

The Catholic Record.

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London, Saturday, October 30, 1897.

THE GLOBE'S ATTACK ON ARCHBISHOP CLEARY.

Many years ago the Toronto Globe was noted for its violence and virulence in the treatment of questions in which the Catholic Church was concerned, and the dignitaries of the Church were made the target for unlimited abuse and vituperation, but under different management there has been a gratifying change toward tolerance and liberality in the tone of our contemporary, and this change has been very noticeable for several years past.

We see with regret that our contemporary's tactics are undergoing a change once more for the worse. In its issue of the 25th inst. there appears a pastoral letter of his Grace, the venerated Archbishop of Kingston, addressed to the Catholics of his diocese. The letter is not addressed to Protestants, but to Catholics only, and it tells Catholics plainly that it is their duty not to assist at Protestant religious services, whether at marriages or burials.

It appears that at a recent marriage in a Congregational church of Kingston two members of that church were married by the minister. Archbishop Cleary's Pastoral Letter makes no claim to control Protestants in regard to the manner in which they choose to be married. He expressly says:

"If non Catholics are satisfied with a mere secular contract of marriage, we will not quarrel with them on the subject. We have neither the right nor the power to force the gifts of God upon them. But it is the right and the indispensable duty of the rulers of the Catholic Church to prevent her children from taking part in any proceeding that conflicts with their Catholic faith and degrades what they believe to be a sacrament instituted by our Lord Jesus Christ for the sanctification of the souls of men."

It was not to attack the Protestant couple that Archbishop Cleary's Pastoral Letter was written, but a Catholic lady took part as bridesmaid in the ceremony, and his Grace felt it to be his duty under the circumstances to inform Catholics that they should not be parties to the desecration of a religious rite. The Archbishop fulfilled a sacred duty by issuing his Pastoral, and there is nothing in it to justify the abuse which is heaped upon him by the Globe in its comments on the matter.

Protestants do not regard marriage in the same light as Catholics do, and while we wish our separated brethren to enjoy their liberty of belief we claim the right to enjoy the same liberty, and the pastors of the Catholic Church have the fullest right to instruct their diocesan or parishioners on their duties in regard thereto. The ordinarily received Protestant idea of marriage is, we believe, fairly stated by the Globe when it says:

"For our part we see no reason why two heathens should not contract a marriage as sacred as any which the Archbishop or any other minister of any denomination may be pleased to sanction. Marriage in this country is a civil contract, and whatever sanctity it may acquire beyond the law depends upon the hearts of those who take up its solemn obligations. The demands of the civil law being satisfied, the rest is a matter of conscience in which none of us has a right to pass judgment upon his brother."

From this low estimate of the nature of marriage it would follow as a natural consequence that, as stated by Archbishop Cleary,

"There is no reason why a Church should be selected as the place of its celebration rather than the City Hall or the Opera House. Moreover, if the marriage is not a sacrament, it is rescindable by the authority of the State in like manner as every other worldly contract is subject to the civil power for the regulation of its conditions of validity, and consequently may be dissolved by the same power whenever the gentlemen representing the State have found, or fancy they have found, sufficient cause for the dissolution."

The Catholic conception of marriage is altogether different from this, and there are many Protestants, too, who are bold to say that marriage is merely a

civil contract, so that we cannot regard the Globe's idea of marriage as being really the Protestant view. It is merely the view of some Protestants who are aggressive enough to urge their notions upon the general public. But only very recently the Anglican Bishop of Ottawa issued a decree pronouncing in favor of the indissolubility of marriage, and the Westminster Confession of Faith, which is still accepted by all Presbyterians—nominally at least—as their standard of belief, strongly insists upon regarding marriage as a sacred institution subject to the laws of God, and not to the laws of the State. It appears, therefore, that Catholics are not alone in their theory in regarding marriage as a sacred institution. But we are more consistent than our critics inasmuch as we act upon our convictions.

