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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

Dear Sir: For some time past I have read your estimable paper.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

London, Saturday, Dec. 27, 1902.

KING HENRY VIII. AND QUEEN CATHARINE.

We already expressed our regret that by a mistaken interpretation of a letter received from Rat Portage we spoke of a "Mrs. Rob" as an anti-Catholic lecturer.

Since our apology appeared, we have received a letter from the lady, which has already been published in the Rat Portage Miner.

The statement which Mrs. Robinson admits that she made was that "Catharine's previous marriage to Henry's brother Arthur had been, in reality, little more than the ceremony of betrothal."

THANKGIVING TO DIVINE PROVIDENCE.

Great distress is stated to exist in several European countries. Half a million workmen are said to be unemployed in Great Britain, and at the London dockyards the unemployed laborers frequently have to fight to get a chance to obtain a day's work.

A DOUKHOBOR LEADER. It is stated that Mr. Peter Vereghin, a Doukhorbor leader who was sent some years ago to Siberian exile by the Russian Government, has been liberated, and is now on his way to Canada to join his countrymen in the West.

THE ENGLISH EDUCATION BILL. Notwithstanding the strenuous opposition of the Non-conformists to the English Education Bill, it has been passed by an unusually large majority in the House of Commons, namely, by 246 to 123, or a vote of two to one.

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much trouble; and we are disposed to sympathize with the deluded people rather than to be angry with them, for it is evident they knew not what they were doing.

JERUSALEM AND JUDEA.

All Christians must feel a deep interest in the progress and prospects of Jerusalem, which was the sacred city devoted to God's worship under the Old Law, and was besides the principal scene of the life and labors of our Lord on earth, as well as the first city of the world in which a flourishing Church was established after the glorious ascension of our Lord Jesus Christ into Heaven.

Melchisedec was the prototype of the priesthood of Christ. He was King of Salem, in the time of Abraham, Salem being the most ancient name of Jerusalem. (See Gen. xiv.)

By his sacrificial offering of bread and wine he prefigured the perpetual sacrifice of the New Law which is the Mass. Therefore are the words of the royal prophet applied to Christ both by Christ Himself and by St. Peter, and more discursively by St. Paul, whereby He is designated "a priest forever according to the order of Melchisedec." (Ps. cix.)

These facts of themselves give an interest to the changes which are going on in the Holy City at the present day. The Saracens, who captured Jerusalem in 637, were finally driven out by the Turks, who were a Tartar race, in 1239.

Half a century ago there were few Jews in Jerusalem, the capital of ancient Judea; but since that time the Jewish population has increased so that Judea has now one hundred and twenty thousand Jews, of whom fifty thousand are in Jerusalem, which has a population of about sixty-four thousand.

It is interesting to note in this connection that the city has taken upon itself more the appearance of a European than of an Eastern city. The shops have a European look about them, and machinery is everywhere to be seen in operation where work was formerly done by hand, as is still the case in Oriental cities which have not been modernized like the chief cities of Japan.

The re-Judaizing of Palestine is in a great measure due to the Zionist movement which was chiefly promoted during the past few years by Baron Hirsch and other wealthy Jews, who devoted their energies and money toward inducing the Jews of European countries to settle in the ancient kingdom of their race; especially the Jews of those countries where the race was persecuted, as those of Russia and Roumania.

In view of the fact that it is foretold in Old Testament prophecy, as we are wont to interpret it, that the Jews will return to Christ, their return in such numbers to their ancient kingdom becomes a doubly interesting fact. Is it a preliminary to their conversion to Christianity in the near future? We do not venture to make any prediction on this point, as the prophet does not indicate when this conversion will take place.

THE ENGLISH EDUCATION BILL.

Notwithstanding the strenuous opposition of the Non-conformists to the English Education Bill, it has been passed by an unusually large majority in the House of Commons, namely, by 246 to 123, or a vote of two to one.

The bill was passed by the House of Lords, with one amendment introduced by one of the Bishops. This was a minor defeat for the Government, but it will not affect the stability of the Ministry. The amendment passed by the Lords was one regarding the expenditure of money—a matter with which it is the prerogative of the Commons to deal—and it is not expected that the Lord's amendment will be accepted by the Commons. The amendment will probably be struck out, and the bill returned to the Lords. It will

then be concurred in by the Lords and will become law.

