

The Catholic Record.

Published Weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription—\$1.00 per annum.

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THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey, Messrs. Luke King, John Nish, P. J. Nevan and Joseph S. King, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

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

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

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrears must be paid in full before the paper can be stopped.

When subscribers change their residence it is important that the old as well as the new address be sent in.

London, Saturday, October 7, 1899.

Our subscribers in the Ottawa district are hereby cautioned against giving money to a man named Smith, who represents himself as an agent for the CATHOLIC RECORD.

PRESBYTERIANS ALARMED.

The Presbyterians of the United States are in alarm at the statistics of their increase for past years, as it has been discovered that the net increases form a series of downward steps. In 1894, according to the figures given by the Outlook, 40,000 persons were added to the Church. In 1895, 26,000; in 1896, 20,000; in 1897, 17,000; in 1898, 14,000; and so far in 1899, 8,500. At this rate the increase will soon disappear entirely.

ENGLAND AND DIVORCE.

The number of divorce petitions is increasing greatly of late in England, though it has not attained the large dimensions which have alarmed thoughtful people in the United States. There are this year seven hundred and twenty petitions for absolute divorce throughout England, as against six hundred and eighty-three in 1898. As the year 1899 was not three-fourths past when the number was computed, it may be expected that the excess for the present year will be surprisingly large. It is the natural result of increasing the facilities for divorce that there should be a large increase in the number of petitions, and also in the number of divorce decrees issued. Two-thirds of the applications for divorce are presented by husbands, and the other third by wives.

A REMNANT OF PAGANISM.

The Lower House of Convocation of the Church of England has carried a resolution which is now before the House of Bishops, to the effect that a new form of burial service be provided for cases of cremation. The practice of cremation is becoming more frequent and popular and the proposition is to meet this phase of burial. Cremation, however, is not a new thing in the world's history, as it was frequent among Pagans during the early ages of Christianity, but Christianity abolished it as symbolizing the heathenish doctrine of the annihilation of the soul. Perhaps as it is now to be used among some Christians, the most appropriate change to be made in the burial service for the case would be to leave out all reference to the resurrection of the body: then the doctrine would accord with the symbolism of cremation.

THE USUAL RESULT.

The Theosophists, who have introduced the absurdities of the Pythagoreans and Buddhists into this country as the basis of their faith, have met with the usual fate of sectaries, and are now split into three societies in America, each of which claims to be the true Theosophical system. The London Light gives the information that the first split occurred when Mrs. Annie Besant, the prophetess of the society, made serious charges against the American Secretary, Mr. Judge, who was sustained by the Americans generally, who formed then an independent society. A minority followed Mrs. Besant then. After the death of Mr. Judge, Mrs. Tingley was made the absolute head of her section by a convention at Chicago, with power to expel members without even a trial. This absolutism was offensive to another minority, who made Dr. Buck their leader, and formed the American Theosophical Society. Mrs. Tingley's section is called the Universal Brotherhood, and the other section of the society goes by the name of the International Theosophy Society, of which Colonel Olcott is the American head.

People have no right to make fools of themselves unless they have no relations to blush for them.—Haliburton.

REVERENCE TO THE BLESSED EUCHARIST AND SACRED VESSELS.

Subscriber of Chatham, N. B., asks: "What should a layman or woman do in regard to the Blessed Eucharist which is in the Tabernacle of a Church, and to the sacred vessels, as the chalice and ciborium, if the Church be on fire, and there be no priest at hand to move them to a safe place?"

Answer. It is the usage and law of the Church that the Blessed Eucharist is to be administered and handled only by priests, and under certain circumstances by deacons to whom the authority of doing this has been given.

Nevertheless, the faithful in the early ages of the Church were allowed to take the Holy Eucharist to their houses, and to communicate themselves. St. Ligouri says: "This was permitted on account of the necessity of the case."

The necessity arose from the fact that the Church, being then under persecution, it was frequently difficult or impossible to have recourse to a priest from whom this most Holy Sacrament could be received in the usual manner.

It will be understood from what we have said that the precept forbidding any who are not in holy orders to touch the Holy Sacrament of the Eucharist with their hands, or to bear it from place to place, is an ecclesiastical precept, for the better reverence of that Holy Sacrament, and the will of the Church in making this law is to be regarded. Hence in the case when the Blessed Sacrament is exposed to a great irreverence, such as being in an unclean place, or exposed to a fire, theologians interpret the will of the Church to be that a lay person should remove it respectfully and reverentially to a safe and proper place when there is no priest at hand to do this.

