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THE QUEBEC PRESBYTERIANS AND THE AUTONOMY BILL.

The Montreal Star, 11th inst., publishes a despatch from the now historic town of Sherbrooke in the Province of Quebec stating that at an important meeting of the Quebec Presbytery held in that city on the 10th inst. a resolution was passed stating that "the Presbytery of Quebec having knowledge and experience of the dual system of education in this province (of Quebec), a system which is really forced upon them by the fact that the schools of the majority are not national but purely sectarian, earnestly protest against the legislation proposed by the Dominion Government, etc."

But the Presbytery alleged as a reason for their action that the schools in the Province of Quebec "are not National." What does this mean? Does it mean that the schools should be godless like unto the Public Schools of the United States? Or does it mean that the schools should be National on the same basis as it was intended, in an underhand way, when the so-called "national schools" were established in Ireland—the object in view being the denationalization and de-Catholicizing the Catholics of that country, as was revealed only a few years ago when the diary and correspondence of their founder, the late Archbishop Whately of Dublin, were published?

After the publication of the resolution of the Sherbrooke Presbytery which contains a statement contrary to historical facts one may in all reason look for a manifesto from some one or more of the Ontario Presbyterial bodies declaring that the possession of the Glebe lands was "forced upon them" in the 50's when the Clergy Reserves question was settled. Of course history in this case also will tell of the fight, the "fight to the death"; put up by the Presbyterial Church for a share in the lands set apart by King George for "the support of the Protestant Church in Canada." A fight waged, the result of which is enjoyed by the Presbyterians of the present day notwithstanding their objection to any connection between Church and State, even in the question of schools.

In those days the Church of England claimed to be the Protestant Church. No such claim as in the present day of having "the English Branch of the Catholic Church," but Protestants pure and simple.

The following table shows the population of the Proposed new Provinces and Unorganized territories according to religions, as shown by the Census of 1901, by which it will be seen that the Catholics were, when the count was made, within a fraction of 25 per cent., or of one in 4 of the entire population:

Table showing population statistics for various religious groups: Catholics, Greek Church, Anglican, Presbyterian, Methodist, Baptist, Lutheran, Sundry, Menonites, Doukhobours, Mormons, Unspecified, Pagans.

RIGHT REV. D. J. SCOLLARD.

In his recent Pastoral Letter Right Rev. Dr. O'Connor exhorted the faithful to pray that Right Rev. Dr. Scollard may be spared for many years to labour for the salvation of souls; that the Holy Ghost may enlighten and guide him in all his ways; that both priest and people may help him to make Sault Ste Marie the abode of every virtue.

We are sure that the words will not fall upon heedless ears. The priests of Sault Ste. Marie are of approved fidelity and obedience, and will ever be ready to co-operate with their Bishop in every work for the good of souls. Many of them have years of splendid service to their credit; others but in the morning of their priesthood look forward to emulate their seniors; and all are ended with that spirit that manifests itself in loyalty, unquestioning obedience and zeal. And, humanly speaking, their feet are betimes not in pleasant places. We of the laity are prone to forget this—the toil, hard and ceaseless, that breaks the body and silvers the hair. Upon them rest the care not only of the spiritual but of the temporal of a parish. He has to meet the church debt—to shepherd the young and old—to provide attractions for those who are tempted to affiliate themselves with Protestant organizations—to love and labor amid myriad inconveniences and on a salary that debars him from bank accounts.

We leave to a worthier pen to sketch these noble and oftimes heroic lives. Suffice it to say that if we can prevail on some of our clerical friends to tell us some incidents of their careers as missionary priests we shall get a glimpse of just what they did—and the patience sorely tried that must be at their command, and of their readiness to spend time and self for their flocks.

The Right Rev. Dr. Scollard has been notably during the past nine years in the forefront of the devoted band of priests. He knows them and their worth. He has seen them busy with the things which concern the Lord and His people and he cannot but feel glad that these generous and zealous priests are with him to console and support him while life lasts. And he himself has neglected no opportunity of adding to the treasure-store of devotedness and piety which is the strength and glory of a diocese.

Energetic he is and scholarly, but above all saintly. He believes, as shows his life, that obedience and gentleness and humility are the mightiest weapons against the world. His old parishioners have many a story to tell of his intense devotion to the Blessed Sacrament and of his compassion for the sick and the poor.

We who have known him for some years must needs express our appreciation of his courtesy and tact and graceful personality that have made him loved and respected.

