DECEMBER 7, 1895.

not

urch

od, '

but

heir

ere.

with

rote

the

nder

er of

ailed

ame

mat

nus.

n is

ame.

atter

beaks

erse

and

are

er she

des of

other

istant

ig the

ierous

nes of

their

liarity

as St.

fgave

IBLE.

hs ago

on, the

move-

luction

ed the

ld give

on than

even in

rsion of

ravesty

r trans-

now be-

is avow-

le would

he work

at rever-

ortant a

version

be con-

the part

med the

ld have

an com

o, issued

le on the

included

Hebrew,

the age,

n twenty

but Mrs.

ttee " was

markable

al effront-

ot one of

it.

):

of these who wish to learn something however, as Mr. Wood has even now from its pages, nor is there any literary merit, though there are irreverent and sharp attempts at wit ; but even these are not equal to the bright say. ings which are to be found in Kit's column in the Toronto Mail. Mrs. Stanton's Bible, for we cannot honor it by calling it the "Woman's Bible," will be acceptable only to those who can read with pleasure a tissue of impudent blasphemies. In this respect it is far worse than the so-called Mormon Bible.

APAISM IN DETROIT.

In October the Rev. Morgan Wood, pastor of Plymouth Tabernacle, Detroit, delivered a sermon denunciatory of the A. P. A., which he said is both un Christian and un American. In an interview with a correspondent of the Evening News he was even more explicit, admitting that he had been a member of the association, having joined it under a misapprehension of be a political and religious, or rather irreligious society, aiming at the exclusion of Catholics from public and private employment of every kind, he left it in disgust.

As he was a sworn member, he was, of course, subject to its laws, but he had too much spirit to submit to its dieta tion when he was ordered to dismiss a Catholic servant girl whom he had in his employ. He was pleased with the girl and found her faithful to her duty, and though he had many Apaists in his congregation, he refused to be dictated to by them as regarding his household arrangements, but the society was inexorable, with the result that he denounced it publicly from his pulpit.

There was another reason for Mr. Wood's disgust. At a meeting of the society at which he was present a member stated that the course which the A. P. A. must pursue toward Cath olics is to use bullets, as milder methods have proved not to be efficacious.

This reminds us of the speech of one of our Canadian politicians who used exactly the same language at a meet ing which he addressed at Stayner. This gentleman professes not to be a member of the P. P. A.; but it matters little whether he has taken the oaths of that society or not, he is animated by their spirit, and he is practically to be regarded as one with them, whether he pose as independent Conservative, or as a member of the Opposition in the House of Commons.

Mr. Wood not only bade defiance to the A. P. A. by publicly denouncing them for their intolerance, but on Bishop Foley's return from Europe he was present as a guest at the reception accorded by the people of Detroit to the eminent prelate. As a result, anonymous letters of abusive charac- has caused some friction in the ranks ter have been pouring in on him from day to day, but one letter he received was not anonymous. It was signed by a member of his congregation named Cook, threatening him that he would "have his head knocked off" for the course he thought proper to pursue; and he was warned to "beware" for his "every movement is

offers of a better position should he find it necessary to leave Detroit. THE ARCHBISHOP OF KINGS.

TON AND REMEDIAL LEG-ISLATION.

In another column will be found a letter from His Grace the Archbishop of Kingston repelling the statements made by certain journals to the effect that the Canadian Freeman is his organ and that it represents his views in attacking the announced policy of the present Government in regard to the Manitoba school question, and in advocating Mr. Laurier's policy of ap pointing a commission of enquiry into the question with a view to appease the Manitoban Government, and come to some final settlement by mutual pacific agreement between the Dominion and Provincial Governments.