As a very great majority of the children of England attend the voluntary schools, it appears to us that the Non-conformist opposition to the law is for this reason all the more selfish. If these non-Anglican denominations do not want religious teaching for their children, this a very poor reason for their desiring to force their methods of education upon other people.

It is understood that the Irish members will not persist in absenting themselves from the House, should their votes be found needful to secure the final passage of the bill, as Mr. Redmond has given directions to the Nationalist party to be in readiness to come at once to Westminster if they are needed at a critical moment.

CHURCH AND STATE IN FRANCE.

The question of the separation of Church and State in France which was brought up in the French Chamber by the Socialistic and Radical party has been referred by the Chamber to a commission of investigation into the matter, but it is the universal opinion, which is openly stated by the French press of all parties, that the purpose of this action is to prevent discussion, as it is not desired either by M. Combes or his Government to disturb the present relations of Church and State, notwithstanding their hatred of religion.

The Radicals hold this separation as part of their creed, and their openly expressed desire is that the public monies now appropriated toward the payment of salaries to the clergy should be diverted to other uses. These salaries amount to eight million dollars; but as Protestant ministers and Jewish rabbis equally receive salaries, which, on account of their having families, are larger than those given to the priests, it is only by some stretch of the imagination that the Catholic Church can be called the established Church of France at all.

Luther himself was in favor of retaining images of the Saints in churches, and in his book composed in 1525 "Against the Heavenly Prophets" in which he ridiculed Carlstadt and the Anabaptists whom he accused of folly in pretending they were favored with heavenly visions, he maintained the impropriety of the conduct of these same sectaries in breaking down images in the Churches. He said also that

"In the law of Moses nothing was prohibited except images of God or of false Gods; but images of crosses and of Saints are not comprehended in this prohibition; and under the gospel, none are obliged to destroy images by force, because this is contrary to gospel liberty."

It is therefore consistent on the part of Lutherans to erect the image or picture of Luther in the Church, if he is really to be regarded as a Saint; but at all events it throws no small light upon the inconsistency of other denominations, as for example the followers of Carlstadt, who have maintained that any respect shown to images of Saints, or to the crucifix, is idolatrous, and that all such "monuments of idolatry" as they are called in their standards of belief, should be destroyed. As a matter of fact, they were destroyed by mobs throughout Scotland, under the leadership and direction of John Knox and other heads of the Presbyterian movement.

In England the so-called "Reformation" inculcated a similar hatred of sacred images, under the plea that they are forbidden by the second commandment of God. Thus, under the religious instructors who had a hand in establishing a new teaching in England, King Edward VI. wrote to the protector, his uncle:

"I am quite astonished, God Himself and His Holy Spirit having so often forbidden it, that so many people have dared to commit idolatry by making and adorning images."

Thus the mind of the young king was inflamed to hatred against sacred images first, and next against the Catholic Church. But a great change has occurred, and now the Church of England clergymen have images of Christ and His Saints erected in churches and chapels throughout the land from which they were driven three and a half centuries ago.

The fact that pictures of John and Charles Wesley were uncovered with great solemnity in the Metropolitan Church of Toronto, but a few years ago, shows a great change of belief on the part of other denominations. We may safely infer from this, and similar happenings in other places, that a great change is taking place among the denominations generally in regard to this matter, and that they are coming to the Catholic teaching that the images of Christ and His Saints increase our love for God by reminding us of Christ and His Saints, and encouraging us to imitate their example by our practice of their virtues and good works.

Hence M. Combes does not want a total separation of the ecclesiastical and civil authorities, and this accounts for the reference of the matter discussed for a couple of hours in the Chamber of Deputies to a special Commission which will deal very slowly with it, and which the Radicals themselves declare will finally strangle the proposition.

Hence the reference of the question to such a Commission is regarded even by the supporters of the Government as an evasion of the question at issue, whereby dust is thrown into the eyes of the Radicals, in the hope that they may believe that there is a possibility that an abrogation of the Concordat may be brought about, while in reality, as the Socialistic Paris paper, the Petite Republic, says plainly that "the Commission will bury the proposal."

