The Catholic Record. Published Weekly at 484 and 486 Richs street, London, Ontario.

Price of subscription-\$2.00 per annum. EDITORS:

REV. GEORGE R. NORTHGRAVES,
Author of " Mistakes of Modern Infidels."

THOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey.

Messrs. Luke King, John Nigh, P. J. Never and Joseph S. King, are fully authorized to re-ceive subscriptions and transact all other busi-ness for the CATHOLIC RECORD.

ness for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, agate measurement.

Approved and recommended by the Archibshops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Correspondence intended Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach Loudon not later than Tuesday morning. Arrears must be paid in full before the paper when the property of the paper when the paper when

opped. abscribers change their residence is not that the old as well as the new ad-

London, Saturday, March 26, 1898

IS THERE ANOTHER PIGOT

The curious statement is made that there is a spy among the members of the Irish Nationalist Parliamentary party, and a determined effort is being made to discover his identity with a view to his expulsion from the party. It appears that however private may be the meetings of the party, information of what is done is conveyed to the Times newspaper. Strong resolutions have been passed denouncing the conduct of the informer, but the leakage is not thereby stopped, and it is said that a secret vigilance committee will be appointed for the purpose of discovering the guilty one who is called by the members of the party "a venomous and traitorous person without ideas of honor, self-respect or good faith."

CRIME IN IRELAND.

The following striking testimony to the freedom of the people of Ireland from the commission of the crimes which are common in other countries. is given by Judge E. T. Loyd, who six months ago was appointed stipendiary magistrate of Cahirciveen, in more remarkable, as it has reference to a district which is usually reckoned by the English press as one of the "disturbed districts" of Ireland. Judge Loyd said from the bench :

"I should like to congratulate the public and the police of this district on the fact that after four months of constant attendance a resident magistrate in this portion of Ireland resident magistrate in this portion of Ireland, comprising an area of one thousand square miles. I have never yet had before me a single complaint of theft and not one case of criminal assault on women or children. Both these classes of cases are terribly common in England. I say so as an Englishman, where I have lived all my life until quite recently. I think it speaks volumes for the people of south-west Kerry that they should be so strictly upright and honest, considering their great poverty and the hard times they now are so patiently enduring."

TROUBLE OVER EUCHRE.

In this age when every Protestant clergyman is at liberty to make a code of morals to suit his own fancy it is difficult to know what is really lawful and what is sinful. We remember being once told by a ciergyman of the Methodist Church that all amusements therefore to be strictly forbidden to Christians. It would appear that the code of morals is nowadays somewhat relaxed, for many churches in the West have adopted progressive euchre parties as a means of raising money for church purposes. But a couple of weeks ago a Miss McElroy, who is a teacher in one of the Brooklyn Methodist Episcopal Sunday schools, had a party of eight of her scholars at her house, and euchre was introduced as an amusement to while away a couple of hours. When this became known to the other Church members a fearful scandal arose, and it is threatened to expel from the church all the guilty ones. There is no knowing as yet what punishment will be inflicted, or whether the matter shall be referred to the highest court of the Church for settlement.

The trouble is that with so much diversity of teaching and practice, it is impossible to tell what is law ful and what is morally wrong. Surely a Christian Church should be able to define the boundary line between virtue and vice.

WILL THERE BE WAR?

There are still rumors of a threatening war between the United States and Spain on account of the situation in Cuba. The Spanish Commission which investigated the cause of the destruction of the Maine warship has reported that it was due to some accident on board the ship itself. The United States Commission has not yet reported, but if it should report that it was due to some exterior cause. such as the explosion of a torpedo in the harbor of Havana, it is believed the case. In such case, if an indem-

refused. It is now rumored that Spain for the Established Church is admitted would be willing to leave this matter, and all other causes of dispute, to arbi tration, and the Pope is spoken of as a possible arbitrator between the two powers. The King of Belgium has also been mentioned as an arbitrator who would be acceptable to both parties. It is said also that the King of Italy thinks that he would be a suitable arbitrator, and has even made advances toward the British Government to suggest that he be appointed for the purpose. General Ferrero, the Italian ambassador in London, is said to have spoken on the subject to Sir Thomas Sanderson, Secretary of the British Foreign Office, but Sir Thomas was not enthusiastic on the proposal. The Pope's services as arbitrator were thankfully accepted by Germany not long ago, and it is quite possible that the United States and Spain may agree now in asking him to act on the present occasion.