The CATHOLIC RECORD has given no uncertain sound in regard to the mode in which the Manitoba question ought its nature, but as soon as he found it to to be settled. We have no axe to grind with any of the political parties, and we regard the question under debate without reference to the effect it may have upon one party or the other, as we owe no allegiance to either. We

look for a settlement of the question solely with the view that justice should be done to the Catholic minority in Manitoba, which has been suffering for more than five years under the unjust legislation of the Manitoba Government, and we shall continue to advocate this until the end be achieved which every fair-minded person must desire, that Catholic parents shall have full liberty to give their children the

We cannot endure with patience a policy which makes a political plaything of Catholic rights, and we cannot understand how a Catholic journal like the Canadian Freeman should do this by advocating the policy of delay, and denouncing the Dominion Government because of its intention to restore Catholic rights by remedial legislation.

We fully endorse the course which the Dominion Government has promised to take, assuming that it is their intention to give a satisfactory measure of relief from the grievances of which the Catholic minority complain. We cannot, however, close our eyes to the fact that the Manitoba question of the Conservative party. Mr. N. Clarke Wallace, Comptroller of Cus toms, speaking at a meeting in Bracebridge on Nov. 29 last, held for the purpose of promoting the interests of the Conservative candidate, Mr. Mc-Gillivray, spoke as follows : " It is said that on the question of Separate schools Mr. McGillivray desired to come before you unpledged, and asked to be judged by his record. Well, I know his record, because I have been side by side with him in many fights. I remember the last two elections in the Province of Ontario in one of which Mr. McGillivray was himself a candidate-and in which he fought the battles of the Conserva tive party, led by Mr. W. R. Meredith, where the chief issue was something akin to the question which is now coming up for decision, whether it be the Parliament of Canada or the Province of Manitoba-that is, the question of Separate schools in the province— and Mr. McGillivray asks you to judge him by his record. What is that him by his record. What is that record? Fighting side by side with Mr. W. R. Meredith to prevent the extension of the Separate school system in Ontario."

adian Freeman, did well to repudiate, amount to a formal recognition. It is its sentiments, and the whole Catholic only the whim of a schismatical body will be thankful to his Grace for Bishop, and every one knows that his courage in stating so clearly his whimsicalities amount to nothing. They are coming-almost all the Protestants-and if they don't the sentence of the senten views in regard to the proposed reme-

and and and and the

CATHOLIC RECORD.

dial legislation, and in maintaining the rights of the persecuted Catholics of Manitoba. The trick of attributing to his Grace

THE

the sentiments of the Canadian Freeman has been attempted before now, but when Mr. Meredith did this on one occasion to suit the purpose he had in view, he fared so badly at his Grace's hands that one would have supposed the same misrepresentation of facts would not have been resorted to again. We are not surprised, however, at any misrepresentation found in the Orange Sentinel, for that is the pabulum with which it regularly regales its readers. Its object on the present occasion was to induce the Government to abandon the proposed remedial measure. The Archbishop by his vigorous and prompt letter has foiled the attempt of the Sentinel and some other journals to attain their purposes at the expense of the Catholic body, by making it their cat's paw.

SEPARATE SCHOOL WORK.

We have much pleasure in publish ing the following testimonial to the excellence of Catholic school work in the town of Barrie. This is one of many instances wherein it is proven beyond question that the teaching of the Catholic Separate schools of Ontario is at least fully equal to that of the Public schools :--

Barrie, Nov. 15, 1895.

which every fair-minded person must desire, that Catholic parents shall have full liberty to give their children the education they wish. This can be done only by restoring their right of re-establishing Catholic schools. Mr. Laurier's policy is a policy of delay. We presume he hopes, or at least he announces that he hopes, to induce Manitoba to come to terms with him, as the Manitoba Government are of the same party with him. There have been delays enough in order to procure an amicable settle-ment, and during the whole time the Manitoba Government has persisted in assuming an uncompromising attitude. We cannot endure with patience a

EDITORIAL NOTES.

