

The Catholic Record.

Published Weekly at 124 and 126 Richmond Street, London, Ontario.

Price of Subscription—\$2.00 per annum.

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Mothers, Luke King, P. J. Neven and Miss Sarah Hanley are fully authorized to receive subscriptions and transact all other business for THE CATHOLIC RECORD.

Agent for Newfoundland, Mr. James Power of St. John's.

Rate of Advertising—Ten cents per line each insertion, scale measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshawa, 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 Monday morning.

Subscribers when changing their address should notify this office as soon as possible in order to insure the regular delivery of their paper.

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

LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa, June 13th, 1896.

To the Editor of THE CATHOLIC RECORD, London, Ont.

My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability and, above all, that it is imbued with a strong Catholic spirit.

It strenuously defends Catholic principles and rights and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as the wholesome influence it teaches more Catholic homes.

I, therefore, earnestly recommend it to Catholic families.

With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1906.

To the Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

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

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success. Believe me to remain, Yours faithfully in Jesus Christ, D. FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, MAR. 31, 1906.

NATIONALISM IN RELIGION.

We notice that a convention of French Canadians of the State of Maine recently assembled at Lewiston in that state for the announced purpose of "protecting their language and religion, which the French Canadians of Maine, as well as of other New England States hold to be threatened by present conditions."

The convention was called by a committee organized under the title of "The Committee of the National Cause."

The complaint was made that the different French Canadian communities are not sufficiently provided with teachers and pastors of their own nationality, and it is added that "considering that the questions of language and religion are intimately connected in their case, the convention has been called to adopt means for the protection of both."

It appears that about one hundred and fifty delegates assembled at the call, and the President, Mr. Joseph Voyer, pointed out at the opening meeting that the object of the convention was "not to wage war against members of the clergy of a different origin, but perseveringly and peacefully to vindicate their rights." It was decided to raise a fund for the purpose of advocating their cause before the ecclesiastical authorities, and to bring the matter, if necessary, before the highest authorities in the church.

We are certainly not opposed to the main object of such a convention, provided it seeks to have pastors who can properly fulfil their duties to all their parishioners, whatever may be their language, and indeed the authorities of the church are, in all cases anxious to supply congregations of all nationalities with both teachers and pastors who are able to instruct the faithful in their own language; but it is not always possible to supply pastors of the same nationality as the majority of the congregation. We are assured that in Maine and in other New England States the Bishops of the various dioceses have supplied all their congregations with suitable pastors so far as it is possible for them to do so, and we certainly do not like to see so much stress laid upon the nationality of the pastor, as it should be sufficient if the pastor is competent to fulfil his duty toward all his parishioners, of whatsoever nationality they may be, and whatsoever language they may speak.

There are many Irish congregations which have French or French-Canadian pastors, but we have not heard of any discontent or complaint on this account. We would be sorry to learn that French Canadian congregations or congregations of any other nationality should attempt to embarrass their Bishops by calling for pastors of their own nationality where such cannot be had. It should suffice that the pastors be com-

petent to instruct the people, even though they may not always be of exactly the same nationality.

This is a matter which should be left to the reasonable judgment of the Bishops on whom the responsibility lies to see that all the congregations are properly supplied with pastors competent to fulfil their duties. Parties in a parish on the basis of nationality are a great danger to religion. The church is Catholic and not national.

CATHOLIC EDUCATION IN ENGLAND.

The Catholics of England are manifesting an interest in the educational laws much more profound than they have ever done before, though they have been all along united in the desire to retain the liberty they enjoy at present to establish and maintain a Catholic school system.

The immediate cause of the present increased interest in the question of education is the persistent activity of the non-conformist body in the effort to overthrow the system of denominational education which has existed under the law since 1810, when it was fully recognized by the educational law passed under Mr. W. E. Gladstone's ministry.

This law was even then strenuously opposed by the non-conformists, who claimed that it imposed upon them the burden of paying rates for the education of children in the tenets of churches in which they did not believe. But the Parliament recognized the injustice which would be inflicted upon the nation if religious teaching were excluded from the schools, and a complete secular system of education established, which would be forced upon the majority of the people who were in favor of religious teaching, the Voluntary or Denominational schools being used by the church of England, the Catholics and the Methodists, and having on their rolls a large majority, no less than 60 per cent., of the children attending school.