But it is to be remarked that it is commanded to be in the state of grace when the Sacrament of the Blessed Eucharist is handled or touched. Hence, if the lay person who is about to rescue it from irreverence be in a state of sin, he should at least make a sincere act of perfect contrition before so doing, in order to reconcile himself with God, and to put himself into the state of grace.

What we have said of removing the Blessed Eucharist is true also of the sacred vessels which are used to contain that Holy Sacrament. In the case in point they may be touched by lay persons, if necessary, and put into a place of safety. But usually these vessels are in cases or coverings, which make it unnecessary actually to touch them in order to bear them away safely.

MORMON MISSIONARIES.

The Mormons appear to be making a desperate effort to extend their control over some of the States where they have hitherto had no foothold, and in the present disorganized condition of Protestantism, with no firm or fixed faith in any form of Christianity, it would seem that they are likely to meet with some success. A few evenings ago six Mormon elders appeared suddenly near Cadillac Square, opposite the City Hall, and in the very heart of Detroit, and standing shoulder to shoulder, sang one of their hymns, attracting a large crowd. A German who was present made an attack upon their doctrines from a Biblical standpoint, and two other debaters soon took part in the theological controversy which arose out of the situation, but no one of all the disputants agreed with any other, and considerable disorder arose out of the discussion. The Mormon elders avowed their belief in the lawfulness of polygamy, and said that the laws against it in the United States are unjust. They maintained that a man should be allowed to have as many wives as he can support.

Apropos of the presence of Mormon elders in the city, a representative of the Detroit Evening News interviewed on the same day Mr. T. W. Whitley, Salt Lake City, a grand representative of the Odd Fellows' Convention which was being held in the city, in regard to the present position of the Mormons.

Mr. Whitley, it is said, has a deep-rooted hatred for the followers of Brigham Young and the teachings of Mormonism. He declares that the Mormons are intensely indignant against the United States Government for repressing polygamy.

He said: "He was present in Salt Lake City on that memorable July 4, when the United States flag was lowered at half-mast by the fanatical Mormons, to show their contempt and disdain for the Edmunds-Tucker law which had just passed Congress."

This was the law by which the

United States Congress prohibited the practice of polygamy. It was on the understanding that this law should be obeyed that Utah was admitted to the dignity of statehood.

In regard to the manner in which the Mormons received news of the passage of the law, Mr. Whitley said:

"Salt Lake City was in a ferment that day, and it is a wonder that there was not bloodshed. The Mormons acted like crazy men, and the lowering of the flag to half-mast was the culmination of their insanity. Finally a large crowd of gentiles, and I was among them, forced the Mormons to put the flag back to the top of the mast. The Mormons were so mad to think that the Edmunds-Tucker law should have passed that they could have committed murder, and meetings were held in all parts of the city, which were addressed by their leaders."

"There is no use trying to gloss over the condition of things in Utah. The Mormons are trying with all their energy to revive polygamy, and in spite of their vigorous denials there are many who practice it. Formerly the Mormon element was held in check by the liberal party, which included both republicans and democrats, but now the gentiles have split on party lines and the Mormons have full control of the State Government."

"There is some talk of organizing a party that will include all gentiles, regardless of party. If this is done, and we can get along without squabbling, I believe there is a strong possibility of defeating the Mormons."

Mr. Whitley hopes that Brigham Roberts will not be allowed to occupy his seat in congress, as it would be a virtual recognition of polygamy to permit him to do so.

Brigham Roberts here spoken of is the member elected to Congress by that district of Utah which comprises Salt Lake City. He is an avowed polygamist with three wives, and he openly proclaims that he will defend the practice of polygamy in the hall of Congress, notwithstanding that it is forbidden by the laws of the United States. There is, however, a strong agitation on foot to have him excluded from sitting in the House of Representatives.

THE SCHOOL QUESTION IN WINDSOR, ONT.

The announcement made by his Lordship the Right Rev. Bishop McEvay, to the people of Windsor, on his recent visit to that city, in reference to the school system there existing, has been the occasion of some discussion; and one of the Catholic Public School Trustees, in an interview with a representative of a Detroit paper, has openly declared his opposition to the proposition of his Lordship to establish Separate schools or at least a Separate school there under the provisions of the Separate School law.

