

# The Catholic Register

"Truth is Catholic; proclaim it ever, and God will effect the rest"—BALMEZ

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## MATTERS OF MOMENT

### Efforts to Evangelize France—Education in Quebec—"Clerical Control" and Text-Books.

There is no doubt but that the world at this moment is going through a process of change, of a kind by no means ordinary. Change, of course, is always going on. All matter is under its influence, but at certain times certain cycles seem to pass over the world, bringing with them processes and results that direct attention to themselves by reason of the unusual paths through which they move, and the more than normal effects which they produce. At present in the world of religion there is a feeling of unrest such as perhaps has not been for some centuries. Many causes tend to this; causes seemingly altogether outside the sphere of religion work in an indirect manner and produce changes in the world of religious thought in a way sometimes altogether unlooked for and oftentimes almost unaccountable. Amongst the factors that make for a spirit of unrest, none, perhaps, is more potent than the Press. Sometimes infidelity in its most rampant colors, its brazen spirit that dominates the outpouring of the mouth-pieces of this species of yellow journalism. At other times it is merely the greed of the ordinary newspaper that grasps at anything that promises novelty or sensation, that gives us so much railing, misrepresentation and oftentimes vituperation, against things Christian, and more especially against things Catholic. Attacks and insinuations of this latter class find their way into otherwise most reputable journals, and the effects on their readers are seen, in the general anxiety which prevails amongst the sects to evangelize the Church. The troubles in France and Italy are looked upon as a chance which should not be overlooked. The Church's necessities are their opportunity and so in all quarters we find those charitably disposed sects rushing to the gaps prepared to do anything and everything, in order that no help may be lacking in bringing light to those who, in their minds, have been hitherto amongst those who sit in "the darkness and shadow of death."

The gleanings of the newspapers of the secular press for any one day or two would suffice to prove these statements. In the "Globe" of Saturday we find that a certain "Canadian McAll Association" has set before itself the task of evangelizing France. This is no small task. The "World" of the same date contains an article which sees in a chaotic Italy, food for much sermonising and thought on the part of a certain Rev. Alberto Clot, who with his staff of 50 pastors, 10 evangelists, 12 teacher evangelists, 50 teachers and 8 colporteurs, has been trying to work for the spiritual good of Italy, but heretofore with not very gratifying success. Now however, the prevailing "chaos" seems to promise better things and out of darkness they may come light. In a certain Presbyterian church in Toronto on the past two Sunday evenings we have had an "ex-nun" retailing to overflow houses the old, old stories of the horrors of Rome, and we have the usual weekly budget from the Sentinel, which amongst other things informs its readers with reference to the Church and those who guide it, that "the danger that confronts us is from the centering of power in the hands of a caste, who glorify an institution at the expense of humanity and who would wreck this nation to add a jewel to the Papal crown."

The pity of all this is that many of those actually engaged in those things that we hear of through the medium of the newspapers, and the majority of those who read them, accept such as truth, and in this way an untold amount of harm is done, and instead of the Christian message of peace diffusing its healing graces over the world, we find old sores re-opened and new ones inflicted, and all in the name of Him whose coming was heralded by the angels who sang "peace on earth to men of good will," and whose personal salutation to his associates while on earth was "Peace be to you." For this condition of things there can be only one of two causes. Either ignorance or malice is the instigator of every attack upon the Church and its teachings, and while the fact that malice influences some, the lesser number we hope, it is to ignorance of the Church as she really is, that the greater part of the misapprehension and abuse may be attributed.

The "Canadian McAll Association," we had not heard of, until the colossal nature of the work it had set itself to perform, was brought before us, through means of the Toronto Globe. Perhaps the fact that its members are all women may have something to do with the sanguine outlook in which they portray their coming campaign. At the meeting recorded a certain report summarized the population of France as 39,000,000 and of these 35,000,000 were struck off as "nominally Roman Catholic," and the same informant told the gathering that "according to the confession of the priests, only about 4,000,000 can be said to be following their teachings," and added this same glib report: "The attitude of the 34,000,000 is one of hostility to clericalism as voiced in the separation of Church and State and the expulsion of the Monastic orders." Here is an exhibition of ignorance with an assumption of knowledge the equal of which is met but rarely. The framers of the report and those who accepted it, knew nothing whatever about the causes that led to present conditions. A bought up press and an infidel Government which does not represent the people, because unfortunately the people as a whole were not