The religion of the Globe we do not desire to control, but it has been generally supposed to be some form of Christianity. It is with some surprise, therefore, that we find it sustaining the theory that marriage is a purely civil contract. Catholics entertain quite a different idea of the married state. We believe that it was elevated by Christ to the dignity of a sacrament, that is a rite which confers on those who are married the grace of God which is necessary to enable them to fulfill their duties: to live together, and to rear their families in the fear and love of God.

As a consequence of these principles we say that it is incontrovertible that a Bishop or priest of the Catholic Church has the right and duty to lay down how a Catholic should conduct himself (or herself) in regard to a marriage in a Protestant church or by a Protestant minister. It must be remembered that the Catholic Church claims to be the one Church instituted by Christ, and she can substantiate her claim. She cannot, therefore, implicitly sanction the right of Protestant ministers to administer the sacraments of the Church. There can be only one true Church, and we believe that the Catholic Church is that Church. We have no wish to force on Protestants our convictions, but neither are we to be compelled to be of any other conviction than we have conscientiously arrived at, and we therefore say that the Archbishop of Kingston in telling Catholics their duty under the existing circumstances simply performed his duty, and there is no excuse for the attack made upon His Grace by the Globe.

A perusal of its article of Monday would lead our Protestant fellow-citizens to the belief that the Archbishop of Kingston entertains unfriendly sentiments toward them. Nothing could be further from the truth. The Archbishop's contention is that Catholics have no right to neutralize and break down the fences of Catholicism. Socially he treats all as one, and is on the most friendly terms with every class in the community. This was acknowledged by the Kingston Whig of Monday. The editor of that paper is in a position to write more intelligently on matters pertaining to His Grace of Kingston than an editor in the Queen City.

We may say, in conclusion, that Catholics will, in the future, as in the past, obey the mandates of the hierarchy of their Church, and will pay no heed to the lessons in theology placed before them by the editor of the Toronto Globe.

CHAS. STEWART PARNELL'S ANNIVERSARY.

The grateful feeling of the Irish people toward the late Mr. Charles Stewart Parnell was manifested on Sunday, the sixth anniversary of his death.

Notwithstanding Mr. Parnell's unfortunate escape, which brought his grace upon his name and resulted in the unfortunate disruption of the Irish Nationalist party, the people of Ireland retain his memory in affection, as they are convinced that he was honestly devoted to the cause of Ireland and that he labored earnestly to ameliorate the condition of the people.

We cannot approve of the course which Mr. Parnell thought fit to pursue in persisting to assume the leadership of the Irish party when the party as a whole decided that he could no longer be recognized as its leader, but we cannot but admire the pertinacity with which, in spite of his faults, the people gratefully cherish his memory. They feel that he rendered great service to Ireland, and they cannot forget his services, which have brought Home Rule within the possibility of attainment in the near future

—an aspiration which every true Irishman entertains.

The anniversary of Mr. Parnell's death was celebrated by five thousand Nationalists, who marched in procession to Glasnevin cemetery, bringing floral offerings from every county in Ireland. The demonstration was chiefly remarkable from the fact that it was a demonstration of the poor people. The aristocracy, or those who are regarded as the aristocracy, kept entirely aloof, and no flags were displayed on the public buildings on the line of march. It was indeed remarked that most of the processionists, by their threadbare attempts at a uniform, showed that the demonstration was decidedly confined to the poorer class of people, but it was none the less enthusiastic on this account. Mr. John Redmond, the member of Parliament for Waterford, took a leading part in the demonstration. It was to be expected that this would be the case, as he is the leader of the Irish Parliamentary party which is supposed to represent Mr. Parnell's views.

A remarkable feature of the celebration was that it was chiefly made up of children and old people. The inference which may be drawn from this fact is that the legislation whereby Ireland has been misgoverned has deprived the country of its able-bodied population. A more decisive proof of misgovernment than this could scarcely be given, and under these circumstances it is not at all surprising that Union Jacks were conspicuously absent from the procession, though many American flags were displayed along side of the national flag of Ireland.

THE MANITOBA SCHOOL QUESTION.

The rumor is published that a letter has been received by his Grace Mgr. Langevin, Archbishop of St. Boniface, Manitoba, from the Pope, containing the text of the decision of the Holy Father on the Manitoba school question, as the result of Mgr. Merry del Val's report on the subject.