Though he could always say with Bossuet: "O Holy Roman Church, may my tongue be withered and cleave to my mouth if thou art not always the first in my remembrance, if I do not make thee the beginning of all my canticles of joy." And though he was unremitting in his labors for the extension of God's Kingdom yet he never failed to elicit the approval of those around the fold. For they saw the earnestness and simplicity of the man, his eagerness to do away with misunderstandings and to build up rather than to

destroy. They could and did appreciate his services, and they are pleased to see him among the Princes of the people.

We who owe him much rejoice that the devoted priest, the real and true friend has heard the call of the Divine Master: "Friend, come up higher."

We might chronicle many a kindly act, but we feel that Bishop Scollard would prefer to have them unnoticed. The publisher of the CATHOLIC RECORD, however, keeps them in his heart and treasures their memory as one of his dearest possessions. And the people of Sault Ste. Marie will see for themselves the self-effacement and charity that have won Bishop Scollard the love and good wishes of all with whom he has come in contact. May years elapse before he says: "I have fought the good fight, I have finished my course."

THE ROUVIER MINISTRY.

M. Rouvier's Ministry is not meeting with that cordiality from the extremist section of the Socialists which was accorded to the Government of M. Combes, because the extremists have come to the conclusion that he is not sincere in the promises he has made to continue the war upon the Church to the same extent as his predecessor. The French Radical press have discovered in his utterances an unwillingness to continue the policy of defiance against religion which was imposed on him by M. Combes, apparently against his will, and already it has been said by the Paris Temps that the Rouvier Government is "Combes with Combes left out." The infidel organ, Aurore of Paris, actually laments the departure of M. Combes from the helm of the ship of state, and declares that in announcing his anti-clerical policy, M. Rouvier places upon it an exaggerated emphasis which betokens that in action he will be by far less resolute than his words seem to imply.

The Journal des Debats, the organ of the moderate Republicans, says in a recent issue:

"The Ministry is a deception. This is probably owing to M. Rouvier himself who may have desired to attain something more, but lacked the energy. If we are not content with it, the advanced (that is the extremist) parties are not content either. They are making demands and threats. They show evidence of an intention to be hostile. But perhaps this is only a pretence on their part. They have been too successful in acts of intimidation hitherto to give up that line of conduct. If M. Rouvier has proved himself to be hesitating and weak, he has not, at any rate the hatred and malice of his predecessor. He has also a very different kind of intelligence, a different capacity and a different talent. All that should give us more confidence, and, indeed, would give us more confidence if the passions he does not feel himself were not infused into him by others."

"This Ministry is not that of M. Rouvier. It is a Ministry which has been forced on M. Rouvier."

It is remarked that M. Rouvier declares that he has not looked for support outside of the anti-clerical groups by which the Ministry of M. Combes was supported; but it is significant that the Radical group is assuming a menacing attitude against the Government. This is indicative of an improved attitude on the part of the Government itself, and it is very positively asserted that very soon there will be actual hostilities between the supporters of the Government and the Radicals. We, certainly, would not regret it if this should occur. The Combes' Government was defeated because of the snake-in-the-grass methods it adopted in its war upon religion. M. Rouvier should learn by experience not to follow similar methods which would bring upon him the indignation of the public and result surely in his discomfiture. The situation at present is that there is a reaction against the mean methods of the Combes' Government, though the present Chamber of Deputies is not favorable to religion. If M. Rouvier hopes for success he must certainly stop far short of the bitter policy of M. Combes; but it is hard to say just what the present Chamber will endure. We do not expect a stable Government till the nation shall have another opportunity to express its will through another general election.

THE RETURN OF ARCHBISHOP HOWLEY.

The Most Reverend Archbishop Howley of St. John's, Newfoundland, has returned from a five weeks' visit to Rome. He arrived in Halifax on Saturday, March 4th, and during his stay in that city was the guest of the Most Reverend Archbishop O'Brien. His Grace is in excellent health and spirits after his long journey, and he declares that he enjoyed his trip to the Eternal City very much. He was interviewed on his arrival by a reporter of the Halifax Chronicle to whom he freely made known his views on various matters which concern the island of Newfoundland, and also on occurrences and ecclesiastical events which took place in Rome during his stay there. The present was his third visit to Rome,

and he has had the happiness of seeing and conversing with three Popes during his life-time, viz., Pope Pius IX., Leo XIII. and Pope Pius X. now happily reigning. His Grace was present at the celebration of the Jubilee of the definition of the dogma of the Immaculate Conception of the ever Blessed Mother of God, and assisted at the Pope's throne when the Holy Father pontificated at High Mass in St. Peter's Church during the Octave of the Jubilee celebration. He was present also at the canonization of the Blessed Gerard Mazella and the Beatification of the Cure of Ars. There were over sixty Bishops present from all parts of the world at some of these solemnities, and the scene was one of the great splendor such as can be witnessed only in Rome. His Grace had a private audience with the Holy Father, whom he found to be most pleasing and affable in manner.