CHEAP CATHOLIC BOOKS.

An interesting suit is going on in the United States courts between John Murphy & Co., publishers, of Baltimore, and the Christian Press Association Publishing Co. The last-named company is composed chiefly of Bishops and priests who have organized for the purpose of producing Catholic books at the cheapest possible figure. John Murphy & Co. bring suit to prevent their putting on the market works for which they claim to hold a copy right, and for which a high price is charged. The outcome of this trial will be watched with interest. The fact is that some of the Catholic publish ers in the United States have for years held a monopoly on certain works, charging for them a price which brought a profit altogether too great. This fact, too, prevented the free cir culation of these works to any consid erable extent amongst the people. We think the monopolists have been work Kerry County. The testimony is all the ing all along against their own interests in charging unreasonable prices for such works as they have published, for if they asked a reasonable sum the sales would be very much larger, and the profits, though small, would in the aggregate bring them more money than would a large profit on small sales.

ANOTHER DISESTABLISHMENT AGITATION.

Periodically the question of the disestablishment of the Church of Engand is brought prominently before the public, and it is always the cause of a warm discussion when the collection of the tithes from non-conformists is made with special harshness.

The people of Wales are for the most part Methodists, and they have special objection to paying tithes for the support of a Church in which they

About eight years ago the collection of tithes in Wales, in a peculiarly are contrary to the law of God and are harsh manner, seemed to bring matters to the very brink of a rebellion. There was a general uprising among the farmers against the payment of tithes, the houses of the clergy were attacked, and in some instances the clergymen themselves were assaulted, and the police were violently resisted. The outbreak was then put down only by bringing in a strong force of police and soldiers, who succeeded in cowing the malcontents into a sullen compli ance with the law. But though the harsh law was thus upheld by brute force, the Welshmen were only tempor ily quelled, and at any moment there may be another outbreak more formid able than any which has hitherto oc curred. The spirit of opposition to the payment of tithes was shown by the unanimity with which the people then elected to Parliament men pledged to give Home Rule to Ireland and to abolish the Established Church.

These two questions are closely connected, as both involve reforms which are strongly demanded in Ireland and Wales respectively, as the aim in both cases is to free the people from intolerable burdens imposed on them by wealthy landlords.

During the last few years the people of Wales have been tolerably quiet in regard to the incubus from which they are so anxious to free themselves. But a few days ago quite a commotion was caused in Lancaster by a seizure of the goods of five non conformists for the payment of tithes to the Vicar. The amounts for which the seizures were made were small, but the owners made a stand on principle against payment, and the goods were sold. The incident has attracted much attention, and is being warmly discussed, that Spain will not accept this view of the weight of public opinion being entirely on the side of the non-conform-

on all hands, except by the Anglican clergy and their immediate friends, and it is not at all unlikely that now that attention is once more directed to the anomaly, a new agitation will arise throughout England to bring about Disestablishment. Sooner or later this will certainly come, and even so small a spark as this recent incident may light the fires of an agitation which will not be quenched until the desired reform be brought

EXACTING SECTARIES.

A sect has arisen in Hungary which, from its peculiar tenets, has already given considerable trouble to the Government, and as it has recently increased very rapidly the trouble is also likely to increase proportionately, or at all events the manner in which it is necessary to deal with its adherents will give some color to the pretence that they are persecuted for conscience' sake, though this is not really the case. There is complete religious liberty in the Austrian Empire, but the Nazarenes, which is the name of the sect referred to, closely resemble the English Quakers and the Russian Mennonites, inasmuch as they refuse to perform military duty. In a country like Austria, which is obliged to keep up a system of conscription in order that its armament may be on an equality with those of surrounding nations, it is impossible to exempt a large proportion of the population from the burdens which belong equally to all, and therefore the claims of the Nazarenes to be exempt from military burdens cannot be admitted.

Several members of this sect have recently been subjected by the authorities to harsh treatment for refusing to bear arms when their services were re quired by the Government, and one of their number who was very demonstrative in his refusal, and publicly denounced the Government for its tyranny in insisting on the performance of this duty, was sentenced to five years' imprisonment for contumacy. The co-religionists of the prisoner have raised the cry that they are suffering persecution, and have sent a petition to the Emperor asking to be freed from the conscription, on the plea that in the Gospel we are commanded to love our enemies, and to do good to those who hate and persecute and calumniate us. They also ask to be freed from the obligation of taking the oath of allegiance, or any other oaths, because, according to their belief, the Bible forbids the taking of an oath.

