The Catholic Record Weekly at 484 and 488 Richn erret London. Ontario. mbacription-\$2 00 per annum.

twined.

the

Canada.

dren to come unto Me and forbid them

not." There are certain people, and,

sad to say, in numbers not small, who

declare : " Away with the children.

What care we for them ? Let us

drink deep of the world's pleasures-

let us fly to the whirl of the ceaseless

rounds of gayety. What care we for

parental duties? Let us ake our

And so the giddy life glides on. The

visitor to our centres of population

drives through our streets and admires

the faultless pavement - the green

lawns so well cared for-the wealth of

rarest flowers-the splendid mansions,

where every device has been employed

to promote luxarious living. But where

are they to whom Christ said : " Come

unto Me ?" O the hollowness of it all !

Here we have a surfeit of life's frivolity,

and all the while the law of God and the

law of nature spurned and defied ; and,

as the winter of life comes on, the

canker worm of remorse is eating the

heart. Where is the problem ? Does

it belong to Ontario or does it belong

AN AMUSING EPISODE.

One of the first seven deacons who

B great festival of Christn

to Qaebec ?

thought of the next."

splendid churches - made

EDITORS : REV. GEORGE R. NORTHGRAVE .

feers. Luke King, P. J. Neven, E. G oderick and Miss Sarah Hanley are fully bhorised to weelve abscriptions and trans-all other business for THE CATHOLIsent for Newfoundland, Mr. James Power

o Advertising-Tencents per line each

abes o Advertising-Tencents per the each pritton, spate measurement. pproved and recommended by the Arch-hope of foronto, Kingston Ottawa and Sh. alface, the Bishops of London, Hamilton, berborough, and Ogdenaburg, N.Y. and the rgy throughout the Dominion. Dorrespondence intended for publication, as fill as that having reference to business. Suid be directed to the proprietor and must ach London not later than Monday morning subscribers when changing their address cuid to direct when changing their address cuid to insure the regular delivery of their aper.

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When subscribers change their residence it mportant that the old as well as the new

LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa, June 13th, 1905. e Editor of the CATHOLIC RECORD,

be Editor of the CATHOLIC RECORD, London Ont.
My Dear Sir, -Since coming to Canada I have seen a reader of your paper. I have noted rith satisfaction that it is directed with intelli-sice and ability, and, above all that it is im-ade with a strong Catholic spirit. It strenu-ally defends Catholic principles and rights, at stands firmly by the teachings and author y of the Church, at the same time promoting be best interests of the country.
Following these lines it has done a great deal (good for the welfare of religion and coun-r, and is will do more and more, as its bolesome influence reaches more Catholic omes.

refore, earnestly recommend it to Cath

blessing on your work, and bes or its continued success, fours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900. of THE CATHOLIC RECORD

te Editor of THE CATHOLIC LAND, London. Ont: T Sir: For some time past I have read stimable paper, THE CATHOLIC RECORD, congratulate you upon the manner in n is published. matter and form are both good ; and i Catholic spirit pervades the whole. refore, with pleasure, I can recommend

thful. Ing you and wishing you success, Believe me to remain, Yours faithfully in Jesus Christ † D.FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, NOV. 3, 1906.

AN OFFENSIVE MISTAKE.

As a general rule reporters of the daily press are fairly correct in the summaries of events which they give their constituents. Juniors, however, sometimes, owing to inexperience, make serious errors, and put into the mouths of public speakers something very different from what is said. We would like to believe that such is the case in regard to a lecture delivered by Rev. W. J. Clark in the First Presbyterian Church of this city, on Monday evening last, and reported in the Free Press. Having recently taken a vacation trip to some of the American cities, the lecture was intended to describe his experiences therei

The following paragraph we read with astonishment : " The problem of dealing with the

ever increasing French population of the Dominion was as nothing when com pared to the question the people of the States have before them in the negroes.