interested sufficiently to record their vote, are factors of which those associates of Canadian McAll take no cognizance, and so they conclude that the people of France as a people are anti-clerical, and so ready and receptive for the evangel which they are ready to proffer. They know nothing about the anxiety of those millions aroused too late to their danger—to undo the work of the Government and retain their churches, ecclesiastics, schools and religions. They have not read of the indignation of the multitudes who for hours and days barred the progress of the French soldiers who complying with Government instructions, sought to close the churches and banish those who ministered therein. That the law of force eventually prevailed and the behests of an infidel government were at last triumphant is no proof that the religion of the one-time eldest daughter of the Church is dead in the hearts of so many of her children, and it will require something more than the enthusiasm of the Canadian McAll of Toronto, hot though it may be, and the two thousand or so dollars they have collected to carry on their work, to destroy the germ of Truth in the land that in other days gave countless martyrs to the cause of the Church and even now stands amongst the first of those who sacrifice much that the Master may be honored.

So it is in every instance, where there is not malice there is ignorance most profound. That the Church is persecuted and will be to the end of time is perhaps not to be wondered at. Our Lord was reviled and smitten even to death on the Cross, and that His followers should be immune from suffering is not to be expected. The surprise lies in the fact that those who call themselves by the name of Christian and pretend to follow His teachings, cannot get nearer to the spirit of the Divine Saviour than that of misrepresenting and misunderstanding those who also claim to be His followers. There is, however, this to comfort us, that out of the spirit of unrest to which we referred at the beginning of this article, some good will inevitably come, some triumph that will mark the epoch of its passing, and as in the past, the triumph will be to the Church, for to her alone was the promise given, "Behold, I am with you all days, even to the consummation of the world."

At a banquet given by the Reform Club of Montreal to Messrs. Godfrey Langlois, M.P.P., and J. Decaire, M.P.P., the former gentleman is credited with a "remarkable address" dealing with educational matters in which the scholastic status of Quebec was described as being very backward, and this backwardness was laid at the door of "clerical control." It was shown that in the Province seventeen grammars are used, also seven geographies and eight Canadian histories. In Quebec the minimum cost of text books was shown to be \$1.08 and in Ontario 49 cents. The gentleman praised Ontario's system and declared emphatically for a like system for Quebec. Truly green fields are far away! Here in Ontario when any of us have sufficient money to warrant the outlay, we send our children to Quebec to obtain the benefits of its education, and now we have a man in Quebec telling us that Ontario's educational system is the thing to be desired, and asking the same for his Province.

The charges made do not seem to have been substantiated with any particular accuracy. It is very easy to ascribe a thing to "clerical control," the cry with some is now so common, that it bubbles up at any moment, and with sometimes slight and often times no provocation. Charges of this nature do not count. Proof is the thing wanted. As to uniformity of text-books, it depends upon several things whether such uniformity is always desirable. If the books happen to be poor both in make-up and matter, and if the price charged for them is at least double their value, as has sometimes happened even in Ontario, then the sooner the uniformity is broken in upon the better. Even with the books in every way desirable there is no particular educational value in uniformity. Other books value is uniformly. Other books value is uniformly. Other books value is uniformly. Other books value is uniformly.

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Last week one of the leading mercantile houses of this city, says the Catholic Standard and Times of Philadelphia, conducted a competitive examination of applicants for a position recently left vacant. There were over 225 applicants, including graduates of the Central High School and of many other well-known schools and business colleges. When the results were published, it was found that John P. Coyle, a graduate of the Cathedral Grammar school of last year, was first on the list. The position was given to him the following day.

## CATHOLIC MARRIAGES

### Laws Relating to Marriage Succinctly Explained by Baltimore Divine.

(New York Freeman's Journal.)

In a clear, succinct manner, Rev. F. X. Brady, pastor of St. Ignatius Church, Baltimore, explained at High Mass the laws of the Church on marriage which will go into effect Easter Sunday. Father Brady made an analysis of the laws, and declared that while they will be binding to all Catholics, they will not affect those who are not and never have been Catholics. Father Brady said:

"The chief point to be borne in mind is that after Easter any marriage between Catholics is absolutely null and void—that is, no real marriage at all—unless it is celebrated in the presence of a duly qualified priest and two witnesses. The same is true of any marriage in which either of the parties is or has been a Catholic. 'Hitherto when a Catholic, in defiance of the laws of the Church, had been married in a Protestant church or a registry office, the Church held the marriage to be sinful and sacrilegious and the parties guilty of grievous sin, but the marriage was held to be valid and binding. After Easter such marriages will be for Catholics not only sinful but invalid, and the persons will be no more husband and wife than they were before.