Under present conditions it might seem at first glance that it would be better if the Pope should take steps to abolish the Concordat, which has been over and over again violated by the Government; but the Holy Father does not wish to be precipitate, and notwithstanding the fact that the friends of religion have shown much apathy, there is still a very strong hope that the people will be roused by the persecutions, to which the Church has been subjected, to establish at length a truly Catholic Government in France to take the places which irreligious Governments have held for a generation.

Just such a change as this happened in Belgium, and there is good reason to believe that it will take place in France.

IMAGES AND PICTURES IN CHURCHES.

A despatch from Berlin states that a portrait of Martin Luther, painted by the celebrated artist Lucas Cranach, the burgo-master of Wittenberg, has been set up and solemnly uncovered in the church of that city. It is pronounced to be the best portrait of Martin Luther in existence.

Luther himself was in favor of retaining images of the Saints in churches, and in his book composed in 1525 "Against the Heavenly Prophets" in which he ridiculed Carlstadt and the Anabaptists whom he accused of folly in pretending they were favored with heavenly visions, he maintained the impropriety of the conduct of these same sectaries in breaking down images in the Churches. He said also that

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THE ENGLISH EDUCATION BILL AND THE IRISH PARTY.

As we anticipated in our article of last week on the English Educational Bill, the majority of the Irish Nationalist members of Parliament who have absented themselves from the House of Commons in order not to be obliged to vote in favor of the Bill, which they believed in conscience to be a beneficial and necessary measure, returned to Westminster in time to vote against an amendment which passed in the House of Lords, and which endangered the improved position in which the voluntary or religious schools are to be placed by this measure.

The Catholic hierarchy of England and Ireland through Cardinal Vaughan and Archbishop Walsh made public their conviction that any important amendment would endanger the bill and thus inflict serious injury on the Catholic schools; for though the Church of England schools, being most numerous, and having the majority of children attending school, would be most benefited by the law, the Catholic and Methodist schools will share in the benefit to be derived from it.

It will, in fact, benefit three-fifths of the English children attending school, as only two-fifths are attending the Board schools which have up to the present received all the favors from the public treasury.

It has been stated with great satisfaction by the Opposition papers that the Irish members would not on any consideration support the proposed law, but that they would defy the pronouncement of the hierarchy. We must say that we are gratified to find that they have disappointed the prophets in this matter by voting for the right, instead of yielding to the temptation to shirk a duty in order to embarrass a Government for which they have no love, and which they have no reason to love.

On the other hand, it is another source of gratification that just at the present moment the Government is showing some disposition to extend the olive branch to the Irish party by making a great advance toward ameliorating the condition of the people through the passing of a compulsory land purchase act, and by the granting of some measure of Home Rule to the Irish Provinces.

Who knows but the time is much nearer at hand than has been supposed, when Ireland will be granted all that she has demanded.

Some of the opponents of the Education bill are endeavoring to make a strong point against it by complaining that it is being forced on them by the Irish vote, though the legislation is on a purely English matter.

It has not really been forced by the Irish vote, as it would have passed even if all the Irish had abstained from voting. But even if such were really the case, English members who have hitherto had all the say in making laws for Ireland would have no right to complain if a little turning of the tables upon them had really been effected, just to let them see how the thing tastes. It would be their own fault, and a just retribution if England were legislated for by the Irish Parliamentary Party for some time to come.

A CALUMNIOUS INSINUATION.

Mr. F. N. Charrington, who was the chairman of a recent meeting held in London (Eng.), to protest against the Government's Education Bill, has made the sensational announcement that before the meeting he received a threatening letter headed "Death to the Protestants."

In this letter, he says, he was told: "Take the chair at the meeting to-night and we will serve you as we served Kensit. The day is not far off when the Church will reassert her rights, and make it impossible for you and others to teach your Protestant lies."

Mr. Charrington must be badly off for a pretext to throw mud at the Catholic Church when he takes advantage of his opportunity in appearing at a Low-Church meeting to speak in this way. There has been no reason for the supposition that Catholics had any part whatever in the attack made upon Kensit, which resulted in his death; and it is a most contemptible and disreputable piece of business to refer to them in any way in connection with the matter.

No Catholic was even suspected, much less accused of having any hand in the murderous attack. John Kensit was indeed a bigot of the first water, so far as his relations to Catholics were concerned—or perhaps we should rather say he posed as a bigot in order to give a stimulus to the sale of his bad books. This has been abundantly proved to have been the case; for he admitted in his discussion with Mr. Labouchere that his prominence as the leader of a no-Popery faction had very greatly increased his sales of the purient literature referred to. His chief libel, however, in attacking Catholics appears

to have been to excite the populace against the Ritualists.