For the information of our readers in regard to this matter we must here state that the schools of Windsor are in a different position from those of all the other cities and towns of Ontario.

Instead of Separate schools being established, there is but one Board of Public School Trustees, who manage and control all the schools of the city under the general provisions of the Public Schools law.

By a friendly arrangement which has existed for many years between the Catholics and Protestants of the city, two school houses are set apart for the education of the Catholic children, the others being conducted as Public schools for the Protestant children.

The two Catholic schools are in practice managed and controlled by the Catholic trustees of the Board, who are at the present time five in number, out of eighteen, which is a fair representation in proportion to the Catholic population.

These two schools are fairly conducted as Catholic schools, excellent Catholic teachers being employed in them, and Catholic instruction being given to the children just as if they were Separate schools managed under the Separate School law.

As we understand the matter, his Lordship the Bishop has not one word to say in disparagement of the manner in which the schools have been hitherto managed, and he admits fully that the Protestants of the city have acted with the greatest liberality, and have exhibited remarkable good-will toward their Catholic fellow citizens, recognizing the just rights of Catholics to educate their children in accordance with Catholic principles.

If there were any certainty or security that the present state of things would be continued permanently, we feel certain that his Lordship would have made no objection to its continuance; for it secures what the Catholics of Ontario have so earnestly contended for—the Catholic education of the rising generation. But this is precisely the point in the Windsor school system which makes it fall short of what is to be desired. Notwithstanding that it has been in existence, and has worked very satisfactorily so far, it has not the element of permanency, and it is well known by all that it may be overturned at a moment's notice by any ratepayer who may at any time be actuated by the feeling of

hostility to Catholics to disturb the existing conditions. The majority of the people of Windsor may still be tolerant and friendly, and disposed to continue the amicable and just management of the schools as they are now conducted; but there is no community in which maliciously disposed people do not crop up from time to time; and this is the danger which is constantly impending, like the sword of Damocles, over the Catholics of Windsor. It is not requisite that there should be any large number of the citizens desirous to upset the present arrangement, for a few may do it, or even one ratepayer who may undertake the matter resolutely, because the existing arrangement is not in accordance with the laws of the Province.

Surely, as our revered Bishop remarked, the interests of one thousand school children should not be left in so precarious and unsettled a position.

The trustee to whom we have already made reference says: "We were just congratulating ourselves that we had solved the vexed school question in Windsor, at least, when this bomb (the Bishop's pronouncement) was thrown in our midst."

This mode of speaking is certainly not duly respectful to the Bishop of the Diocese who is the guardian of the Catholic faith, and on whom it devolves to protect the faith of the little ones of his flock. The Bishop has spoken for their best interests, and his weighty words should not be thus lightly treated.

We are told in the same interview that "Bishop McEvay said that our (Windsor) school system is at the mercy of any person who may see fit to assail it."

Yes; and this statement is admitted on all hands to be correct. It is not a satisfactory answer to this to say, as the gentleman who held the interview said:

"Would it not be just as well to wait until it is attacked, and not commence breaking up what it has taken years to accomplish? The same remedies will be at his (the Bishop's) disposal when the present school system is endangered as are now available. Why not wait?"

To this we answer, that the longer the remedy may be deferred, the greater will be the difficulty of applying it.

The Catholics of Windsor, equally with their Protestant fellow citizens, have co-operated in contributing toward the erection of school buildings and the supplying of the schools with furniture and equipment, and a just proportion of these properties belongs in equity to the Catholic body, but not by law. It is evident to any one who gives the situation the smallest consideration, that, by deferring the matter, the equitable claim of the Catholics of the city will be larger as the population and prosperity of the city increases, and the difficulty of coming to an equitable settlement of the claim will be increased to the same extent.

An amicable settlement may be possible now while a good understanding and a good feeling exist between all sections of the people, but it is not likely that such a friendly settlement will be made when the time arrives which is virtually prognosticated by the respected gentleman who accorded the interview already referred to, namely, when some persons will in hostility attack the present arrangement. The very existence of such hostility will be an obstacle to a friendly agreement, and therefore the arrangement should be made while all parties concerned are of a friendly disposition toward each other.