The actual text of the Holy Father's decision has not been made known as yet, but we are told that the "general tenor is favorable to the settlement of the question arrived at between the Federal and Provincial Governments."

We cannot give unlimited credence to this announcement until we find out the exact terms in which the Holy Father has announced his decision. We can readily believe that the Pope is desirous of arriving at an amicable settlement of the question with the two Governments, but we may feel assured that even for the purpose of pleasing the Canadian and Manitoba Governments, he will not depart from the immutable Catholic principles which require that children should be instructed in religion in the schools.

In the recent encyclical letter addressed by Pope Leo to the hierarchies of Austria, Germany and Switzerland, on education, the Holy Father says: "In the first place, Catholics are not, especially for children, to adopt mixed schools, but should have their own schools and should select for them excellent and approved teachers. Very perilous is the education in which religion is either vitiated or non-existent, and we see that in schools known as mixed, either of these alternatives is frequently realized."

We can safely prognosticate that in the letter which has been sent to Mgr. Langevin these general principles of Catholic education have not been entrenched upon. It is a settled principle of religion should accompany secular instruction. Any system of education which excludes religious teaching corrupts youth. The consciousness of our duty to God is the only consideration which can preserve the young in the path of virtue and restrain them from the ways of vice. Hence we cannot for a moment suppose that Pope Leo XIII. has departed from this principle in his letter to Mgr. Langevin, and we may take it for a certainty that there will be nothing in that letter which will depart from the well known principles of Catholic education.

The case in Manitoba stands thus, as our readers are well aware. Catholic schools have been and are still in existence there. Under the legislation of 1870, which may be taken to be the guarantee that Catholic rights would not be interfered with, Catholic and Protestant schools were alike guaranteed permanently that they would be aided equally in the Government appropriations for school purposes. This guarantee has not been carried out, as by the school laws of 1891 the Catholic schools have been deprived of all Government aid. We cannot for a mo-

ment suppose that the Holy Father has forbidden Catholics to insist upon, or to agitate for a restoration of their rights as they existed from 1870 to 1891. We cannot suppose that he has ordered that Catholic schools shall be discontinued, and therefore we believe that the statement which has been made regarding his decision is not correct, which is to the effect that "Catholics can accept the Manitoba Public school law as it now stands."

The law as it now stands deprives Catholic schools of their status as Public schools enjoying their due share of the Government grant for education, and though we do not profess to know the nature of the Papal document, which has not been officially published, we can safely warn Catholics not to be too ready to take it for granted that the Pope has issued any order for them to cease to insist upon their rights as guaranteed by the constitution of the country.

We have said before, and we repeat now, that the so-called School settlement arranged by the two Premiers, Messrs. Laurier and Greenway, does not restore to Catholics the right to religious education to which they are entitled under the constitution, and we must still insist that these rights shall be restored before we can accept any settlement which the Dominion and Manitoba Governments may make on this question.

We are disposed, indeed, to concede to the State the right of supervision of schools, to ensure that they shall be of a certain standard as regards secular instruction. The State has the right to insist upon this as a condition without which no appropriation of school funds shall be made. But this condition being fulfilled, the practical prohibition of religious teaching in the schools is an injustice which the State has no right to inflict, and this is the injustice which is inflicted by the Manitoba school system as it now exists.

THE ANTI-SPIRITUALISTIC ASSOCIATION.

So numerous have the Spiritualists of the United States become of late years that in the West there has been organized an anti-Spiritualist Association, with the avowed objects of convincing the public that Spiritualism is a fraud, and of checking its spread. This new association held recently a conference at Anderson, Indiana, which was attended by a large number of delegates, especially from the Western States, and as a means of effecting its purpose it was decided to establish branches of the association throughout the United States.