THE Mormons of North Michigan have had a lively time anathematizing one another, both sides claiming to have had divine revelations in support of their respective views. Joseph Musser, a former elder of the Laterday-Saint-Church, delivered a lecture in South Boardman on the 26th. of Nov., attacking the whole Mormon system, and especially its polygamous features and deceit. He brought serious charges against a Michigan elder, who is regarded as a shining light of Mormondom. "Look at him !" said the lecturer : "does he not look like a horse thief !" About a year ago when Musser left the Church, the elders asserted that they had a revelation that unless he returned to the fold, he would become blind and leprosy-stricken, but he is in good health and there is no sign that the calamities foretold are likely to fall upon him. Musser does not appear to be terrorized by the Amen. prophecies regarding him, for he is bent on conducting a vigorous campaign against Mormonism, which has been making great progress in the A. P. A. State, where the atmosphere is just what is required for the spread of the Mormon leprosy. BISHOP NICHOLAS, the head of the Greek Church in Alaska, who is now travelling in Europe on his way to the Russian capital, while in London was in the sanctuary during a service in St. Paul's church, and the Anglican journals are in high glee at the fact, as they consider this a recognition of Anglicanism as a branch of the universal Church of Christ. It is to be remembered, however, that the Greek Church has never countenanced Anglicanism or any other form of Protestantism, and it is not at all unlikely that Bishop Nicholas may be brought to task by the Holy Synod of Russia which he still acknowledges as having jurisdiction over him, notwithstanding that Alaska no longer belongs to Russia. An act of a single Bishop cannot in any case be construed as a recognition of Anglicanism, more especially in the face of the fact that Protestantism has been solemnly and emphatically condemned by several Greek Synods, and, as far as doctrine is concerned, the Greek Church agrees perfectly with the Catholic Church on all those points which are at issue between Catholics and Protestants, with the single exception of the Pope's supremacy. Besides making the most of the fact, the pres-

LEAGUE OF THE SACRED HEART

General Intention for December. CATHOLIC INTERESTS IN THE FAR EAST.

Messenger of the Sacred Heart The diplomatic world has been much busied of late with China and Japan. The main object would seem to be to prevent the conquerors in the late struggle from profiting fully of their triumph, and thereby becoming too formidable. The paramount interests of the two great nations weigh but too lightly on the minds of statesmen. The Church also has been intently watching events in the far East, and anxiously conjecturing what the result may be from a supernatural stand point

So dear to St. Francis Zavier on ac count of their natural good qualities and their piety, the Japanese, stead fast in their faith amidst even the most cruel tortures, preserved the spark of faith, which smouldered unseen be neath the ashes of their churches, for more than two hundred years. As a nation they have abruptly shaken off their antiquated form of government, and are plunging headlong into the vortex of modern progress. Who can foretell what is to betide newly awaken ing Christianity among these oft-re curring upheavals?

The Chinese, less gifted and less attractive than the Japanese, though they have resisted the encroachment of foreign ideas, have, nevertheless, given the Church more than one consolation. Still, the unceasing vexatious interference of the Mandar ins hamper Christianity in its develop-

Now, since both these countries are becoming more and more amenable to outside influence, we should beg the Divine Heart to bless them with that true civilization which elevates the soul and leads it heavenwards.

Western nations do indeed some thing towards the protection of Christianity in China, but they are too slight. ly imbued with religion to understand and carry out fully their providential mission. It is sad to think that the vices of European merchants and their vile opium trade, more than all else, disastrously counteract the efforts of the missionaries, their fellow country-

There is need of radical reforms; but the Sacred Heart alone is able to tri-umph over the selfish policy of men. As for precocious Japan, vain of its half acquired school-boy science, and

more so of its recent triumphs, it great ly risks lapsing into rationalism, if the Church does not hasten to its rescue by foundingCatholic colleges and univers ities.

Unfortunately both men and means are needed to supply so many wants, and meanwhile heretics and unbeliev ers of every tongue and every race flock to Japan, bent on initiating the nation into their science and sceptic

During this months, let all the Associates of the Apostleship unite in prayer to obtain from the Sacred Heart of our Lord the gift of faith for these two nations.

PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this

Episcopalian to say he believed the To the Ed. of the Kingston Whig : get a better reception than I did, I'm afraid they'll all be scandalized and eave again. Leois all right. Watch him close. As I view his policy, think the controversialists' occupa tion is gone. Yours,

H. J. M'Matties, Philadelphia, Pa.

DIOCESE OF HAMILTON

Friday was a red-letter day for the Separ-ate school pupils of Hamilton. They as-sembled in large numbers, accompanied by their teachers, at St. Mary's hall, Park street at 3 o'clock to receive from His Lordship Bishop Dowling their diplomas and certin-cates for having passed successfully the High school entrance, commercial and non pro-fessional teachers examinations prescribed last summer by the Ontario Education Dep'. Hisl.ordship also distributed testinonials of who were successful in the examinations at that school. Amongst those present were Right Rev.

Ano were successful in the examinations at that school. Mgr. McEvay Rev. Chancellor Craven, Fathers Brady, Hinchey, Mahoney, Hauck, Lynch of Caledonia, and Halden superintend-ent of the schools. Chairman H. N. Thomas, F. J. Harris, Wm. Kavanagh, P. Arland and James Black of the Separate School Board were also present. The following programme was carried out : 1. Greeting, "Vivat Bonus Pastor."

womainhood. Right Rev. Mgr. McEvay, Rev. Chancel-lor Craven, Father Brady and Wm. Kavan agh congratulated the pupils on their pro-gress they had made and spoke words of en-couragement for their future success.

To the Ed. of the Kingston Whig: Dear Sir In your issue of ere yesterday you copy the subjoined extract from the Orange Sentinel, preambling it by the re-mark that "The Sentinel' is edited by Mr. Clarke, and its opinions, therefore, on cur-rent questions are particularly significant?" "The Dominion Government is banking on the solid support of the Roman Catholic Charch in carry ing out its policy of coercion in Manitoba. That the Government's ex-pectation will not be realized in this particu-lar is made manifest by the warm approval given by Archbishop Cleary's organ to Mr. Laurier's proposal to appoint a commission for the purpose of making enquiry into the facts before action is taken by the Federal authorities. This deliverence from Kingston makes it clear that the Government, which by its unwise course has alienated Protest-ant friends, will find the Roman Catholic vote, on which it is relying to make up the loss, at the critical moment slipping over to the leader of the Oposition. If the Ministry goes on in its present course, therefore, it will loss old and tried triends, and the new support on which it is now leaning will prove a broken reed. The me in power at Ottawa have so far refused to do right for right's sake. Will they mov cease to do wrong when the delaration of Archbishop Cleary is a plain warning that continued wong doing will not bring them the politeal profit they are counting on? The Ministry habetter even yet decide to stop pandering to Kome and resolve to stand by the true friends whave been its firm support in the past." No newspaper in Kingston or in Canada is my orran in any sense of the word. When

LETTER FROM ARCHBISHOP

CLEARY.

Bergen and on only the postform the postform of the second postform of the second

r Hebrew absolutely ranslation h the holy written, s are able first part bor which he revoluk in makof the old y greater al Revision y to amend by makhe original idea which or. w Bible is d this lady

h this prede. The each took he passages ted them in nents there ey met and on each of their shed, or at thereof . that the work admit he passages ir attention d this they scholarship, the sacred ther to their

have said. this travesty be had from Pentateuch m the most ous age." apology for of Scripture,

hought in it the attention watched. Mr. Cook has been turned out of the Tabernacle congregation in consequence of his conduct, and has joined some other congregation of the city; but other members of the A. P. A. still retain their membership and profess to be watching for an opportunity to take vengeance on their independent pastor, who pays no attention to them but pursues the even tenor of his way.

It is highly creditable to the Protestants of Detroit that though that city has been reputed to be a hotbed of Apaism, the Rev. Mr. Wood is sustained in his course by a majority of his congregation, notwithstanding the efforts of the A. P. A. to undermine him in the administration of his pastoral functions.

Mr. Wood is by no means friendly to Catholics or to the Catholic Church, yet he aims at combatting the Church by argument and not by prescriptive measures and brute force, contrary to the spirit of true Americanism.