In 1872, 1873 and succeeding years down to 1902, the educational bills were greatly improved for the benefit of the voluntary schools, but the non-conformists strenuously opposed all these amendments, especially those of 1901 and 1902 when the sensational "Passive Resistance" movement was organized to arouse public opinion against them.

It is claimed by the promoters of Passive Resistance that this movement was one of the main causes of the recent defeat of the Balfour government; but while we willingly admit that it had its weight in bringing about that result, there were so many other influences at work in the same direction that it can scarcely be asserted that the defeat is due solely or even chiefly to the cause indicated.

It is well known that the principal issue at the elections was the Tariff issue. The people of England have had their minds made up in favor of Free Trade, at least since the time of Cobden. It is further known that the Irish vote was cast very solidly for the Liberal and Laborite parties, under the conviction that justice is more likely to be obtained for Ireland through the Liberals who are committed to the principle of Home Rule, than through the Conservatives and Unionists who are solemnly pledged never to grant Home Rule to Ireland. On the other hand, the Liberals are understood to be more favorable to the rights of the workingmen than are the Conservatives, and for this reason the Liberal candidates secured the Labor vote where there was no Laborite candidate in the field, while the Liberals on their side did not oppose the Laborites who were running by setting up a party candidate, but, on the contrary, supported the Laborites in every instance.

It is thus to be seen that the Passive Resistance or educational issue had comparatively small influence on the general result of the elections, and when it is considered that a large majority of the people of England are in favor of denominational education, we cannot conceive that the new government will attempt to deprive them of it, the more especially as it was a Liberal government which in the first instance, introduced the denominational principle, along with the possible institution of secular Board schools, in localities where the people might want them.

The non-conformists Passive Resisters assert that it is with them a matter of conscience to support only secular schools, because if they are rated for denominational schools, they will be obliged to support the teaching of a form of religion in which they do not believe.

This is a mere sophism. The denominational schools of England, like the Catholic Separate schools of Ontario, and the Protestant Dissident schools of Quebec, teach secular subjects to the same degree as these subjects are taught by Public or Board schools; and the teachers obtain their certifi-

cates of qualification in the same way, and after the same examinations which are undergone by Public or Board school teachers.

The rates are imposed, therefore, not for the religious teaching of the schools, but for the secular subjects which are taught therein, and which are the same in both classes of schools. The religious teaching is a superadded subject which ought not to deprive the schools of the benefit of Government aid which comes from a fund to which the supporters of both classes of schools contribute alike.

This should be thought of by the government, and we have no doubt it will be borne in mind in any educational legislation it may introduce.

The Catholics and Anglicans are of one mind on this subject. The Methodists appear to be at variance with each other, as several Methodist leaders have joined in the outcry against denominational schools, while their body at large maintains a considerable number of them throughout the kingdom.

Archbishop Bourne of Westminster in an admirable appeal to the people of England for just dealing with the Educational problem, speaks especially of the right of Catholics to have schools to which they can conscientiously send their children. He declares that what is wanted is, 1st, schools which are Catholic in the proper sense of the word, which is to say that the "atmosphere" should be Catholic. Secondly, the teachers must be Catholic. Thirdly, the religious teaching and influences must be subject to efficient Catholic oversight. Everything else will be left entirely to the control of the secular educational authorities; but without these three conditions, the Catholic character of the schools would be lost.

Besides the considerations we have already indicated, it should be remembered that before the Board schools were established, England was almost entirely indebted to the churches for the education of the children. When a Public school system was established it would have been a most unjust act to deprive the people who had borne the brunt of the educational battle of the rights which they enjoyed to give their children a religious training; yet this is precisely what the non-conformists are attempting to do now under the leadership of Dr. Clifford, who is the principal promoter of the so-called Passive Resistance movement.

GERMAN PROTESTANTISM.

Freak sermons are common enough in America where nearly every preacher has a religious theory of his own, to which he endeavors to bring over his congregation, and very frequently he succeeds by preaching his whims and fancies to them over and over again as gospel truth. In this case, if there are some fairly intelligent persons in the congregation who cling to the time-honored truth as handed down from the apostolic age, these bring the preacher to task for heterodoxy or heresy, and he is almost sure to be sustained by a majority of the congregation, and if the church be of the so-called Independent kind, such as the Congregational or Baptist, the objectors have no recourse but to listen Sunday after Sunday to the heterodox teaching, or to start a new congregation of their own, and employ a minister whose doctrinal teaching shall be acceptable to the seceders.