According to the Spiritualists themselves, the sect numbers among its adherents many thousands, toward which number Canada gives its quota, though the number in the Dominion is much smaller in proportion to population than in the neighboring Republic, and from all we can learn on the subject the number of Canadians who really profess Spiritualism is very small. There are a good many who attend Spiritual seances, but most of these are attracted by curiosity rather than by any adherence to Spiritualistic belief, if we can look upon it as a real belief, whereas we know that such belief consists rather in the negation of Christianity than in any fixed doctrinal system. It professes, indeed, a firm belief in the existence of spirits, and receives the revelations which those spirits have made, but so often have the frauds of the mediums been publicly exposed that it is difficult to believe that there are any reasoning beings who put their trust in them; and, on the other hand, the so-called revelations have been so contradictory that their human or diabolical origin, as the case may be, is sufficiently evident.

In the West, spiritualism seems to have a considerable number of votaries, however, and hence the anti-Spiritualist movement has originated there, where it is regarded as most mischievous. It is not so much because spiritualism is a kind of religion that its opponents have organized this opposition to it, but rather because it is a fraud. It has been proved beyond cavil that the mediums have made use of the affection for their dead relatives, entertained by those who believed in the manifestations, to obtain from them large sums of money, and that for this purpose they have imposed barefacedly and heartlessly upon their victims; and it is for this reason that the anti-Spiritualists have banded together to put down the delusion. This they propose to do by the circulation of anti-Spiritualist literature, wherein the devices used in producing the spiritualistic manifestations will be exposed,

and details given of all the fraudulent seances the particulars of which can be ascertained. The object is a good one, and we wish the association success, though we do not see that the evil is of such magnitude in Canada as to require that branches of anti-Spiritualist crusaders need to be established here.

A NEW ATTACK ON THE MARRIAGE TIE.

From several American papers we learn that a society has been established in some Eastern cities of the United States, with head quarters in Boston, under the name of the "Legitimation League." The object of this new association is to put into practice the principles which infidels have long entertained and defended in regard to marriage, and especially that principle which has been recently openly enunciated by Col. Robert G. Ingersoll, that the marriage tie should endure only so long as the parties thereto desire. In fact, there is to be, under the doctrine of this League, no indissoluble marriage, but merely an agreement between a man and a woman to live together as husband and wife for such period as they see fit.

Coming so soon after the anti-marriage views of Col. Ingersoll have been announced, there is good reason to believe that the persons who constitute this League are followers or admirers of the notorious Infidel, and that their object is to destroy the Christian conception of marriage, and to substitute for it a resuscitated Paganism. But what will be the result if they succeed in disseminating their principles widely? It will become the rule instead of the exception as at present, that families will be broken up whenever there is the slightest disagreement between husband and wife, and the children will be abandoned, certainly by one parent, and frequently by both, to be thrown on the cold charity of the world, and society will be disorganized, as the marriage tie is the basis on which society rests.

The League proposes, indeed, that the children of these temporary unions shall be declared legitimate, and that they shall be the heirs to the estates of both parents; but the natural law tells us that something more than this is necessary for the fulfillment of parental obligations. The children need the care of both parents to be brought up and educated, and to be made good and useful members of society, and for all this the League makes no provision. There are, besides, thousands of parents who have no estates to leave to their children, and these parents should be under obligation to leave them at least the legacy of a proper training and an education according to their condition in life.

Mahometanism and Mormonism allow polygamy, which is so crying an evil that the good sense of the American people stamped it out, or, at least, has endeavored to stamp it out, in Utah and other States into which Mormonism introduced it. But even these two religions have at least provided for the care of the children. Thus the new League is an iniquity of greater magnitude than either of these systems. Should its principles prevail in the country nothing can save the United States from the sad end of the old Greek and Roman Empires, which owed their downfall chiefly to the degraded condition to which immorality brought them down.

It is easy to see to what this new movement is to be attributed. It is the natural result of the very generally accepted Protestant theory that marriage is merely a civil contract. It was raised by Christ to the dignity of a sacrament of religion, and He declared that the two parties who are united in marriage are joined together by Almighty God, wherefore He forbade that man should separate them. Under the Mosaic law it was allowed, indeed, for a husband to put away his wife, but Christ declared that from the beginning it was not so, but that it was so provided owing to the hardness of heart of the Jewish people. He restored marriage to its original institution, making it indissoluble. Sad experience has shown, especially in the United States, that the tampering with the sanctity of marriage results in a most disastrous state of affairs, for even now there are more divorces there than in the whole of the civilized world besides.

