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London, Saturday, March 19, 1898

DEVOTION TO THE SACRED HEART.

By a recent indulgent the Holy Father, Pope Leo XIII., has extended fresh indulgences to those who practice the devotion to the Sacred Heart of Jesus.

The Plenary Indulgence which has been attainable by members of the confraternity of the Sacred Heart of Jesus, who go to confession and receive Holy Communion on the first Friday of each month, may now be obtained by non-members of the Confraternity, provided that besides going to confession and Communion, they meditate on the infinite love of the Blessed Heart of our Lord, and pray according to the intention of the Sovereign Pontiff.

An indulgence of seven years and seven times forty days has also been granted for every Friday in the year, provided the conditions prescribed be fulfilled.

THE "PATRIOTS."

The A. P. A. have a new reason for tearing their hair and making themselves generally miserable, in the fact that the Maryland Legislature in selecting the names of two citizens of that State who are worthy to have their statues placed in the National Hall of Statuary at Washington, have chosen a Catholic as one of those who are to be thus honored.

The Catholic so selected is Charles Carroll of Carrollton, who was one of the signers of the Declaration of Independence, and who was prominent in aiding to make the people of Maryland a unit in the demand for independence. The A. P. A. have made it their special business to exclude Catholics from being among those who are honored by having their statues placed in the Statuary Hall, but they did not succeed in preventing Father Marquette's statue from being erected there; neither will they be likely to succeed in excluding that of Charles Carroll.

JEANNE D'ARC.

There is now good reason to believe that the canonization of Jeanne d'Arc will take place as soon as possible under the strict rules of investigation to which all cases of canonization are subjected. Bishop Touchet, who presided over the sessions of the Sacred Congregation which investigated the life of the French heroine, has presented the report of the one hundred and thirteen sessions of the Congregation, and the report declares that her virtues were heroic and that besides the miracles performed by her during life, many others have been wrought after her death through her intercession. So urgent was Mgr. Touchet that the process of canonization should take place at the earliest possible time that Pope Leo XIII. promised him that her cause will be taken up before the other one hundred and seventy-one causes which are now under consideration. The reason assigned by Mgr. Touchet for his urgency was that France is afflicted with the curse of atheism, and that the canonization of Jeanne d'Arc will bring a reaction whereby faith will be revived among the people of that country.

HIGH CHURCH CLAIMS.

Presbyterian journals are complaining bitterly against a book which has been issued by the High Church party of England, the title of which is "A Book for the Children of God." The book is recommended by twelve hundred English Church clergymen; but it is highly objectionable to many others of both clergy and laity of the Church, and the Dissenters are particularly angry at its pretensions. Speaking of the Church, it says:

"The Catholic Church is the home of the Holy Ghost. It is His only earthly home. He does not make His home in any Dissenting sect. Sometimes people quarrel with the Church and break away from her, and make little

sham churches of their own. We call these people Dissenters, and their sham churches sects. The Holy Ghost does not abide—does not dwell with them."

It is somewhat strange that the twelve hundred clergymen do not see that their description of how unauthorized men make churches of their own which they set up in opposition to the one Church of Christ, is as descriptive of the Church of England itself, as of Presbyterianism, Methodism, and the other sects referred to as Dissenters.

SCHISMATICAL THEOSOPHISTS.

Many of the Theosophists of the United States express great dissatisfaction with the claims of their chief priestesses that all her dicta are to be accepted as divine revelations, and the result is that there is a schism in the ranks, the Schismatics claiming that they are the real exponents of the true doctrines of Buddha, and that the lady at the head of the movement is an impostor.

It was to be expected that this would be the result of the new movement, for where the authority of the one divinely instituted Catholic Church is rejected, it is not to be expected that a purely human authority will be able long to maintain its influence over the minds of those who at one time accepted it as infallible. Protestantism soon became divided into sects after the standard of religious revolt was raised by Luther, and the more recent religion of American Buddhism is following in the same path.

CATHOLIC SCHOOLS IN NEW YORK.

An idea of the magnitude of the work done by the Catholic schools of the United States may be had from the figures for New York, which have been recently published. Within the old boundaries of the city the schools are maintained at a yearly cost of \$293,698, to which must be added \$228,700 interest on school property; making a total of \$522,398. There are 87,821 children in attendance, to which may be added 4,222 in academies and colleges. Fifty thousand children attend the schools in Brooklyn, which give us a total of 137,821 attending the elementary schools within the present boundaries of greater New York. Outside the city the attendance at the Catholic elementary schools of the state is 129,945, and in the colleges and academies 10,000. All these children are educated without participating in the annual grant for education given by the State, and the Catholics tax themselves for the support of these schools, beside paying the Public school tax.