There are financial troubles in Mr. Wood's congregation owing to their inability to meet their necessary expenses, but these difficulties are independent of A. P. A. vengeance, which we understand would be easily foiled. The troubles arise chiefly from Mr. Wood's peculiarly broad or Latitudinarian views. With such views we have no sympathy ; yet we would regret if Mr. Wood were obliged to leave Detroit under circumstances which

Referring to a speech made by him on the 12th of July Mr. Wallace further remarked :

"I said then, and I now repeat the words, 'Now, for my own part, and I speak under a full sense of the responsibility of my utterances, I have to say frankly, but firmly, that I favor the maintenance of a non-sectarian school system in Manitoba, and if our constitution permitted it, I would advocate with the same fervor a similar system throughout the Dominion'.

And on the same occasion Major Hughes said :

"Mr. McGillivray had been told in the past that his views on sectarian sub-jects would injure him in his position as a lawyer. His reply had been, 'Had not Martin Luther spoken where would we have been now?

Archbishop Cleary, when held up before the public by several jour. Apaism. It would really be no victory, gested the course followed by the Can- ence of Bishop Nicholas does not almost forgotten (1 never knew an

for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer, in particular that in Thy mercy Thou mayest bring the nations of the far East into Thy fold for their salvation

About Purgatory.

N. V. Freeman's Journal.

Dear Father Lambert : Your editorial in last week's issue, entitled " Pur gatory," awakens memories of the time before I crossed the Rubicon. At the age of seventeen I was baptized by one of our "High Church Episcopalians" at St. James the Less, Philadelphia. It was not long before I stumbled upon the "Articles of Religion." I could not possibly believe in them, and I went to my rector with my difficulties He asked me what I promised to believe at my baptism. I quoted : "All the articles of the Christian faith, as con-tained in the Apostles Creed." "Then," "as you never promised to he said. believe all the Articles of Religion as contained in the Common Prayer-book, you do not have to believe them.

As High Churchmen do not claim to As fing on the intermentation of the claim to belong to an infallible Church, I do not see their inconsistency, as you do. That the position of High Churchmen it unsatisfactory I know from experience, but I think the doctrine of invincible ignorance will cover their case completely ; and there is no doubt about their emerging from that same ignorance at an astonishing rapid pace. I find that my Low Church friends and relatives to-day are more Catholic (more nearly Catholic) than we High Churchmen were twenty-five years ago. In fact, I find that Pro-testants in general no longer believe their old heresies and are seeking for truths to take their places. And they are a good bit more tired of the con And they troversy that has made so much misery the last four centuries than Catholics are — possibly because they got the worst of the fight. Then, let us have peace in Christian reunion.

Instead of publishing heresies that are hardly believed by anybody and

gress they had made and spoke words of en-couragement for their future success. Father Holden, the new superintendent of schools, has now become acquainted with all the routine work of the schools. At the meeting of the School Board on Monday, Dec. 2, he stated that there were during the month of November, 1,45 pupils in attend-ance at the Separate schools of the city. The attendance was divided as follows : St. Mary's school. 280 St. Patrick's school 160 St. Lawrence school 172 St. Mary's school. 173 Sacred Heart school. 172 St. Vincent's school 172 The first five schools are taught by the Sisters of St. Joseph. St. Vincent school is taught by Sisters from Loretto Academy for young ladies, and the Le Salle Academy for young ladies, and the Les theat school take up shorthand, book-keeping, typewriting and other subjects uitable for a busines educa-tion. In the classical form at these schools Latin, French, botany, physical science, thermistry, higher mathematics, etc. are taught. The schools are all modern brick structures equiped with the latest improve-ments. The class rooms are large, well-ventilated and heated. At St. Lawrence the school population is growing so rapidly that it will be necessary to build a new school be-tor long. The superintendent stated that the teachers

it will be necessary to built a new school be fore long. The superintendent stated that the teachers were all doing earnest, faithful work, and he expected good results at next year's examin-ation.

ation. The Leo Literary Society for Catholic young men, which was re-organized for the winter about two months ago, now numbers sixty members. The officers are : President, A. O'Brien; Vice President, Dr. Green; Sec., J. P. Dougherty; Treasurer, J. Nelson. De-bates, recitations, reading of essays take place weekly and the Glee Club renders some choice musical selections: — On Monday evening, Rev. Father R. T. Burke, of Oakville, delivered an eloquent address at the open meeting of the society, and a choice programme was rendered. — On the Monday evening previous Rev. Father Brady, pastor of St. Lawrence, en-tertained the society by a most interesting and graphic description of his trip through Europe, and particularly his visit to Rome and his audience with the Holy Father.