In the reported interview we find also the following statement:

"Our local priests are reported to have said that Catholics do not desire Separate schools, but want the title to the two schools which are now used by Catholics. The priests overlook the fact that these two schools were paid for by public money, and must of necessity remain the property of the public. Should there be a separation, the title to the Catholic schools would be vested in the Catholic School Board, and not in the Catholic Church as they seem to desire."

We cannot undertake to deal with or to explain language which is attributed to the "local priests" so vaguely that it is admitted to be a mere unauthorized rumor of their "seeming" desires. The proposal of the Bishop is not at all vague, but is perfectly practical. His Lordship urges that an equitable arrangement be made with the Public School Board in regard to the present school property; and if such an arrangement cannot be reached, he proposes to place in the hands of the new Catholic School Board property which is at his disposal, for the purpose of starting a Separate school. The question in whom would be vested the title to the school house, that is, whether in the Church or the School Board, is a secondary matter, as in either case it would be the property of the Catholic people. We have no doubt the title would be equitably arranged, and that in arranging it due consideration would

be given to how the school property might be acquired, that is, whether by agreement with the Public School Trustees, or by opening the school on what is already Church property. It is to be remarked that nearly all the Separate school houses throughout Ontario are vested in the Trustees, though in some cases, where the Church directly furnished the school sites and built the school buildings, it is vested in the Church. It appears to us to be premature to discuss now how the title would be fixed in the case of Windsor if his Lordship's suggestion be acted upon. This is a matter which can be satisfactorily arranged when the proper time comes.

The next matter on which the gentleman who was interviewed touched is the heavy tax which would necessarily have to be levied upon Catholic ratepayers in order to maintain Separate schools in Windsor.

According to his statement a tax of 7 mills on the dollar is now levied for school purposes, and he prognosticates that it would be necessary to levy at least 10¢, and probably as much as 14 mills on the dollar on the Separate school supporters if the Separate school system be inaugurated.

The Separate school system is not an unknown thing in Ontario, and hitherto prognostications of this character have not been verified, and we fully believe that they will not be verified in the case of Windsor. It has been found possible to conduct Separate schools in an economical manner without impairing their efficiency; and by taking pattern from other cities and towns we have no doubt the Catholics of Windsor will be able to secure efficiency with economical management. In fact, throughout the Province, it is almost universally the case that the Separate schools are efficiently conducted with a tax equal to that levied for the support of the Public schools. In St. Thomas, the former parish of the Rev. Dr. Flannery, now pastor of Windsor, the Separate school tax is actually less than that levied by the Public School Trustees, and the schools are at the same time excellently conducted.

But even if a slightly greater tax were needed, so great is the benefit of having Catholic schools under the actual control of a Catholic Board, that it would be well worth any sacrifice which the Catholic people might find it necessary to make in order to attain this end. It is only by doing this that Catholic text books can be used in the schools freely. An admirable series of Catholic text books has been prepared, which has been approved and recommended by the Education Department; and it is only by working under the Separate school law that these books can be used without hindrance. This is, of itself, an advantage which cannot be too highly prized and we are confident it will be duly appreciated by the Catholics of Windsor. This is a matter, however, for after consideration.

The same learned gentleman who was interviewed is as well versed in Canon law as he is in Public and Separate school law, and tells us the scope of the Bishop's jurisdiction in this diocese. In fact he is on friendly terms with His Holiness Pope Leo XIII., who must have informed him that he made an exception in the case of the Bishop of London and limited his powers!

We do not wish to interfere in this matter, but we did think that every Catholic in the Province of Ontario, which includes Windsor, knew that wherever Separate schools are established no priest has power to give the sacraments to those Catholics who are recalcitrant in this all-important matter. Even in the hour of death the rebellious and stubborn Catholic cannot be absolved.

The Bishop may dispense in individual cases, on account of distance, or any other reasonable cause.

We find it difficult to understand how a Bishop teaching ordinary Catholic doctrine can be accused of creating a crisis, a sensation, etc. It would seem that some Catholics of Windsor have rather strange ideas of the duty of a Bishop when they object to his teaching the plain, simple truth. If the Public School Board had the right by law to grant privileges to the Catholics of Windsor, and had the power to bind their successors, it would be another affair; but they have no such power. We have no right to be generous with what does not belong to us, and the Public School Board of Windsor cannot give powers they do not possess; and therefore when they grant permission to the Catholics of Windsor to have the crucifix in the school room, they are doing what they have no legal right to do. This is clearly what the

Bishop intended to convey when speaking of crucifixes.