These figures show how thoroughly in earnest the Catholics are to educate their children, and to give them a moral training while providing for their instruction in secular knowledge. It is a cruel law which imposes on them a tax additional to that voluntary one by which they provide for the education of their own children.

ST. PATRICK'S DAY.

The feast of Ireland's patron saint, which falls on Thursday of this week, the 17th inst., will have come and will have been celebrated with the usual festivities in all parts of our Dominion, by the time when this issue of the CATHOLIC RECORD shall have reached most of our readers.

St. Patrick's day, beside being the great festival of the Irish people, is a feast day for the whole Catholic Church, being placed by the Church among the festivals of high rank. It is, therefore, proper that it should be celebrated not only by Irishmen and their children, but by all Catholics whatever may be their nationality.

The day commemorates the conversion of a whole nation to the Christian faith, and this is always an event of great importance in Church history; and as the Irish race has contributed probably more to the spread of the Catholic religion in all parts of the globe, than any other nationality, all Catholics should take a deep interest in the celebration of this great festival. Especially on this continent, it is due more to the Irish people than to any other nationality that the faith has been so widely spread, and is now in so flourishing a condition. The Catholic Church occupies in the English-speaking parts of America a position more prominent than any of the denominations into which Protestantism is divided, and this is due to the great influx of Irish immigrants, in past years, who being oppressed by cruel laws, sought out a land where they might practice their religion in freedom. They thus plant

ed on the soil of America their own strong faith, and it has grown to be a vigorous tree, which not all the blasts of opposition are able to shake, or to loosen from its firm hold in the land of their adoption.

Since last St. Patrick's day the general state of Ireland has been improved, as there is now legislation in prospect which will greatly ameliorate the condition of the people. Not only is it promised that the people shall have the right of governing themselves to some extent by the new County Councils Bill, but the Government has promised to establish a Catholic University, such as has long been demanded by the Irish people, clerical and lay. Hitherto the Catholic population of the country could not obtain a higher education except in the Protestant Colleges and Universities, but the Government now promises an educational institution which shall be as distinctively Catholic as Trinity College is Protestant. This is a great step forward, and if this year the Irish political factions unite into one national party with one purpose, we may expect very soon a still greater advance. Never since the Irish Nationalists were split up by dissensions amongst themselves, has there been so much hope as at present that these divisions will be healed, so we may fairly say that the coming year is a year of hope for Ireland.

THE EPISCOPALIANS AND LENT.

Bishop Nicholson of the Protestant Episcopal Diocese of Milwaukee has published a set of rules to be observed by members of his flock during Lent. They resemble very much the regulations usually issued by Catholic Bishops for the observance of the penitential season. He advises his flock to observe some special devotions during Lent, together, with meditation and useful spiritual reading from the Holy Scripture or some special book of devotion. In regard to works of penance, especially fasting and abstinence, he says: "Deny yourself all luxuries, and meat at least on Wednesdays and Fridays; use fasting and self-denial as a help to more earnest prayer against besetting sins." He recommends withdrawal from social amusements, and that special efforts be made to overcome some besetting sin, and to obtain some particular grace.

These partial returnings to Catholic practices and devotions which are becoming so common among Protestants of various denominations, are equivalent to an admission that Protestantism has been in the wrong in the past, in condemning these same practices as superstitious.

BRIBERY AT THE ELECTIONS.

We already several times spoke in our columns of the evil of accepting bribes at elections, to vote for certain candidates; and just before the recent general elections for the Local Legislature we pointed out to our readers in an especial manner their duties to the country in the exercise of the right of franchise.

The franchise has been gradually extended at the demand of the people. It was formerly exercised only by the nobles and the wealthy, but it is now the privilege of even the poorest citizen to record his vote, and thus to take a part in the government of the country. It needs no lengthy argument to prove that so important a function should be fulfilled conscientiously.

The exercise of the franchise being part of the machinery whereby the country is governed, every voter is bound to use his power in regard to his vote in accordance with the same principles as the monarch or the viceroys or the prime minister of the country, and as these are bound in conscience to rule so as to secure the greatest good for the people governed, so every voter is bound to cast his vote with a similar purpose in view, and not for his private interest, and much less for the sake of the paltry sum which he would receive as payment for voting against his conscience.

From this it follows that those who are ready to sell their votes to the highest bidder are traitors to their country, and to all the interests for the sake of which the franchise has been conferred upon them. Persons who do this are not worthy to have the right of franchise. We explained this at length in an article in our columns just before the elections, and we then expressed a hope that our readers would one and all vote for the candidates who, according to their conscientious convictions, would uphold right principles for the good of all. We explained the enormity of the sin of bribery. Both bribers and bribed

are guilty of a grievous crime, which is very properly punished by the laws, though the penalties are generally less than so great a crime deserves.