His Grace states that public sentiment has greatly improved in Rome since his previous visit, and he found that there is a much better feeling than formerly between the Monarchical and Papal parties in the City. This is owing to the kind and gentle demeanor of the Pope. In fact the improved state of affairs is likely to continue, and to improve still more, as there are no longer the divisions which formerly existed, and there is every probability that there will be a reconciliation at an early date.

A NEW PHASE IN THE STRUGGLE.

The Holy Father, Pope Pius X., has at last, though reluctantly, taken action which is the first positive step toward the deposition of France from the office of the protectorship of Catholics in the East which has been for centuries the glory of France.

It has been long the desire of the Turkish Government to deal rather with the Vatican itself directly in regard to Catholic interests than with France, and many times, especially during the last quarter of a century, the Sultan has asked the Pope to appoint a representative or delegate at Constantinople with whom the Sultan might deal on matters affecting the Catholic Church.

As France held by agreement the office of the protectorate, the French Government had to be consulted before any change could be made in this respect, and it always so resolutely opposed such change that no action could be taken toward meeting the Sultan's wishes.

But the breach between the French Government and the Pope which resulted in the withdrawal of the French ambassador from the Vatican Court, and of the Pope's nuncio from Paris, completely changed the relations of the two courts, and left the way open for the Turkish Government to renew its request for the appointment of a Papal delegate. Still the Government of M. Combes objected to such an appointment, putting forth the plea that the Concordat of 1801 is still in full force, and that France still possesses all the rights in relation to the Church which she possessed when the Concordat was made.

But under the Government of M. Rouvier, though the Concordat has not been abolished, a bill has already been prepared for the abolition of the union between Church and State, and by this bill the Concordat will become extinct. The Holy Father evidently regards the preparation of this bill as an open violation of the Concordat, and that he is no longer bound by its provisions, and he has therefore resolved to act independently of France, in regard to meeting the Sultan's wishes. Bishop Giovanni Taedi Porcelli has therefore been appointed Apostolic Delegate to Constantinople, and a despatch dated March 14 states that the delegate has departed to take up his residence at the Turkish capital, and to enter at once upon his duties.

The French Ambassador has been exercising the office of the protectorate to the last moment, notwithstanding the strained relations between France and the Pope; but the Associated Press despatches state that orders have been sent to all Catholic congregations in Turkey, without distinction of nationality, to recognize the paramount authority of the delegate. This is equivalent to stripping France of the protectorate which it has so long exercised, though it is stated that the delegate has instructions to act toward the French ambassador in matters ceremonial, as if there were no rupture between France and the Holy See. These instructions, however, if the Associated Press is rightly informed, prescribe that in all religious matters, the delegate is to allow no interference on the part of the French ambassador.

The French Government has always regarded its right to protect Catholic interests in the East as a potent factor in making France respected in all the Eastern countries, whether Mahometan or Pagan, and there is little doubt that M. Rouvier will feel intensely the

present action of the Holy Father; but we cannot anticipate what M. Rouvier will do under the circumstances. We do not see, however, that he can do otherwise than endure the blow which he so richly deserves for following in the footsteps of his predecessor, M. Combes, in persecuting the Church. It was anomalous in the extreme that while the French Government was persecuting the Church at home, it should assume the role of its protector in foreign lands, and it must be evident to every one that the position taken by the Pope is the logical result of the persecutions which the Church has endured, not only under Messrs. Combes and Waldeck-Rousseau, but ever since the establishment of the present Republic.

It is proper to remark here that there is a new movement in France to meet the persecutions inaugurated by the Government by the organization of an association or volksverein similar in character to that which was so successful in Germany against the anti-Catholic legislation of Prince Bismarck. Under the leadership of Herr Windthorst, the German volksverein succeeded in forcing Bismarck to repeal all the anti-Catholic laws which in a period of frenzy he induced the Reichstag to enact. M. Pion is endeavoring to form a similar association among French Catholics, and already 150,000 members have been enrolled in its ranks. There is little room for doubt that this number will be increased rapidly until it will rival the German organization in membership after which it may probably be relied upon to bring about results as satisfactory as those in the Fatherland.