In the Austrian army soldiers are obliged to attend the church service according to the religion which they profess, and one of the commands regularly given to "kneel for prayer." The Nazarenes also object to this, and in their petition they ask to be relieved from this order.

However anxious the Government may be not to violate the rights of conscience, it does not seem possible to accede to all the demands of the Nazarenes without putting the burdens which they should share upon the rest of the community. If such demands are acceded to, all who are desirous to escape the general burdens of the nation will be likely to join the Nazarenes.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

The feast of the Annunciation of the Blessed Virgin Mary is celebrated on the 25th of the present month, March. The mystery which the Church commemorates on this feast is described in the first chapter of St. Luke's gospel, as follows:

"And in the sixth month the Angel Gabriel was sent from God into a city of Galilee called Nazareth, to a virgir espoused to a man whose name Joseph of the house of David, and the virgin's name was Mary. And the Angel being come in said unto her Hail full of grace, the Lord is with thee. Blessed art thou among women. Who having heard was troubled at his saying, and thought with herself what manner of salutation this should be And the Angel said to her: Fear not Mary, for thou hast found grace with Behold thou shalt conceive in thy womb and shalt bring forth a son and thou shalt call his name Jesus. He shall be great and shall be called the of the Most High, and the Lord God shall give unto him the throne of David his father, and he shall reign in the house of Jacob forever. And of kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know not man? And the angel answering said to her: The Holy Ghost shall upon thee, and the power of the Most High shall overshadow thee. And, therefore, also the Holy which shall be born of thee shall be called the Son of

Thus the announcement is made to

manner bring forth a Son who shall be also the Son of God. The incarnation and birth of God the Son is thus fore told, and the consent of Mary is awaited that the great mystery may be brought about, which is necessary in order that man's redemption may be accomplished.

Mary's consent is then given, on the assurance of the angel that the event will take place without violence to her virginal purity. This assurance being given, Mary said:

"Behold the handmaid of the Lord be it done to me according to thy word And the angel departed from her.

It had been foretold by the prophet Isaias over seven hundred years previously to the event that the birth of Christ should take place in this miraculous manner. Almighty God sent the prophet to king Achaz to announce that this sign of God's mercy to the people of Israel should be given: "a virgin shall conceive and bear a Son, and His name shall be called Emmanuel." (Is. vii., 14.)

The Hebrew word Emmanuel signifies God with us, and there is no doubt that the words of the prophet Isaias referred to the birth of Christ, for they are so interpreted by St. Matthew in the first chapter of his Gospel, where we read that Mary shall bring forth a son whose name shall be Jesus "for he shall save his people from their sins. Now all this was done that it might be fulfilled which the Lord spoke by the prophet saying: Behold a virgin shall be with child, and bring forth a son and they shall call his name Emmanuel, which being interpreted is God with us."

The actual name of our Blessed Lord is Jesus, which signifies Saviour, but as Tertulian points out, this name is identical in meaning with Emmanuel or God with us, because to be our Saviour it was necessary that Christ should become man, and so be "God with us" or God made man. By a Hebrew idiom, the expression is used : 'He shall be called Emmanuel," to signify that he shall be really "God with us" or God dwelling on earth with mankind. It was the usage of the Jews to say "He shall be called," to signify what he is in reality, just as it is afterwards said in the ninth chapter of the same prophecy, verse 6:

"His name shall be called Wonderful, Counsellor, God, the Mighty, Father of the World to come, the Prince of Peace.

The festival of the Annunciation has been instituted by the Church to commemorate the Incarnation of Jesus, and at the same time to honor His Blessed Mother who was elevated on this day! to the highest dignity which could be conferred upon any creature, as she is thus made truly the Mother of God.

This festival is of very great antiquity in the Church, though the exact date of its institution cannot now be ascertained with certainty. It was the influence of Orangeism was so used certainly observed before the middle of the seventh century, as it is mentioned of that province to violate the solemn in the Acts of the Tenth Council of Toledo held in the year 656. It is also mentioned in several sermons which are supposed to have been delivered by St. Gregory Thaumaturgus in the fourth century, but it is not certain that these sermons were really of St. Gregory's composition. We cannot therefore assert positively that the festival was observed so early as the fourth century. But the title Mother of God which is given by the Church to the Blessed Virgin was undoubtedly applied to her from the beginning of Christianity, and it was not till the fifth century that the correctness of this title was called into question by Nestorius, patriarch of Constantinople, who maintained that in Christ there are two distinct personalities, the divine and the human. From this he drew the inference that Mary is to be called only Mother of the man Christ.