This evil is so great now that serious people are earnestly considering how it may be checked, but it is evident that the new theory will increase the evil of disorganized families indefinitely, if it take root among the people.

The only satisfactory remedy for the existing evil, and the sure preventive of the threatened one, is a return to the Catholic doctrine of indissoluble marriage, or marriage which is dissolved only by death. It is scarcely to be hoped that this remedy will be adopted by a nation in which infidelity or irreligion is so widely spread, but the nearer it will come to the Catholic practice the more complete will the remedy be.

It is strongly suggestive that the new theory has its birth in the centre of old Puritanism. Puritanism consisted essentially in the rejection of religious authority, and the substitution of the individual will instead thereof. Puritanism is dying out in New England, as might have been expected would be the case, and irreligion is rapidly taking its place with its fanciful theories of human invention. Simultaneously with these consequences, the race of the Puritans is also dying out, and many ministers have recently complained bitterly that such is the state of affairs. The fact arises from a disregard of the obligations of the married state, and one minister is reported as having said in alarm not long ago, that foreign races, especially the Irish and French Canadian, will "dance on the graves" of the New England Puritans unless the latter show more regard for the marital relations. We cannot suppose that the Irish and French Canadians will rejoice in the destruction of the race of the old settlers of the New England States, but it is a fact which cannot be doubted that they are fast tending toward being the predominant races there, and the reason is because they observe the marriage laws of the Catholic Church.

EDITORIAL NOTES.

OUR old acquaintance, the Rev. "Junius" McDonough, Methodist clergyman, late of Strathroy, recently delivered a sermon in Kincardine; and, judging from the report published in The Review of that place, he seems still to be imbued with the notion that breeding ill will between neighbors is a Godly work. Amongst other things, Mr. McDonough ridiculed the idea that St. Patrick was a Catholic priest and stated that Romanism was the inveterate foe of Irish progress. The report goes on to say that Rev. S. Selvery moved, and Dr. Hopkins seconded a vote of thanks, which was carried unanimously. The lecturer and the lecturer seem, therefore, to be quite a happy family. We are not surprised at this, as it is the custom in many country places to show much enthusiasm whenever the Catholic Church or her institutions are assailed. These people do not seem to think it worth their while to look for a justifiable reason for such abuse. They are brought up that way. Those who are manly enough to study the matter very soon led their bigotry. As to the Rev. Mr. McDonough, we may say to our friends in Kincardine that some years ago while he was engaged in a controversy with the present Sheriff of Middlesex, he copied whole pages from "Junius," and signed his own name to them. We would ask them if the mere statements of such a person, on matters historical, are to be accepted as the gospel truth?

THE Protestant Episcopal Bishop of Alaska shows an example of Christian fraternity which is calculated to dissipate religious acerbities and prejudices. He writes from Unalaska to the Treasurer of the Domestic and Foreign Missionary Society of his Church:

"I am just returning from my visit to the Yukon. I have under my care a miner from Klondike ill with typhoid fever; also the Roman Catholic superior of missions, who is suffering from a malignant carbuncle on the back of his neck. He has been almost dying, but is at last beginning to improve. There are several other cases also on my hands of a more or less serious nature, and as there is no doctor on the ship, my humble attainments in the science are greatly appreciated and taxed to a great extent. Our ship ran aground in Behring Sea, broke her propeller, and we have been seven days slowly making our way under sail to this place. Here she is beached and a new propeller is being put on."

Examples like this have been frequently shown by Catholic priests and nuns. It is the charity of the good Samaritan which is not limited to one's own race or creed, and of which Christ says: "Go thou and do likewise."

An idea of the great progress made by the Church missions in Pagan lands may be had from the following account of the strides forward made in Japan. It is from the Illustrated Catholic Missions, and has reference to the Nagasaki mission.

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