The Bishop is merely the guardian of the Catholic faith in his diocese. He does not own this faith. He has no right to be generous with it, or to minimize or compromise. He is bound by his oath of office to transmit the Catholic religion to his successor as far as he can in all its fullness, and surely as the schools are the battle-grounds chosen by the enemies of this faith at the present day, the Bishop is bound to protect the faith of the little ones by every lawful means.

THE CHURCH AND THE JEWS.

Much has been said during the progress of the Dreyfus trial to the effect that anti-Semitic feeling or race-hatred against the Jews has been one of the chief causes of the virulence exhibited against the accused by the French people.

The statement has been formally made by the Rabbi Franklin, of the Jewish Temple Bethel, Detroit, at the close of the Yom Kippur, or day of humiliation services in that city.

A few days after it was announced that Dreyfus was for the second time found guilty of the crime of which he was accused, the Rabbi gave expression to his sentiments on this point in terms very similar to those which have been uttered by many newspaper writers on the same subject.

The Rabbi said: "France, on whose soil the blood of heroes has run in rivers, is to day in the eyes of the civilized world, an object of derision, scorn and malediction. She has stamped herself unworthy of a place in the councils of great nations. The scarlet letter of shame is branded upon her breast. A week's passage since the announcement of the shameful verdict that in the judgment of all good men was the crowning act of infamy in a world tragedy the like of which the world has seldom witnessed. Let us sorrow that in this eve of a dying century, a great nation has turned its face backward; let us pity poor France whose honor is gone, and upon the pages of whose history a record of sin and shame has been indelibly written."

"That race hatred and religious prejudice have had most prominent parts to play in this awful tragedy is beyond question. The truth is that what prompts the outspoken hatred of the Jew in Europe is not that his religious beliefs are obnoxious, but that his success as soldier, statesman, scholar, artist, and financier are exasperating."

"Thank God that in antagonism to this latest miscarriage of justice, the Jew does not stand alone. A world stands by his side. It is therefore not meet that the Jew as a Jew should attempt retaliation for this great wrong. Yet to be silent is to acquiesce, and though we do not retaliate as Americans and lovers of liberty, it is our duty to protest against the fulfilment of the sentence passed by a corrupt tribunal."

The Rabbi does not indicate by name the Catholic Church as having had any share in the so-called persecution of Dreyfus, but he shows plainly enough that he attributes to the Catholic Church the "race hatred and religious prejudice which have had most important parts to play in this awful tragedy." There has been also a disposition manifested by many journals both in Canada and the United States to throw the whole blame of the anti-Dreyfus feeling upon the "Catholic Church" and the "clericals," and especially upon the Jesuit Society.

A recent editorial in the Toronto Mail and Empire said: "In France there has been a revival of the bitterness that in the early ages led to the banishment, torture, and persecution of the Jews wherever and whenever possible, and a feeling, similar though happily less intense, has been displayed in other countries of Europe."

The Montreal Witness speaks in a similar strain, but it is a little more outspoken in attributing the "persecution" to the influence of the "clericals," and in an article which appeared in that journal a few days after the second conviction, it said that

"The French army, the colonial party, the clericals, and indeed all the anti-Dreyfusards, except, apparently, the Jew haters, who keep silence, are urging the Government to grant a pardon to Dreyfus, which is peculiar, to say the least, since only a few days since he was represented by these same people as a treacherous beast worthy of nothing but infamy."

The theory of the Witness is that these persecutors of the unhappy Jew were thirsting for his degradation and punishment, if not for his blood, because he is a Jew; but because of the general indignation of the outside world against these persecutors, on account of their having been the cause of "this failure of justice," they are now content that he should have been branded a second time by an adverse verdict, and then acquitted, so as to ally the general indignation which the outside world has expressed against the clerical and other plotters.

The Witness adds: "The Pope is anxious, as he well may be, in the affair, that the French clericals drop out of sight as soon as possible."

This innuendo method of making accusations, which the writer dares not state openly, is the most despicable style of calumny, because it is the most cowardly. There is not the least ground for the statement that either the Pope, or the clericals, meaning, we presume, the Catholic clergy and the laity who are loyal to their religion, are especially the enemies of