This heresy was condemned by the Council of Ephesus in the year 431. It was then decreed as an article of faith that in Christ there is but one person, the divine and human natures being intimately united to constitute one personality in Christ. If this were not the case, we could not have been redeemed by the death of Christ upon the cross, as His acts would then have only a human value. It is the intimate personal or hypostatic union of Christ's divinity and humanity which makes His acts of infinite value, and thus His death upon the cross. being the act of a God, suffices for our redemption, which would not be the case if it were only the act of a man. The one person, Christ, is thus truly

both God and man, and His mother is correctly called the Mother of God, which title is given to her by the Counnity be demanded it will probably be isis. The injustice of taxing them Mary that she will in a miraculous cil of Ephesus above referred to.

This is consistent with holy Scripture, and the teaching of the three ancient creeds which have been handed'down from the beginning as containing the constant faith of the Church. Thus in Galatians, iv. 4. Christ is spoken of in one breath as the Son of God and the Son of Mary: "God sent His Son, made of a woman, made under the law, that He might redeem them who were under the law, that we might receive the adoption of sons." So in the Nicene and the Apostles' Creeds the same person Christ is said to be "our Lord, consubstantial to the Father, true God of true God," and "born of the Virgin Mary." Still more clear are the words of St. Elizabeth recorded in St. Luke i, 43: "And whence is this to me that the mother of my Lord should come to me?"

The expression "Mother of my Lord" is identical in meaning with "Mother of God" which is applied to the Blessed Virgin in the beautiful prayer which is known as "the Angelical Salutation" wherein it is said "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

THE ORANGE LODGES AND THE SCHOOL QUESTION.

Meetings of the Provincial Grand Lodges of Orangemen were held last week in Palmerston and Renfrew, for Ontario, and Shawville for Quebec. We are thus reminded that the dog days are not distant when it is customary for that organization to hold processions and public meetings for the purpose of misrepresenting and abusing Catholics for daring to exist in the

We notice by the reports of these meetings that there has been somewhat less of anti Catholic abuse this year than is usually uttered on such occasions. It is pleasant to observe any signs, however Masters and other such mock dignitaries as meet at the Grand Lodge these meetings to be held without some rhodomontade, so we are not taken by surprise on observing that a good deal of vapor and froth was let off at the Renfrew meeting, culminating in a resolution which echoes back the sentiments which had been uttered in the Grand Master's address. It was resolved that

"No truer words were ever spoken than those in which the honored head of our order in this Orange province warns us of the sleepless activity of the great enemy of our civil and religious liberties, making it necessary on our part to take steps to prevent that enemy from gaining insidiously and by piecemeal what she no longer dares openly and in full light to aim

The reference is here, of course, to the school question in Manitoba, where in 1891 as to induce the Government compact entered into between Catholics and Protestants, to the effect that both should enjoy equally the liberty of educating their children in accordance with their conscientious convictions. It is this violation of religious liberty. this breach of a fair compact, which the Orangemen by a misnomer call the defence of our civil and religious liberties; and the arch-enemy of liberty to to whom they refer is the Catholic Church, which is vindicating real lib erty and contending for the supremacy of law and order. This the Catholics of Canada will continue to do in the exercise of our civil liberties, notwithstanding the oft-repeated threats of the Grand Orange Lodges, and we have no doubt of ultimate success, for it is to be borne in mind that the Orange Lodges do not now hold the destinies of the Dominion in their possession, whatever may have been the case half a century ago. We have no objection to offer against Orangemen as individual citizens, endeavoring, as far as their numbers go, to make their views prevail in the counsels of the Dominion, but we have objection against those who would endeavor to make the resolutions passed in the secrecy of the Lodge rooms the rule of the policy which should be followed in the government of the country.

We have noticed of late that it is rumored, with some appearance of authenticity, that an effort is being made by the Manitoba Government to make the school system of the province acceptable to Catholics, and it is even reported that, without an actual change in the law, the Catholic schools are to be recognized and admitted as part of the Provincial school system.