We have still confidence that when the faith of France is strongly appealed to the Catholic spirit of the country will assert itself irresistibly to put an end to the misrule which infidelity has entailed upon it. Many earnest Catholics are of the same opinion, and the editors of the Catholic organ, La Croix, are engaged in strongly urging the Catholics of the nation to join M. Pion's organization. The recent action of Pope Pius X. will, as we believe, excite the French nation to understand that the policy of their rulers has already given a serious blow to French prestige, and patriotism will induce them to bring a new pressure to bear upon the Government to oblige it to halt in its insane course.

SECTS IN THE UNITED STATES AND CANADA.

One hundred and fifty seven denominations! This was the number of different religious bodies in the United States in 1903 according to investigations made by the Rev. Dr. H. K. Carroll, who gives in detail the names of the "warring sects."

The United States census for 1890 gave the names of 143 religious bodies; but in spite of the talk of Christian unity which has been "in the air," instead of moving towards unity, 14 new sects were established in the next 13 years.

Among the sects whose names have been carefully ascertained, we find Schwenkfeldians, River Brethren, Old Two-seed in the spirit, Predestinarian, United Zion's Children, Social Brethren, Zion Union Apostolic, Christadelphians, Hoffmanians, etc. There are, however, a considerable number which cannot be called Protestant Christians, though they are recruited chiefly and almost entirely from the Protestant denominations, as Catholics are for the most part fixed in their faith, and are not "carried about by every wind of doctrine, or the whimsicalities of every impostor."

Among these may be classed Theosophists, Communistic Societies, Spiritualists, Mormons, Christian Scientists, Ethical Culturists, Jews, Confucians, Schwenkfeldists, etc.

It is also to be remarked that many of the 157 bodies belong to subdivisions of sects which may be classed under a general designation, such as Methodists, of whom there are 17 varieties, and Mennonites of 12 varieties, though all told, there are only 60,000 of the last named sects in the country. Of Lutherans, there are fourteen independent synods, of Presbyterians there are 12 independent bodies differing but slightly from each other, and of Quakers 4. The Quakers are also comparatively few in number, their total being 118,000, which number is constantly decreasing. The Theological Review says that by classing together the sects which belong thus to some general types, the number is reduced to about 48. Even this is a large number, when it is considered that the causes which separate them destroy the unity of the Christian religion, and read the seamless garment of our Saviour, who desired and ordained that Christians should hold one faith which He delivered, and belong to one fold under one shepherd.

result in their persistent divergence year by year, from the one "faith once delivered to the saints" by Christ Himself. The divisions arise from variety of nationality, belief, and color, though the Gospel is but one for all races.

It is a principle of logic that when the deductions which are drawn from any principle are inconsistent with each other, that principle is false. It is, therefore, just for us to infer that the primary principle of Protestantism, which is that every Christian has the right to judge by the standard of his own intelligence what he is to believe, is radically wrong. For this reason Christ established one Church with whose teaching body, the twelve Apostles and their lawful successors, He promised to remain to the end of the world. In the Catholic Church alone has the teaching of the Apostles been preserved without the changes which are so common in humanly established sects.

We are informed that many of the sects which are enumerated by Rev. Dr. Carroll are "diminishing constantly and approaching the vanishing point." In fact in 52 of them, or one-third of the entire number reported, the average membership is but a trifle more than one thousand. Some of those will undoubtedly disappear entirely after a certain number of years, but it is to be expected that the principle which has been the prolific cause of the rise of so many sects will be in the future what it has been in the past.

These remarks apply with equal force to Canada as the number of sects in our much smaller population is almost to equal those of the United States, being 142 in the year 1902, without counting a few which number only 1 or 2 adherents each.

A RELIGIOUS EDUCATIONAL ASSOCIATION IN THE UNITED STATES.