On the Catholics Mr. Kensit's diatribes had no effect, but the Ritualistically inclined members of the Church of England were deeply moved to indignation by them, and if the threatening letter received by Mr. Charrington be not a mere wag's prank, it must have emanated from one of these.

The man who was accused of throwing the chisel by which John Kensit was killed was not a Catholic. The judge and jurors who tried him were not Catholics, and the multitude who cheered him when he was acquitted were Protestants, probably most of them of the Ritualistic party, yet it is not unlikely that some of them were the very people who had backed him up in his disturbances of the public worship of the Church of England.

A mob is proverbially fickle, and we should not wonder much if this were the case. At all events, Mr. Charrington's evident insinuation that the threatening letter came from a Catholic has no plausible foundation to rest upon.

It is true, he does not assert positively that it was from a Catholic, but this would be inferred from the usual talk of Evangelicals that the Catholic Church is aiming at political control in England, and from the specific reference to "Protestant lies." It must be borne in mind, however, that the Ritualists might easily have used just this style of talk, as they imitate Catholics in claiming an authority for the Church independently of the State, and even in repudiating the term Protestant, and claiming that of "Catholic." So far as Catholics are concerned by Mr. Charrington, his insinuation is most improbable, and unwarranted by any evidence which has been given in the matter, and is, therefore, slanderous.

DEATH OF REV. FATHER FOGARTY.

The diocese of London has suffered a great loss in the demise of Rev. Father Fogarty, parish priest of Dublin, Ont., a short account of which we publish in another column. Father Fogarty was ill for only a few days before his death, which took place last Sunday. His was indeed the life of an exemplary priest—day by day absorbed in the performance of the duties of his holy vocation. A noble and unselfish devotion to duty—great kindness of heart—simple, unaffected and sterling piety—were the chief characteristics of his short priestly life. His chief ambition seemed to be to mould his parish into a model one, both spiritually and temporally. To this end he worked unceasingly, though quietly, from the time he was given charge of Dublin until his death. The welfare of his parishioners was ever uppermost in his thoughts.

To these good people, therefore, no less than to his relatives and other friends his sudden taking away, in the prime of life, will be a severe personal loss. But to the zealous shepherd it is, we doubt not, an entrance into eternal happiness. And we trust that, in the providence of God, Father Fogarty will spend his Christmas in company with our Blessed Redeemer.

MEMORIAL CHURCH TO CARDINAL NEWMAN.

Special to the CATHOLIC RECORD. It may be asked why there is no proper Church at the Oratory in Birmingham, the home of Cardinal Newman, and why the need arises for this Memorial Church to be erected. The reason is not hard to give. In 1851, a certain Dr. Achilli, a profligate Italian monk, delivered lectures against the Church in the Town Hall at Birmingham. Crowds flocked to hear him, and gladly accepted as truth whatever he pleased to say. It was the time of the restoration of the Hierarchy in England by Pope Pius IX., and Cardinal Newman was then delivering his famous lectures on the Present Position of Catholics in England. He felt it to be his duty to expose the true character of Achilli, and refute his gross charges against the Church. He did so, fully and unsparingly, and Achilli brought an action for libel.

The case was long delayed in its hearing; the witnesses had to come from Italy, Malta and elsewhere, where Achilli had been, and the expenses were proportionately heavy. At length the trial began, before Lord Campbell and a jury, but though the charges against Achilli were fully proved, Cardinal (then Doctor) Newman was sentenced to pay a fine of £100 with costs. Even the Times declared there had been a miscarriage of justice; it was a great moral victory, and Achilli was heard of no more.

From all parts of Europe and America, Catholics came forward and with contributions to pay the heavy costs of this famous trial, and Cardinal Newman was so touched by this outburst of generosity on his behalf that he said he would never again solicit help.

It is on this account that there is only a temporary church at the Cardinal's home in Birmingham; it is on this account that an appeal is now made for a suitable memorial church to his name.

Once already, in his lifetime, the Catholics of America helped Cardinal Newman by their generous alms. Will they now, after his death, have a share in the memorial in his name—a memorial

after his own heart, and so perfect a good work begun?