"Catholics, therefore, who for any reason might be tempted into such a course must be duly forewarned of their danger. This law binds all Catholics even apostate or excommunicated Catholics. But the marriage of Protestants and non-Catholics in their churches are recognized by the Catholic Church as real and true marriages. The Holy See, therefore, cannot be said to have taken a harsh or bigoted view of marriages without the pale.

"It will be naturally asked, Who is the qualified priest before whom the marriage must be celebrated? The answer is, The priest of the place where the marriage takes place. That is to say, the parish priest, or if not a parish, the priest having the care of souls or whom the bishop may designate.

"But suppose the parties did not belong to that parish or district? Then can the priest of that parish or district celebrate the marriage of all Catholics who come to him? Validly yes, but he is not bound to celebrate the marriage unless one of two alternative conditions has been fulfilled—either one or the other of the parties must have resided in the parish a month before or must have obtained permission from the bishop under whom he or she resides. But in case of grave necessity this will not be necessary.

"Let us suppose that two persons, A and B, wish to get married. If any priest having the care of souls comes to marry them in his parish they are really man and wife. They must be married in the presence of two witnesses. But as a condition of decency and good order they are bound to conform to the following simple regulations: The marriage ought to take place in the parish of the bride, unless there be just cause for it being celebrated elsewhere. If, however, they desire to be married elsewhere, say in the parish of X, the priest authorizing him to marry them and either one or other must have resided in that parish for a month.

"If they do not wish to reside there they must obtain permission from their own parish priest. They will, of course, have to comply with the usual conditions of receiving the sacrament.

Mr. Redmond declared that an overwhelming majority of the present House of Commons always had professed their belief that the concession of Home Rule was the only solution of the Irish problem, and that every member of the present Government at one time or another had given public pledges to the same effect. He now proposed to put them on record, and free the hands of the Liberal party and the Government at the next elections, so as to make sure that there would be no repetition of the gratuitous pledges made by so many of the members at the last election not to introduce Home Rule during the life of the present Parliament.

The only argument remaining against Home Rule, Mr. Redmond continued, was an argument of fear. It is said, he declared, that Ireland is disloyal; so was Canada in 1837, and so was General Dotha until the Transvaal was given self-government. Mr. Redmond in conclusion asked the House to give Ireland what had been given the Frenchmen of Quebec and the Dutchmen of the Transvaal, and thus close the blackest chapter in the history of the empire.

### Victory For Catholic Church

The king of Italy on March 20th, at Rome, received a telegram from the prince of Monaco, saying he regretted that his doctors had informed him he was not well enough to go to Rome to deliver his proposed lecture on oceanography. This is the official version of why the prince has decided not to visit King Victor Emmanuel. The proposed visit of this Catholic prince has been followed with deep interest by the Vatican, because of the prohibition placed by the Vatican upon all Catholic rulers from visiting the Quirinal during any sojourn they make in Rome. Consequently the Church opposed the visit and has been successful, as, for a matter of fact, the prince decided not to go to Rome on account of the opposition offered by the Vatican. The outcome is regarded as a great victory for the Church and the course decided upon by the prince will give great offence to the Quirinal.

### Chinese Catholic Priest Arrives

New York, March 24.—Among the cabin passengers arriving on the Ryndam from Rotterdam and Boulogne to-day was the Rev. Father Peter Chang, said to be the only Chinese Roman Catholic priest in the world, accompanied by Bishop Henning, of the diocese of South Shantung, China. The bishop went out to China in 1887, and in a short time made 125 converts. He doesn't wish to give the exact figures, but says that there are more than 80,000 converts to his district now.

Father Chang wears his hair in a queue. He is twenty-seven years old. He speaks German and Chinese fluently, but has no knowledge of English. Mr. L. Kelly, rector of the Church of Our Lady of Grace, Hoboken, met him on the pier, and put up a bond for \$500 to assure the government he would not stay in this country more than twenty days.

### Boy Shows Bravery

Chicago, March 20.—Rare presence of mind of James Berney, an altar boy of the Church of Our Lady of Lourdes, and the discipline taught by the school fire drills, prevented a fire panic in the crowded church.