This placing of the French Canadians were ordained by the Apostles was the and the negroes side by side is not first martyr of the Christian Church, in accordance with the fitness of things, and his festival is celebrated by the and will be justly considered an insult of Catholic Caurch on Dec. 26, the day

THE CATHOLIC RECORD.

est and holiest pleasures are found which he said Sir Wilfred had deherein. The children obe and rever livered in 1905 to the effect that he ence their parents-their schools are was thankful that the children of his in the shadow of their churchescountry are taught Christian morals heaven and earth are, as t were, enand dogmas in the schools.

"What do you think of that ?" ex-Their education in these schools fits claimed Peter : " Children taught in them for the world of business, and, the schools in Christian morals and withal, the Holy Family of Nazareth dogmas!" is constantly held before them as The deacon then said that the Globe nodels to be followed throughout their was a noble paper under George Brown,

lives, no matter what befalls. In but now it does not stand up for the rights of the people. It seems as if 80 because nothing is considered too there is no one to stand up when Sepa good for Go - with their crosses rate schools are allowed to be estab pointing Heav gward to show our lished in the West. Redeemer that we forget not the

"No party politics," mildly suggested tragedy on Calvary-the people con-President Warren.

gregate to pour out their fervent prayers "There's no party at all," cried out and thanksgivings to the good God Who our modern deacon, while the whole has given them their all. Their spiritual grave assembly was convulsed with adviser reigns over them as a father laughter. He continued ; 16 We should trample party under foot till reigns over loved and loving children He baptises them, he marries them, and we get the country on a safe basis. when life is ebbing he is with them to When we get the country safe, then we bestow the blessings of God's Church may return to party."

upon them in their journey. But this "The late Hon. Alexander Macken zie, who was a good Baptist, was the is not all. Jealous of death, that Church guards them still; and long first to establish Separate schools, said Rev. Dr. Cameron, of Ottawa. years afterward, that curé and that congregation rememoer them in their

"Well, I consider him an ignoran prayers. Would to God we had Baptist," retorted Deacon Graham, who many parts of Ontario the is, we presume, one of the literati of his simple, sober, blameless lives of neighborhood. Quebec's habitants. There the social This sally caused more laughter, and

question looms not to disturb the the incident ended. people's minds, and there sobriety pre-Descon Peter does not seem to be

vails, not promoted and enforced by ware that the Catholic Church, includ-Legislative enactment, but by a loving ing the Jesuits, was teaching Christian obedience to the command of God's morals and dogma in Ontario before ambassador. And are we to under his fellow members of the yellow lodges were showing their spirit by shooting stand that the rapid increase of such bullets at the house of one of her late people is a problem? Pity 'tis we have not a like problem in other parts of Majesty's colonels at Malton, Ontario. and at the occupants of the ancient In many a city and town in this Catholic cemetery of the Nottawasaga, coastful province of Ontario Fifth and at Catholic Churches in the same Avenue conditions prevail. Our di-vine Lord said : "Suffer little chil-Township and elsewhere.

THE MARRIAGE QUESTION IN SPAIN.

Cable despatches from Madrid indiate that the " Liberal " Government is desirous of following the course purued by the French Government in curtailing the rights and privileges of the Church. It appears from the Heaven in this world, postponing statements made that the Government insists on the recognition of civil maralages by the Church, and that those who die after having contracted a civil marriage only shall be held as entitled to all the rights of the Church as granted to real and practical Catholics, so far as regards burial in consecrated cemeteries. The object of such a law is evidently to take away from the Church the right of inflicting any outward penalty for a breach of the laws of the Church, and it could not be proposed for any other purpose than to wrest from the Church her natural right to impose spiritual penalties upon those who refused to conform to the laws of the Church enacted to promote the spiritual welfare of a Catholic people.