All offerings for this purpose should be sent to Father Robert Eaton, church of the Paulist Fathers, West 59th Street, New York City, who has been sent to this country to enlist the sympathy and secure the help of Catholic America in this movement, which deserves world-wide recognition.

SOCIALISM vs. CATHOLICISM.

N. Y. Freeman's Journal. We give in another column a letter from Mr. D. O'Donnell, commenting on a recent Freeman editorial on the above subject. Though he gives us a swift or two we nevertheless give his letter in full, because it is that of a very earnest man whose heart revolts at the degradation and misery which pittance and lawless capital has been permitted under present political systems to inflict upon the toiling and sweating millions. We have numbered his paragraphs, and our comments shall follow in the order of those numbers.

It will be observed that the difference between Mr. O'Donnell and us is not in regard to the abuses and consequent sufferings which have so far oppressed the people. These have impressed us profoundly and painfully as they have him. Nor does our difference regard the end to be attained, namely, the suppression of abuses that have led and in recent years are leading more rapidly, to intolerable social and industrial conditions. These abuses and their evil and degrading consequences are too manifest to be doubted by anyone who observes and thinks.

It remains, then, that our point of difference regards solely the means to the end. To meet the requirements of socialism, free from passion and sentimentality, the means to be used to gain a desired end must have certain conditions. In the light of revealed Christian truth and law the means to the good end must, like that end, be good in the selves. It is never justifiable to use evil means to gain a good; never allowable to do evil that good may follow. The means must not only be good in themselves, but they must be used in a good way by him who proposes to use them. Where it is a question of good or evil he who would act in doubt would be as intellectually off as he who would insert a red hot poker into the contents of a barrel while in doubt whether was powder or some non-explosive. Such an act would be criminal rashness. The means, therefore, to a good end must be good, and known to be good, or else rejected.

Besides being good in themselves, means, to meet the requirements of reason, must be adequate to the end; they must reach to the end; they must be known to so reach, else reason must reject them as means. The gun that does not reach the target is fit only to be used as a means to the attainment of the end intended.

Again, and lastly, the means, in order to be legitimately usable, must be accompanied by a reasonable assurance that they will not lead to worse than those they are expected to abolish. In a word, that they will not lead to the frying pan into the fire. He is not a sane man who proposes to recover health would take, on the word of a quack, a medicine whose action and suit he does not know. He should at least have a well grounded confidence that the nostrum will not make worse, or kill him.

These three attributes that characterize the means to be used toward social and economic and political ends—and all means to a good end, we think, indisputably. The first goodness—is a revealed truth which Catholicism must accept. The second—adequacy and sameness—are rates of reason and common sense—to be accepted need but to be understood. They constitute the criterion by which the Socialistic means must be tested. Keeping the mind, we will now consider some of O'Donnell's contentions.

(1) The first—our apparent logic and consistency—we will let hoping that on a further exposure of the subject he will see that the was not in our logic, but in his tactics.

(2) He tells us that he is a Catholic and a Socialist, as "he understands Socialism." In our article, which we did not combat Socialism as he understands it, for we knew how he understands it. We combated the principles of Socialism as formulated, explained and defended by its accredited spokesmen and leaders. These principles, we insist, no Catholic can hold and continue to be a Catholic. Our correspondent does not clear what he means by our "economic system." It seems to us by the term he means the abuses of the people, with the power in their hands to prevent them, have all grown and flourish under our economic system, just as the lazy and thieving farmer always ranks weeds to grow on good land and choke and destroy the crop. The evil is not in the land, the crop, but in the farmer and his tolerance of obnoxious vegetation. Just so the evils our correspondent justly complains of need not be attributed to our political or economic system, which we inherited from the founders of the Republic, but to the careless indifference or laziness of the people, who, too tolerant of those evils, permit them to grow and flourish which political system puts into their hands power to stamp them out. Why we join with Socialism and strive to subvert a political system which grows and flourishes under our economic system, and to protect them, and to remove every obstacle that obstructs their way to "life, liberty and the pursuit of happiness?" people, with this power in their hands, cannot provide for their own fare, what hope can they have under other political system? For no other system can give the people the greater power of self-protection.

There never has been a social called government, nor can one