A New Way to Raise Money.

A New Way to Raise Money. On October 17 a cattle fair was held in Douro, parish of Peterborough for the bene-fit of the church. One thonsand five hundred in cold cash was thus real-ized in one day from the sale of the cattle. Three years ago last spring the inde-fatigable parish priest of Douro, Rev. W. J. Keilty, invited the people to set aside, each family, a calf and raise it for the benefit of the church. Those who were able to do so nobly responded, and October 17 demon-strated that the result was an unqualified success. The possibilities in country par-ishes from such a source of revenue are simply enormous; and the most gratifying part of the transaction is that the people do not feel the outlay. The grace of perseverance is the most im-

The grace of perseverance is the most important of all ; it crowns all other graces.— St. Vincent de Paul.

sake. Will they now cease to do wrong when the declaration of Archbishop Cleary is a plain warning that continued wrong doing will not bring them the political profit they are counting on? A while ago it was boldly stated that a certain paper is Archbishop Cleary's organ. Now, something bolder is needed to meet the political requirement: and lo ! the sentences printed by the editor of the *Free-man* are 'Archbishop Cleary's declaration '' conveying a plain warning to the Government of the Dominon that they must refuse to the persecuted Catholics of Manitoba the referes of grievances which the Constitution has charged them to referess, and Her Majesty's Privy Conneil has decided to be grievances demanding immediate refress. Had I the mission abstance and in spirit. I would regate plastic a theorem of the Dominon that charged them to redress, and Her Majesty's Privy Conneil has decided to be grievances demanding immediate refress. Had I the mission substance and in spirit. I would regate plastic and honesty and true manihees in bostance and in spirit. I would be unworthy of honor among bie with disloyalty to the Queen and the Constitution ; my conduct would be treach of the Constitution ; my conduct would be treach of the religions fiberties and unflinching de-fender of the sacred principle of liberty of con-science to all parents, whether Catholic or Protestant, to rear and educate their children in the religion of their own sellef in the family home, in the school house, in the church and every where in fine, and worst of sli, I would be taryation their own sellef in the family home, in the school house. In the church and everywhere in fine, and worst of sli, I would be a traitor to our Lord Jesus Christ by impious herayation thich I have sworn to maintain and defined.

demption, which i have sworn to transfer defend. Yours, dear sir, very faithfully, + James Vincent Cleary. Archbishop of Kingston. The Palace, Kingston, 27th Nov., 1895.

A Protestant Chain of Prayer.

We are pleased to note any move ment on the part of our well inten tioned Protestant friends which brings them nearer to us in a spiritual sense, and tends to break down the barriers which the originators of the reforma-

tion erected a few centuries ago.

Especially interesting to the mem-bers of the Apostleship of Prayer is a despatch from Boston, Mass., dated October 28, which tells us that Presi-dent Clark, of the Christian Endeavor Society, recently wrote a letter sug gesting the starting of a "chain of prayer," to reach around the world, in which every Endeavorer who chose which every Endeavorer who chose might form a link. The plan is for members to offer at least one short petition every day for each other and the Christian Endeavor cause. It was also suggested that special objects presented from time to time might be included. The only condition in joining this "prayer chain" is that one shall believe in prayer. The despatch stated that the idea is being accepted

rapidly by the members of the society. How strong a resemblance that has to the practice of the Morning Offering, and the General Intention !

Sincerity is like travelling on a plain, beaten road, which commonly brings a man sooner to his journey's end than byways, in which men often lose themselves.

Alms atone for sins, destroy death and ex-tinguish the flames of eternal fire. St

. Your Par