The consecration of a cemetery omething purely religious, and it is the business of the Church only to permit or deny burial in a consecrated portion of a cemetery.

being a sacrament of the Church. It constantly being put forth as the truth

tract, but that the religious marriage alone justifies the conscientious obliga tions of husband and wife, and gives tue parties thus married the status of a married couple before God and the

Church. The Government wishes that these rights be given them by virtue of their civil marriage. These opposite contentions have for some time given occasion to strained relations between the Government and the Pope, but as it has now been annourced that King Alfonso has nominated the Marquis de Ojeda as ambassador to the Vatican, there is good reason to suppose that the lisagreement between Spain and the Holy Father will be removed by an amicable interchange of views, and that the Pope's desire will be acceded to, notwithstanding that a very recent cablegram announces that the Spanish Government maintains its position with an obstinacy which may make such an agreement difficult.

The Marquis Ojeda, who is at the present time under-Secretary of Foreign Affairs, was formerly the Spanish Minister at Washington and Tangier, and is highly esteemed as a diplomatist. We cannot believe otherwise than that. after the state of the case has been duly investigated, a satisfactory solution of the trouble will be reached.

BIBLE.

Bishop Charles D. Williams, who has een not very long elected Bishop of the Protestant Episcopal Church of the Diocese of Michigan, in an address de livered to the members of the Y. M. C. A. on Oct. 1, created considerable commotion by saying plainly that the Bible is not the Word of God, and the teachings to the contrary are the most prolific source of unbelief the Church (?) has to contend with."

We have here written "Church" as we have information that this was the word made use of, though the newspaper making a short report of the ddress has the word "charge," which we believe to be a typographical error. Matt. xix. 17.) as it does not make sense, and the whole report tends to prove that Church is the correct reading of the

Bishop's words. To prove his contention, the Bishop

further said : "Nowhere does the Bible declare itself the word of God. Yet we are told we must take it in its entirety. The Bible needs no defence. All it needs is a square deal. There are those who read it devoutly, diligently : but never say the Bible is the Word of God. I say the Bible and the Word o God. d. To those who accept the entire ok as the literal Word of God, I would point out that it is not here so

We are not very much surprised at this language, even from a Bi-hop of the American Episcopal Church, which is recognized by the Church of England as part of itself, though it is a perfectly distinct and purely local Church, as purely local as the Church of England even in its title admits itself to be.

It is well known that the Church of England wears a cloak of very ample dimensions to include within itself all who believe or repudiate the most contradictory or contrary doctrines, and we have frequently had occasion to

A Catholic marriage is a sacred rite, point out that these contradictions are

vation," and the 8th is identical with the 8th of the Church of England, requiring the three creeds to be believed because they may be proved by Holy Scripture.

It is clear, therefore, hat the Right Rev. Episcopal Bishop of Michigan is in direct opposition to His Church in declaring against the divine authority of Holy Scripture ; but we by no means suppose that the Church will come orward to discipline him for heresy, for it is well known that the Church of England as well as the Protestant Episcopal Church of the United States does not insist upon beliefs even in the most fundamental doctrines of Chris tianity. In fact, only a few months have passed since a manifesto was issued, signed by a large number of the clergy of the Church of England, in

which it was positively stated that Christianity does not depend upon the historical trnth of either old or new Testament, and this is equivalent to saying that the Bible is not worthy of belief as regards the whole life of Christ and His Apostles.

We have evidently reached that stage in the history of Christianity in which the Catholic Church alone stands forth as the vindicator of Biblical truth, while the Protestant sects have declared themselves to be without A PROTESTANT BISHOP ON THE any basis of faith, since they have declared the only basis we have for our

faith to be unworthy of credit. The Bishop continues : " Christ tore asunder the Old Testa-

mert precepts, the law of Moses, and furnished new ones."

This statement is not correct. Christ Himself declared the continuance of the Moral Law as it existed before His coming on earth, though the mere ceremonies of the old law which had relation to the future coming of the Redeeme of mankind ceased when that Redeemen actually came to do His work. But the Moral Law was for all ages, and so Christ taught the young enquirer after truth : " But if thou wilt enter into life, keep the commandments." (St.