Young Berney climbed up the narrow stairway and had just succeeded in lighting a troublesome candle when his white surplice fluttered directly into the flame of a lower taper and took fire. The boy stood perfectly still on the steps while the surplus blazed itself out. The whole congregation after the first cry of "Fire" seemed hypnotized by the boy's quiet immobility, and a consequent rush for the doors was avoided.

Those who took Berney into the vestry were astonished to find that he had not been burned at all.

### Murder of a Sister

A sister of charity was murdered by one of her patients in the hospital of Ladeve, France, and the sick man barely escaped lynching. Sister Maria was stooping down to arrange the pillow of the patient when suddenly, from beneath the bedclothes, he drew a dagger and drove it through her heart. The murderer says that he had no hard feelings against the sister personally, but that he hated the Church and had not been able to resist the impulse of killing.

### Forty Thousand in Line

Applications from Catholic parishes and organizations representing more than 150,000 men, have been received by the committee in charge of the New York centenary for places in line of procession. It was decided, however, that any number greater than 40,000 would be unwieldy, and the parade was limited to that number of marchers. Each parish and society will be permitted to have representation in the parade.

### Redmond's Plea For Home Rule

An Associated Press despatch of March 30th says: The House of Commons to-night, after a lengthy debate on the question of Home Rule for Ireland, adopted by a vote of 313 to 157 a resolution moved by John E. Redmond, the Nationalist leader, that "in the opinion of this House a solution of this question can only be attained by giving the Irish people legislative and executive control of all purely Irish affairs." But the resolution was first amended by adding the words "all subject to the supreme authority of the Imperial Parliament."

## SUBJECT OF THE HOUR

### Protestantism Gained England by Force and Fraud, Says an Anglican Minister.

(Boston Pilot.)

Many years ago, Cardinal Manning said that the English people never gave up the Faith; they were robbed of it. The more deeply and dispassionately these stormy years from 1534-1560 are studied, the more general must this conviction become. But when Cardinal Manning spoke, the English Church Union was hardly crescent; and the Anglo-Roman Union was undreamed.

Following on what The Pilot wrote last week on the latter movement, the appended outline of an address by the Rev. J. P. Valentin at the recent annual meeting of the Brighton and Hove Branch of the English Church Union will be of singular interest as showing the growth of the drift Romanward.

Mr. Valentin admitted that the topic on which he had been asked to speak was one calculated to affront the boldest. He considered that the Reformation Settlement is a misleading title, for it was no settlement, but rather an unsettlement. He proposed to confine himself to the reign of Elizabeth, for it was during the reign of "that bright Occidental Star . . . of most happy memory" that the so-called Settlement took tangible shape. When Elizabeth was proclaimed Queen the Pope himself, in spite of French intrigues on behalf of Mary of Scotland (undoubtedly the rightful heir), was at this time quite prepared to recognize Elizabeth should she observe the customary formality of announcing her accession to him. The discourteous omission to do so was the first warning the Papal Court received that Elizabeth intended to reopen the breach closed in Queen Mary's reign.

Elizabeth's own religious opinions have always been a puzzle. One of the best authorities on the Elizabethan period had told him that he thought she might be described as "a Lutheran with Catholic leanings." The Reformers were, on the whole, well pleased with the new Queen, for they saw that she meant to overturn the Marian regime; yet they must have felt that much of their violent Calvinism was distasteful to her.

Mr. Valentin strongly asserted that the free voice of the entire spirituality of England was at this time solemnly and deliberately declared against change in doctrine and discipline. He found his warrant in this in the petition presented by Convocation, through the Bishops, to Parliament declaring the belief of Convocation in:

- (1) The Real Presence.
- (2) Transubstantiation.
- (3) The Sacrifice of the Mass.
- (4) The Pope's spiritual supremacy.
- (5) That the decision in matters of doctrine, on the sacraments or discipline, belonged not to a lay assembly like Parliament, but to the lawful Episcopate.

The Government, however, did not venture to discuss this very awkward document; it was quietly shelved, and nothing more was heard of it. Mr. Valentin drew special attention to the fact that this petition was framed in deliberate opposition to the Government, for the provisions of the Royal Supremacy Bill were already known. So much for the opposition of the spirituality to the Reformers. Of the laity he ventured to submit that only a minority were really in favor of the Reformers, who were stronger in London and the seaport towns than in the country.

