and hunted to death by a psalm singing soldiery.

It is no wonder that, to a man, the Irish Nationalist party opposed the motion, though up to this point they had loyally supported the Government. The Government relied too much on their adhesion to party if it expected that they would wade through the filth of voting for a respectful recognition of "King Oliver's" reign, in order to sustain a party which, after all, has done very little for Ireland. It is well the Irish members did not go through the humiliation and abnegation of principle which would be involved in supporting the Government's proposal regarding Cromwell.

But England itself, unless it has become very radical indeed, could scarcely be expected to wish to erect a statue to the regicide who was the temporary destroyer of hereditary monarchy.

To this day the Church of England retains its solemn memorial service for King Charles the martyr, Cromwell's royal victim, and so Sir William Harcourt's motion had not the support of any strong party in the House.

On the introduction of the measure, it is true, it was carried by a small majority—153 to 137. For this occasion the Orange opponents of the Government supported it, and for the moment the Government was narrowly sustained.

Sir William Harcourt said that "The recognition of famous men must not be determined by individual sympathies... and that the commonwealth was a great epoch, and Cromwell a great ruler, with a great policy at home and abroad, and that the matter should be regarded in a broad spirit."

Colonel Nolan, M. P. for Galway, was one of the speakers who opposed the grant. His Catholic ancestors were among those whose vast estates in Mayo were confiscated by Cromwell and other English sovereigns, on account of their loyalty to their religion and their legitimate sovereign. The colonel said:

"Cromwell had played the part of a treacherous brute, and Sir William Harcourt had identified himself with many of Cromwell's actions."

The language was strong; perhaps more so than parliamentary etiquette would justify; but it was at least truthful, and some vigor of expression was needed to show the indignation of Irishmen against a proposal to insult Ireland by honoring the tyrant and regicide whose memory is justly regarded there with detestation; and the fact that when the motion for the statue came up for final action, it was defeated by 220 to 83, shows that the Government could not bring its English supporters to sustain it, any more than the Irish Nationalists. This result was received by the house with general cheering, and much jeering at the Government from the Opposition and the Irish Nationalists.

The final test vote was taken on Mr. Justin McCarthy's motion to reduce the grant by £500. This was the motion which was carried, and which the Government regarded as equivalent to a refusal to erect the statue at all. The proposition to do so was therefore withdrawn.

THE MANITOBA TROUBLE.

The final and decisive action of the Manitoba Legislature on the school question was taken on the 19th inst., the memorial being adopted in reply to the remedial order of the Dominion Government, whereby an absolute refusal is given to act upon the order.

Premier Greenway made the motion to adopt the memorial, and was seconded by Attorney-General Sifton, who delivered a speech which would be deemed very appropriate on a 12th July platform, but which was scarcely suited to the atmosphere of a deliberative assembly representing a

community in which Catholics and Protestants should enjoy the same rights and liberties.

He grossly misrepresented the status of the Catholic Separate schools as they existed before 1890, declaring that they were in an illiterate condition.

For this he was sharply taken to task by Mr. Martin, a Catholic member of the Legislature, who showed that this statement is untrue, and that many Protestants even now send their children to the Catholic schools because of their superiority to those which are potted by the Government.

Notwithstanding the fact that the Government has taken from the Catholic schools the means of support, the Catholics have nobly made great sacrifices to keep the schools thoroughly efficient, and in Winnipeg itself more than half the pupils attending the Catholic schools are the children of Protestants, and at Brandon more than two-thirds. There were, in fact, as Mr. Ewart has stated, on one day recently when he visited one of the Catholic schools, forty-four Protestant children, whose parents preferred to pay for them in these inefficient schools, rather than to get an education for nothing in Messrs. Greenway and Sifton's superior institutions!

It was expected, however, that the Government's memorial would be adopted, and it was adopted by 25 against 10. Thereby the Legislature has forfeited its jurisdiction over the Catholic minority, in regard to education, and it is now time for the Dominion Government and Parliament to act, by establishing a Catholic school system over which the tyrannical majority in the Province shall have no control.

It would defeat the purpose of a Dominion Act if the Manitoba Government were allowed to interfere with the Separate school system which we now expect to be established, for the Provincial Government and Legislature have declared that it will be their pleasure to render inefficient any school system which the Dominion may establish. The preventive to such a state of affairs is to establish a system beyond the control of the local authorities.

EDITORIAL NOTES.

AFTER A long episcopate it is a pleasure to note demonstrations of affection on the part of people for their Bishop. Such was the case on the 17th instant, when his Lordship Bishop Sweeney, of St. John, N. B., returned to his diocese after having paid a visit to the Eternal City. He was presented with an address and testimonial and serenaded by the City Cornet band. Seldom has there been such a large turnout of citizens to do honor to one of the most distinguished of their number. The diocese of St. John has been governed wisely and well during Bishop Sweeney's long term of office, and we trust many more years will be vouchsafed him to continue the good work.

A NOTABLE exhibition of intolerance occurred lately in Buffalo. Rev. Father Cronin, editor of the Buffalo Union and Times, was appointed to read the Declaration of Independence on the 4th July. Honors of this kind are nothing new to Father Cronin, as he is a favorite with the people of Buffalo, and on many a similar occasion has been called upon to do the honors. The A. P. A. and associations akin to it entered a solemn protest against a priest being allowed to read the Declaration of Independence. Father Cronin will read it, however, and the occasion will be all the more glorious if the unlovely A. P. A. element remain away.

IN ALL the conferences recently held by our separated brethren throughout the country not one word was said concerning the Protestant Protective Association. The existence of such a body might surely have been cause for serious thought. May we not reasonably claim that the utterances of the extremists in these bodies have been to some extent responsible for the calling into life of this dying pest. The old, old hatred of everything Catholic crops out once in a while in the discussions. The reports are published in the newspapers, and as a consequence many a man is filled with a dislike for his neighbors who profess the Catholic faith. We say in all seriousness to our Protestant friends, that a term should be put to this nonsense. A man who professes to be a servant of God should make it his life's business to promote harmony amongst the people. One who wears the livery of heaven while misrepresenting and