ANTI-CATHOLIC MISSIONS.

A recent speech by Dr. Andrew S. Draper, a non Catholic, will prove to be a revelation to many of our separated brethren in these parts. At a meeting in Lake Mohonk, N. Y., on the 17th Oct., of the Conference of Friends ot the Indian and other dependent peoples," the gentleman named, who is Commissioner of Educaton of New York State, spoke of the condition of the people of the Philipine Islands. His address had the ring of a broadminded stetesman. Here is what he says, having reference to the material con

dition of these people: "We will not cast them away," he we will not cast them away, ne says, "because we cannot see the end. We will not for a mess of pottage trade them with some other nation which has no such outlook or mission as we have come to have in the world. Neither will we enter upon another experiment of enfranchising millions before they can, without danger to themselves and us, carry some part of the burden of governing the world. We will not give them independence until they can be independent. This business of the hour to develop the industrial habits and the moral sense and the political wisdom of these people so that they may be safely admitted into our sovereignty or may be able to an administration of the source of the able

NOVEMBER 3, 1906.

theological thinking for a long time. If they ever reed them they will know how to have them. Denominations will multiply in the natural order of things as fast as they are needed. I have none but Puritan blood in my veins, how the puritan blood in my veins, none but Puritan blood in my veins, but I no longer fear that any church will subvert American political institu-tions. I think that the Roman Catholic Church will be made more thoroughly American by giving it A merican confi-dence. No one can doubt its spiritu-ality or its patriotism. I am in favor of Protestantism wherever it can be self sustained, but I do not fear to ex-press my misgivings about the wisdom press my misgivings about the wisdom of the policy which taxes weak churches n America to support weak churches in our island possessions, with no pros pect of those churches becomingself.sur porting, so long as one strong church is on the ground, occupying it force-fully and evidently adapted to the situation.'

THE FRENCH CRISIS.

The new French Cabinet formed under M. Clemenceau has a adical majority, so that we cannot expect that the new Government will be any better than that which it displaces, which was very nearly as bad as it could be.

Perhaps the wish is Father to the thought, but we cannot believe without further evidence that Catholicity is dead in the France of a Pepin and a St. Louis, a France which even since the Reign of Terror and the Commune of 1871 has pronounced itself faith(u) to religion, has fallen away so completely from its primitive faith as to have hopelessly bound itself to the chariot wheels of such atheists a M Clemenceau and Briand.

Well, indeed, did these men know the nower which would fall into their hands if they could secure the sole education of the children of the nation for a few years. They would turn the tables against religion if they could only for a short time oblige the children of the nation to go to godless schools, or worse, to schools in which God's name was mentioned only to be sneered at and ridiculed, and unfortunately they have succeeded in this.

The first pretence was that the relig-

ious teachers of France were fostering in the rising generation a sentiment of disloyalty toward the Republic. It is undoubted that since the fall of the Empire of Napoleon III. the French populace were settled in their antipathy to monarch,, whether under the form of a kingdom or an Empire, and by the constant repetition of the calumny that the Catholic relig ion is entirely inseparable from a monarchical form of government, the people were persuaded into apathy when a secular school system was established to take the place of the school system which was chiefly under the auspices of the religious orders who were entirely devoted to the Church.