Now that the elections are over, we can only say that we regret to have to state that it is evident to all observers that bribery was carried on to a lamentable extent. We expressed a hope that none of our readers, and no Catholics of this province, would be guilty of this crime. The cases of the contested elections have not yet been tried before the courts, but we have reason to fear that when these trials come, a frightful amount of corruption will be shown to have been carried on in many constituencies, and we have reason to believe that many Catholics have been as guilty of this crime as their Protestant neighbors. We can only express our great regret at such a state of affairs, and our hope that justice will be vindicated, and proper punishment be meted out to those who have so far forgotten their sacred obligations as to have given or accepted bribes.

MORMON PROGRESS.

Recent developments seem to point to the conclusion that the elevation of Utah to the dignity of statehood has not had the beneficial effect which was prognosticated by those who, while being opposed to the political supremacy of the Mormon Church, were nevertheless in favor of granting State rights to the territory.

The Rev. Dr. Hamilton of Boston, one of the editors of the Congregationalist, and Secretary of the Congregational Education Society, has made a special investigation into the operation of the working of the new arrangement, and has embodied into a report on the present status of Mormonism, the result of his enquiries.

He says it is becoming more and more manifest that the hope of those who believed that the introduction of National issues into the Utah elections would operate in the diminution of Mormon ecclesiastical power, is not being realized.

There are naturally new issues raised by the activities of politics, and it was believed that the result of this state of things would be to overshadow the control of Mormonism, but it appears now that in the strife between the two contending great political parties, the Church holds and exercises the balance of power to increase its influence politically. It has, in fact, the power to bring victory or defeat to either party, and as a consequence it has practically not only the appointments to public offices in its hands, but even the administration of the laws.

Polygamy is not, however, reinstated openly as a public institution, as it has been made contrary to the laws of the United States to keep up this practice; but the administration of the law being in the hands of the Church, polygamists are very leniently dealt with, and it is still very prevalent in a covert way. In all other matters, however, Mormonism is still supreme.

The elections which recently took place in the new State have shown this to be, beyond doubt, the present situation of affairs. In the divided state of parties, the Mormons were successful in electing their candidates throughout the State, and even in Ogden and Salt Lake City where the "Gentiles" form a decided majority of the population, the Mormon vote was triumphant, the "Gentiles" being divided among three party tickets. It is thought probable that at the State legislative elections which will take place next year the Mormons will be overwhelmingly victorious.

The Christian Advocate of New York adds to these facts the information that the increase of membership to the Mormon Church has been larger during the past year than in any previous year in the history of Mormonism, the converts being in Utah, Idaho, Canada, Colorado, Wyoming and Arizona; and it is said that in England alone there have been during the year over two thousand converts, and that similar progress has been made in other Protestant countries. It is well known that the Mormon superstition makes no headway in Catholic countries, and the Utah Church has ceased to send missionaries to them.

We are not entirely free from the danger of having a numerous polygamist Mormon Church in Canada. In our North-West large bodies of Mormons are now settled, and the Legislature has even passed the bill incorporating a Mormon Church organization.

It is true that mere incorporation will not protect members of the society in any breach of Canadian laws, but

in the face of the fact that polygamy is practiced secretly in the Mormon settlements, we hope that no opportunity will be given for the introduction of that "peculiar institution" into Canada.

THE CASE OF IRELAND.

Notwithstanding the confident predictions of enemies to the Irish cause, that the question of Home Rule would be dead and buried if the Bill for the local government of Ireland were brought up in Parliament by the Government, there is no appearance either that the Irish Nationalist cause is likely to suffer, or that the great living question of Irish autonomy will be put aside through the fact that the local government bill is now being considered in the House of Commons.

It is noted with some surprise that all parties have announced their satisfaction with the local government bill. The Conservatives generally accept it, because it is the work of a Conservative administration: the Irish Conservatives, however, are not so well pleased with it, because they feel that it marks the end of their dominancy. The Nationalists receive it with joy because it grants to Ireland many new liberties and rights which were not previously enjoyed, though England and Scotland have long had all the measure of local government which this bill extends to Ireland. But the Nationalists have not asserted that the bill will satisfy their aspirations for Home Rule. The spokesmen of all the factions into which the Nationalists are divided have declared that the bill is a good one, and this being the case they accept it, but they have declared on the other hand that they will continue to look for a more complete measure which will make the country truly self governing, and that the present bill is received as an instalment of that justice for which they have been contending.

The Liberals, too, have pronounced in favor of the measure. They could not do otherwise if they are sincere, as we believe them to be, in desiring the welfare of Ireland. Their acceptance of the present bill will make it easier to grant fuller justice to Ireland when they return to power, for then the further concessions which are expected from them will not appear to the people of England so revolutionary as the provisions of Mr. Gladstone's Home Rule Bill was represented to be. The present bill will, therefore, prepare the way for the further concessions which will be satisfactory to the people of Ireland.