Coming to the enforcement of the Act of Supremacy and the Act of Uniformity, the speaker pointed out that both Acts were the work purely of the lay element in Parliament. Neither received the sanction of the spirituality, either in Parliament or in Convocation, and both were irregular; but they became law. What followed? The admitted lawful hierarchy of England refused to take the novel and humiliating oath of supremacy, and they were expelled from the sees simply by force of royal warrant, without any process of canonical law, and without any canonical reason. So the Bishops by right were driven out. One or two escaped abroad, the rest languished in a captivity falsely represented to be easy and honorable; and the Bishops by might took their places.

The definite conclusion to which Mr. Valentin came was that the main fault in the Reformation Settlement was not religious but earthly politics. If Elizabeth had maintained the Marian regime, Cecil and the other Councilors would have lost place and honor. Therefore they did their best to promote the Reformation Settlement. England would have become subordinate—at least for a time—to Spain or France; and there would have been the certainty, humankind speaking, of Mary Queen of Scots eventually ascending the English throne. From the political point of view the breach with the old order of things was inevitable. But whether the material prospects of a nation are the early ones that ought to be weighed by Christian sovereign and statesmen is another question.

Speaking of the Recusants, and their persecution by the Protestants, Mr. Valentin said that the fine for not attending the parish church was, according to the modern standard, about £200 a month. Hundreds of country gentlemen were reduced to poverty as a result. During the last twenty years of her reign Elizabeth received about a quarter of a million pounds—modern value—in fines from Recusants. The fine for hearing Mass was 100 marks. The prisons were so filled with priests, with suspected priests, and with suspected harborers of priests, that the counties petitioned to be relieved from the charge of keeping them. Happy were those who met

with a speedy, although a bloody and agonizing death upon the scaffold. This was a fate shared by women—Mrs. Margaret Clitheroe of York, who was pressed to death, and Mrs. Lyne, a Sussex lady, who was hanged at Tyburn, both having been convicted of the dreadful crime of giving food and shelter to hunted Mass priests. More to be pitied were those who languished for years in the torture vaults in English prisons until the jail fever carried them off. He did not wish to imply that the Reformers had a monopoly of unchristian methods of repressing opponents. Nor should we judge them by twentieth century standards; but it is a fact that the Reformers, who were never tired of denouncing the fires of Smithfield, were equally cruel when they came into power, as witness the tortures of Tyburn.

"We must not be unjust and refuse sincerity to the Reformers. But is their idea of the Catholic faith ours? Or would you and I, had we lived in those days, be found among the Recusants? I think we should." The Reformers, considering that the Church had previously erred, employed strong remedies and Protestant remedies. The Reformers were Protestant; the Recusants were Catholic; and there was no room then for the Tractarian Anglicans, the product of later days. "Is there any doubt on what side we of the English Church Union would have found ourselves?"

"Still more startling perhaps were the closing passages in Mr. Valentin's address. 'Are we who are honorably and heartily ashamed of the blasphemous and barbarities of the Reformation period—are we going to content ourselves with building the tombs of the prophets, and garnishing the sepulchres of the righteous, and saying, 'Ah, if we had lived in those days we would not have been partakers with them in the blood of the prophets?' Our Lord had no great opinion of those who, in His days on earth, contented themselves with uttering such pious sentiments. True, the blame of the Reformation Settlement is not ours; but it will become ours in so far as we support and approve of that settlement. What must be our aim? We should take every opportunity of informing ourselves and others of the true nature of the Reformation Settlement—of its carnal origin, of the methods taken for forcing it upon the Church and the nation, and of direful results that we see to-day. Behold, for instance, the Church of England in an isolation which some may call 'glorious.' No doubt there are those who believe that the day will come when the rest of Western Christendom and the Churches of the East will fall down and worship the image of the Reformation Settlement—of its carnal origin, of the methods taken for forcing it upon the Church and the nation, and of direful results that we see to-day. Behold, for instance, the Church of England in an isolation which some may call 'glorious.' No doubt there are those who believe that the day will come when the rest of Western Christendom and the Churches of the East will fall down and worship the image of the Reformation Settlement—of its carnal origin, of the methods taken for forcing it upon the Church and the nation, and of direful results that we see to-day. Behold, for instance, the Church of England in an isolation which some may call 'glorious.' 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