It was soon proved that, with the abolition of religious teachers, immorality of every kind was introduced into the country, and, as the religious schools were not at first entirely abolished, it was comparatively easy to make the comparison of the two kinds of schools which were kept open in the same districts. It was proved that the criminal records grew larger year after year by the fact that the names of state school pupils were to be found there every year in larger numbers, while a mes of pupils of the religions school were absent from these records. At the same time, the population of the religious problem is still more interest. country suddenly ceased to increase, as it had done before. There was one cause, and only one, for this sudden change. Both facts were attributable only to one cause, the decline of religious sentiment among the people. With a blindness for which we cannot account, the generality of the the the people were kept in darkness in regard to these results, or if some were roused to action thereby, the whole power of the Government was used to persecute them, and from the fact that even the most petty offices, which are necessarily numerous in so large and populous a country, are filled by slaves to the will of the Government, the Government will able to exert a pressure upon a majority of the people, while unofficial France was apathetic in the matter. And yet, instead of restoring religious teaching, the Government abolished all religious schools, so that there should be only atheistic schools in operation, though in many instances actual opposition was shown to the soldiery who were made use of to enforce the orders of the Government. High officers of the army have chosen rather to resign their positions than to carry on the war against unarmed religious men and women. Bat this is just what the Government seemed to want, that the army might be completely under its control performance of the meanest deeds. Also in the churches, when the Government took the inventories of church property, there was frequently determined opposition shown and many serious wounds inflicted, though there was only one defender of Church property actually killed, and it was this fact which led to the defeat of Premier Combes' Government. It remains to be seen what M. Clemenceau will do in



ter the by those who are of the first mentione class, a splendid race of whom all Cana dians have reason to be proud. But the insult aside, where is the problem ? The emigration department of this country has sent its agents to the ends of the earth seeking emigrants to occupy our vast territory. We could give abundant sustenance to a hundred millions of people. Why, then, should the rapid increase of our French Canadians, because of their large famil-

ies, be considered a problem ? Insults are from time to time cast or the French people of Quebec by a very few in Ontario whose opinions count for little in the discussion of public questions-a few whose bigotry blurs and blunts their common sense. We would not like to put Mr. Clark in this

column. His past forbids it. He is reported as having also said he saw no evidence of race suicide amongst the foreign element of New York city. This, no doubt. is meant to be commendatory. Then why, we ask again, should a like condition prevail ing amongst the French Canadians be termed a problem? The reverend gentleman also stated that "immense wealth and degeneration seemed to go hand in hand, and that with every man sion on Fifth Avenue there wa some scandal connected." Will Mr. Clark allow us to supply a word to make this quotation complete? To our mind he should have stated that "immense wealth, Godless education and degeneration seemed to go hand in hand.'

Let us consider for a moment what kind of people we have in the province Jesuit.' of Quebec. Travellers from other sections tell us that they are law abiding, honest, frugal, industrious and moral. Jesuits. They love their homes, and life's sweet-

And good reason has the Church for holding him in great respect, for he is described as "full of grace and forti. tude," so that the Jewish sectaries who suborned false witnesses to testify that he was a blasphemer "were not able to resist the wisdom and the spirit with which he spoke." But some of those who at the presen

day assume the office of deacon seem to be of a different stamp, as may be judged from the following funny scene which gave zest to the session of the Baptist Convention on the morning of

Oct. 18. For the main facts as related nere, we are indebted to the Toronto Globe of the 19th inst: void. A deacon, so-called, of a Baptist

Church near Peterboro, who is also an Orangenan, Peter Graham by name, listened with much indignation and spleen to a vigorous address by the Rev. John MacNeil of Toronto. The subject of the address was " Missions,"

and this gave occasion to the speaker for some references to the Jesuit missions which have been very successful in the Canadian North-West. But to speak of a Jesuit in the pres flourishing a red handkerchief in the face of a mad bull, and so the pious

' Deacon of Gilmour Momorial Church' raved like Caliban at the mention of the word. He accused Sir Wilfrid Laurier of

ence o

having made the Canadian North-West a Jesuits' home, and continued : "We thought we had a noble grand at the head of our Government he has proved a traitor and a man at the

So bothered with Bacchus was Peter. That's what he knows about the

Deacon Peter quoted from a speech

of Christ, and are boasted of by the must, therefore, be subject to the laws of the Church. The civil power cannot, pastors of that Church as if to be selfaccording to the laws of God and the contradictory were a characteristic of Church, assume to itself the right to Christian truth.