It is not proposed by this measure to give the control of the police to the people of Ireland. This could scarcely be expected from the present Government, which desires to maintain its garrison in the country, and to rule it by quasi-martial law. The police under the present management serve the purpose of an actual military establishment. This is one of Ireland's grievances, but the country must bide its time before redress on this point will be obtained.

There is a curious feature in the measure, in the shape of a clause whereby the clergy will be excluded from becoming members of the new county councils established by it. This clause is not in the local government bills of England and Scotland, and it frequently occurs in both these countries that clergymen, whether Episcopalians or Presbyterians, are elected to this office. By the new Irish bill, the election of priests will not be allowed in Ireland. This seems to be an invidious distinction, for no good reason can be given why a priest should not be as eligible for the office in Ireland, as a Protestant minister in England and Scotland, if the people have so much confidence in his discretion and ability as to elect him. There is no doubt this clause was introduced to make the bill more palatable to the Protestants of the North, who pretend to have a great dread of "Rome rule." It is a sop to them, so that it may not be said that the county councils are under priestly control. But of this there was not the slightest danger, as the priests have other business to attend to beside managing municipal matters. Hence there has not been a single voice raised in protest against this provision, though exception might be justly raised to the different treatment accorded to clergymen in the different divisions of the Empire. We presume that the reason why the matter is passed over with scarcely a comment upon it is that it is not thought worth while to discuss a merely sentimental grievance, when important practical reforms are being looked after. The clergy, evidently,

do not want to become municipal councillors, and they do not wish to throw an obstacle in the way of the passage of the bill, by objecting to a clause which is practically meaningless, as the bill will otherwise confer real and lasting benefit on the country.

There is another matter on which there is more real union in Ireland than on the question of local government, that is the financial relations of Ireland to the Empire. On the local government and Home Rule questions the Ulster Orangemen are opposed to the general interests of the country, but on that of re-adjustment of the financial relations, the whole country, north and south, Protestant and Catholic, is a unit.

A recent meeting held to consider the financial question was remarkable from the fact that though Irish Nationalists were the majority of those present, Colonel Sanderson, who not very long ago threatened to take up arms, and to defy the whole power of the Empire, if Home Rule were conceded to Ireland, presided as chairman, and made almost as violent a speech in favor of Irish interests as he made formerly against justice to Ireland.

According to the report of the royal commission which examined into the matter, Ireland is paying two and a half million pounds sterling into the imperial treasury beyond what she ought to pay. This is more than \$1,000,000 per month. It is no wonder that the whole Irish people, rich and poor, landlords and tenants, should object against this crying injustice. But one would think that its existence would convince even Colonel Sanderson and his followers that Ireland should have autonomy. If she governed herself she would do so more cheaply than she can be governed from Westminster, and, besides, such a burden as this over taxation would not be imposed upon her for the purpose of lightening the load which London and Edinburgh merchants, and Englishmen and Scotchmen generally should pay, instead of the people of the poorest portion of the Empire.

AN INTERESTING WORD STUDY.

Under the above heading the Montreal Witness gives a summary of a disquisition by Prof. D. A. Hayes of the Northwestern University on the words of Christ recorded in St. John v. 39: "Search the Scriptures: for you think in them to have life everlasting; and the same are they that give testimony of me."

It has been the custom with Protestants to quote these words as if they were a conclusive proof of what is usually called the Protestant Rule of Faith, or the supreme tribunal whereby all controversies of faith are to be settled. They say that these words are a command by Christ to search the scriptures for the purpose of ascertaining what we are to believe and what to reject, and that all things not found therein clearly stated must be rejected.

Professor Hayes, in his explanation of these words, which was given at the opening of his bible class in the university stands squarely on this common Protestant interpretation of the text, and gives some illustrations of the meaning of the word "search" as used by Homer in the Iliad and Odyssey. He shows satisfactorily that the word search is a strong word indicating an earnest seeking after something, just as "the lioness searches for her stolen whelps and for the thief who has made away with them. . . . tracking through many valleys without thought of rest or food or anything but the recovery of the little ones, the greatest treasure of her life, in the search for which, therefore, she is more than willing to lay down her life."

We do not controvert the professor's interpretation of the word search, in proof of which he quotes the eighteenth book of the Iliad where the same Greek word which is used by the Evangelist in recording Christ's words is employed by Homer telling how, when the stag hunter had stolen the whelps of the lioness, she tracked his footsteps with rage and grief in the search for her little ones. But we do controvert the interpretation that Our Lord's words are to be regarded as a command to Christians to rest their faith solely on the result of individual search of the Scriptures to the exclusion of the authority of the Church of God.

The professor says: "That was our Master's command: Search the Scriptures." He says we are to put all the force expressed in the search of the lioness, "into our Lord's command," that "We are to search the scripture

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