It has been generally assumed that the desire to have religion taught in the schools is confined almost entirely to Catholics, and at first sight, if we confine our attention to what is going on in Canada and the United States, this would seem to be a correct notion. There is, indeed, a system of Separate Protestant schools in the Province of Quebec, called Dissident schools, and in a few Catholic localities of Ontario there are Protestant Separate schools; but these are few in number, and the religious teaching in them is of a minimum character. But the reason for this is to be found in the fact that the children in attendance belong to such a variety of denominations that beyond the Lord's Prayer and the Ten Commandments, there is no common ground on which a definite religious teaching can be based. In the United States the same condition of things exists, and in the Public Schools there are no particular dogmas of religion taught. The Catholics, however, in the United States have a flourishing system of parish schools in which there are a million children taught at an expense of \$25,000,000 per annum, while the Catholic people are also taxed to even a greater amount for the education of the Protestant children in their school districts.

But it would be a mistake to suppose that Catholics alone are alive to the necessity of giving children a religious education in the schools. The Lutherans of the United States have in all the large centres of population, and in all the localities where there is a considerable Lutheran population their own schools in which their religion is taught, and likewise the prevalent language which is spoken in the locality whether it be German, Swedish or Norwegian.

Moreover, a meeting was held in Boston from Feb. 12 to 16, by an Association which is designated "The Religious Educational Association," which the New York Outlook declares to be "an event of great moral significance." The Association is composed almost entirely of Protestants who have come to the conclusion that the prevalent neglect of religious teaching in the schools of the nation is a calamity to be greatly deplored. This organization has been only two years in existence, yet it has already a membership of two thousand, and among the speakers at its Convention we find indeed one and only one Catholic name, that of Rev. Thos. J. Shahan of the Washington Catholic University. Among the members, however, we find the well known names of President Harris of Amherst College, President Hall of Clark University, President Pritchett of Massachusetts Institute of Technology, Bishop Laurence of the Protestant Episcopal Diocese of Massachusetts, Bishop Goodsell of the Methodist Episcopal Church and many others whom we would not expect to find co-operating for the purpose of introducing religious teaching into the schools of the nation. A Methodist Episcopal Bishop, W. F. McDowell, was elected President of this Association, and we find even the names of prominent

Unitarian education those who are deeply interested in the work of the Association.

The retiring President, Cuthbert Hall, D. D., declares that the Association is not revolutionary in its character, its purpose is to secure religious education where it is now absent.

Another speaker, Professor Albert Coe of the Northwestern University said: "Some of us have been excluded from the pulpit, we have no substitute. We are organizing to see if we can bring back to our national the religious element." A supposition would be correct measure. Is it not an experiment there is something deeper and more commanding in our commercialism, than in our individualism, than even that which we are accustomed to call our religion.

It is remarkable that even edly denominational organizations Congregationalist and Z (Methodist) speak of the Coe being engaged in a work to be encouraged.

We may add to this the earnest denomination in the religious teaching in the Anglican, which forms the portion of the English people, many, as we are all aware, is a most earnest advocate of denominational schools, and owing to his earnestness in that the school system of provides for religious teaching in the schools, whether Catholic or Jewish.

THE DOWIEIT.

It is stated on good authority that the self-styled Elijah III., under Dowie, proposes to new Zion near the city where he has lived since from Australia. With this view, he is said to be seeking a large tract of land will border on the Gulf of ing him fifty miles of sea coast.

His son, A. Gladstone Dowie, recently by his father as a Zion City in Illinois with "toxic letter" which was the elders and prominent the Dowieite Church, the full faith in the future settlement, and in himself. This letter was deemed the adherents of the secting uneasy through persist that there is still a very upon the present Zion City beyond the power of the to meet. The mortgages the city lies are said to and the belief is very general cannot be met without a whole Dowieite property this be the case, many of followers will lose nearly possess, as their whole property in the city of Zion Dowie's hands.

It is expected that the will be appointed successor, with full authority Dowieite church, and all which is now held by his

It may be that a younger Dowie possesses his father, and on this will great extent the temporal whole Dowieite community father's illness and advantage it impossible for him much longer in the man extensive a business as is Zion City. Should the be placed in control, as it certain will be the case prospects of the Zionites precarious.

It seems almost incredible ruler, as President Dowieite trap, but the is admitted to be a very and he may succeed in territory he is seeking. We are confident that the case, the Mexicans before long that they should control over so large a tract the Dowieite syndicate. It is even said that ultimately to raise the seeking to purchase, to an independent State. Diaz has a moiety of the which he is credited he not to be taken in the being prepared for him over which he presides.

It appears to be a the Elijah will never permanently in the Illinois. This is the last Lent us will ever live to see, in eternity even before it becomes all to enter season with this fact I will reap its most pro-