confer this sacrament, or to make the laws which are to govern it in the sight of God. It must be subject, therefore, to the law of God, and not of the State. and the Church is the judge which i alone authorized to pronounce whether or not the laws of God have been ful filled when the marriage contract has been entered upon. She alone has the authority from God to enact the laws under which a marriage may be contracted, and to declare under what conditions a marriage contract is null and

The Church, therefore, very properly does not regard the civil marriage as a marriage in those countries where the decree of the Council of Trent is in force, by which clandestine that this sacrament confers no grace. marriages are declared void. Spain is He may hold almost any conceivable one of these countries, and as the civil notion on the subject, provided he remarriage comes under the designation jects the Catholic teaching, which has of clandestinity, a civil marriage is come down from the apostles, and null there according to the law of the which has been taught uninterruptedly Church. In such localities, parties who by the Fathers of the Church even to have had no marriage, according to the this day. rite of the Church, are not duly mar-Bat there is no doubt that one doc ried, and must be regarded as rebeli trine which the Church of England has against the laws of the Catholic Church. always taught, from the very beginning The Spanish law has always hitherto of the Reformation, is that the Holy

recognized this law of the Church, which the present Liberal Government which the Bishop of Michigan now s appears now to wish to abolish, so that blantly denies. a civil marriage may be deemed lawful

and sufficient to secure to parties so married all the benefits which a valid ought to be thoroughly received and religious marriage secures. believed ; for they may be proved by

The Pope, and the Spanish Hierarchy basing their contention on the Concor dat made with Spain in 1850, maintains

that the civil marriages which the Government has instituted may be held to establish the civil effects of the conindependence of their own." But what he advanced concerning the

ing. It will be remembered that, when Thus even in the Archbishop of the United States took possession of the Canterbury's viz. Dr. Temple's cele-Philipines, the missionary societies of brated manifesto or bull of 1900, prothe different non Catholic sects confessing to define Anglican doctrine, tributed large sums of money to tells us of two or three different beliefs wards the support of mission which Anglicans may hold concerning aries in the new possessions, and the Real Presence of Christ in the these missionaries invaded field in goodly numbers, fortified by Eucharist or the Lord's Supper without further definition on the subject, but every resource necessary for carrying declares there is one doctrine which on their propaganda. The customary they must not hold, namely, the Catho reports were made to the central lic doctrine of the real and objective bodies regarding the Catholic Church presence of Christ therein, which is and its priests. There were, of course, called by the Catholic Church Tranignorance and superstition to be found substantiation. In fact, an Anglieverywhere, the results of the teachcan may adopt Luther's or Calvin's heresy, and he thinks he cannot teach that of Zwinglius, which is

ing of Romanism. It is always found that funds towards the support of Protestant missions flow more freely if the claim is made that " converts " are expected from the Catholic fold. Discussing the religious problem, Dr. Draper

spoke as follows :

" Clarified and reinvigorated, the religious reign of the Roman Catholic Church is established, not only in the towns, but wherever in the wilderness towns, but wherever in the wilderness its priests may go. Its mission work is so aggressive and so much better than so aggressive and so much better than any other that is there that it quickly receives the affection and engages the devotion of a people to whom its solemn ceremonies, its beliefs and its adminis-trative methods are especially adapted. Scripture is the true word of God Oar Protestant denominations are assuming to contest the ground, but in comparison with the wors of the Roman In Art. 8 of the Church of England Catholic Church their doings are not a we are told that "the Three Creeds elight to us. It seems to be the fact hat the Protestant denominations have nat the Protestant denominations have greed upon some division of territory o as to avoid conflicts with one another most certain warrants of Holy Scrip far as may be, but there is no possi bility of avoiding rivalry with the church of Rome in any part of our in-The sixth article of the American sular territory. I cannot help wonder ing if it is worth while. The people of the Philippine Islands will hardly need Episcopal Church implies this same doctrine, saying : " Holy Scripture containeth all things necessary to sal variety of sects to accommodate their