Catholic schools of the Province, ex. Maria,

cept six in Winnipeg, which are also soon to be brought within the operation of the changed conditions. We hope that this report will prove to be correct. It would, indeed, be better if the legal status of the Catholic schools were admitted unreservedly, but we stand upon the substantial basis that justice should be done. We are fairly well satisfied if the object be attained in substance, and in practice, even if the unjust laws be not actually repealed. It remains still to be seen whether or not a satisfactory practical settlement of the school question has been, or is on the point of being reached. If this be really the case, we shall be pleased to admit that there is little if anything further to be looked for in this matter.

The Grand Master thought proper in his address to speak insultingly of Mgr. Mery del Val, the Pope's delegate to Canada, and of his mission. If the rumored settlement of the trouble be correct it will be seen that the Grand Master's influence is of but little account; but if it be not correct we shall continue to advocate the rights of the Catholic minority, as we have done hitherto, without regard to the Renfrew Grand Lodge pronouncement.

In regard to the denunciations of the

Grand Master against the Pope for presuming to send a delegate to Canada at all, we need only say that it is the Holy Father's right to send his representative wherever he thinks fit. If it were true that Mgr. Mery del Val was sent out to hold negotiations with the Government, it is not an extraordinary occurrence that foreign princes or potentates send their representatives to various countries for the purpose of negotiation, and the countries which receive them suffer no humiliation by receiving them with due respect. But there is no evidence whatsoever that the recent delegate came to Canada on any official mission to the Government. slight, of an approach to reason and He came especially to examine common sense on the part of the Grand and report upon the status of the Church in Manitoba, and while fulfilling this duty, by his gatherings, but we could not expect prudence and wisdom he gained the respect and reverence of all who met him. His duties concerned only the internal administration of the Catholic Church, which is a matter on which the wishes of the Grand' Lodge of Eastern Ontario will not be consulted, if it be at any time hereafter the Holy Father's wish to send another delegate, whether for a temporary investigation, or to remain permanently, just as there is now in the United States a permanent Apostolic delegation, though permission was not asked from the Orange or P. P. societies whether or not it should be established. The Grand Lodge only renders itself ridiculous by its

FATHER CHIDWICK TO CHRIS-TIAN ENDEAVORERS.

impertinent obtrusiveness.

Few non-Catholics understand the teaching of the Catholic Church on the question salvation outside her visible boundar They do not realize that she claims as be-Iney do not realize that she felams as be-longing to her soul all the just, however seem-ingly separated from her. Those who pro-fess in good faith another form of belief, and taithfully follow the moral law must be saved, although they have gone through life not knowing their true spiritual mother. "Other thowing their true spiritual mother. "Other heep I have that are not of this fold," said he Divine Founder of the Church. "Them dso I must bring, and they shall hear My roice, and there shall be one fold and one hepherd."

This teaching of the Church, while far from encouraging the false notion that one religion is as good as another, inculcates the broadest charity and respect for the sincere convic-tions of all our fellow-men.

As a case in point, we give the appended letter to the United Society of Christian Endeavor from the Rev. John J. Chidwick, chaplain of the battleship "Maine," in which he says that he knew very well and admired highly Carlton Jeneks, an Endeavorer who was killed in the explosion. Father Chidwick continues:

wick continues:

"He was one of our best men, and although not of my belief, was one of my greatest comforts. Every Sunday evening I was accustomed to hold services for our crew, irrespective of belief. He was one of my zealous promoters for this service. Frequently we conversed on spiritual matters, not controversially, but for editication. The evening of his last day on earth was spent with me in this manner. Our men admired him for his attention to religious duties, and I am positive his example gave great glory to God from the souls of his shipmates. It is the teaching of our Church that men like Carlton Jencks are undoubtedly saved. He was fond of his God, and God was undoubtedly drawn to him. The disaster occurred shortly after the hour for retiring, and I know the evening prayers of our good friend united him with his Maker. I have recognized his body, and it is buried with that of his shipmates who went down on the gallant "Maine" in the cemetery of Havana."

In line with this touching expression of the true Catholic spirit, we recall that prayers were recently offered in the Church of the Immaculate Conception, Minneapolis, for the repose of the soul of Francis E. Willard, and a touching address deploring her death, and praising her great work for the cause of temperance and purity, was delivered by the rector, the Rev. J. J. Keane. "He was one of our best men, and although

Signs of the Times.

A Presbyterian clergyman, Alexander Whyte, has published a life of St. Teresa, which has already run into a second edition. soon to announce a life of the Blessed he Provincial school system.

It is said that these advantages have

Virgin by a Baptist elder and a novena to St. Francis of Assisi from already been conferred upon all the the pen of a Methodist Bishop. -Ave