This is what happened recently in a Baptist church near Toronto. The minister preached very doubtfully of the infallibility of Holy Scripture, and was called to task, but the congregation sustained him, as did also his colleagues in the ministry who were appointed to examine into the case. The more orthodox objectors have determined to form another congregation, and thus, in a denomination where practically every congregation may have its own creed, matters may now perhaps move smoothly on; or perhaps a new sect may spring out from the occurrence, at the very moment while there is so much anticipated from the union movement which is "in the air."

There is also just now a curious case of the same kind, though of more marked character which is causing much discussion within the Protestant church of Germany.

Pastor Heinrich Romer, an applicant for a vacant church in Reinscheid on the Rhine, preached an extraordinary sermon on the text St. John vi. 67 and sequel, which set forth in a manner, unheard of until recent years, in what way arose the doctrine of the divinity of Christ, and he expected that the novelty of his views would gain for him the desired position.

According to this representative of the modern Protestant theology current in Germany, Christ was made a God by degrees, after the same manner as Heracles, Romulus, Romus, Cyrus, Alexander the Great and Buddha. The heathen notion of the

Sons of God was adopted by the early Christians, and thus the history of the miraculous birth of Christ was borrowed by St. Matthew and Luke from the Greeks, and became the foundation of Christianity!

But this pastor lauds enthusiastically the ideal Man Christ, "His perfect purity of character, His words of love and grace, His work and suffering."

"O Lord, to Whom can we go but to Thee, Who hast taught us what is divine in man. Yea, Thou shalt determine our lives, for Thou art our Lord and King, O Holy One of God. O Thou Son of God and Son of Man, Thou first born among many brethren, make us like unto Thee, make us Thy brethren, and cause us all to become the sons and daughters of the Heavenly Father."

The orthodox papers point out Pastor Romer's inconsistency in praying to a being who is not God, as he has maintained throughout his sermon, and thus, according to all Protestant teaching he is told he is a blasphemer and an idolater. One of these papers, the Alte Glaube, of Leipzig, adds:

"The advanced theology must in all consistency put an end to all prayer to Christ, and must cease addressing in prayer, Him Whom it worships as its Saviour!"

We have not learned as yet whether or not Pastor Romer has received the vacant parish church as the reward for his novel theology.

The Rev. John J. Wynne, S. J., has not resigned from the Board of Editors of the Catholic Encyclopedia, and has no thought of doing so. Some months ago he resigned as Associate Editor of the Encyclopedia Americana, and took occasion to warn Catholics against the use of his name by the agents of that work. Many persons who did not know of Father Wynne's connection with the Americana, erroneously concluded that he had ceased to be an editor of the Catholic Encyclopedia. He considers it necessary to correct this error and to say that, on the contrary, one of his motives in retiring from the Americana, was to be free to devote his time and labor exclusively to the Catholic Encyclopedia.

THE GAELIC REVIVAL ASSOCIATION, OTTAWA.

RECEPTION BY REV. DR. O'BOYLE, O. M. I.

A banquet—the Irish for a conventional—was given on Monday evening, the 19th inst., in the Science Hall, opposite the University of Ottawa, to which the President of the Society—the Rev. Dr. O'Boyle—had extended invitations to a number of non-members. The programme carried out, was as follows:

Dr. Freeland, one of the founders of the Gaelic League in Ottawa, gave an address of welcome to the re-habilitated Association, and to those gentlemen who were present at the inaugural reception. He dealt at some length upon the great revival movement now going on in Ireland, in literature, poetry, art, and in the industrial.

Mr. McDonald, of Antigonish, gave an interesting address in the Scotch Gaelic vernacular, which is very little different from the Irish Gaelic. His rendition, in Gaelic, of "The Parting of the Mountain" was a feature of the evening.

The Gaelic Glee Club then gave the Irish song "Shule, Shule, Agra," which was obtained by the association from the Gaelic League in Dublin, the words of which are by Dr. Douglas Hyde, the apostle of the Gaelic League in America.

Mr. E. P. Stanton, a profound Gaelic scholar interpreted the words of this Jacobin song, and gave an outline of the class work of the society at the Monday evening meetings which are conducted under his supervision.

The address of the evening was given by the Rev. President.

Several gentlemen present among the guests, made speeches endorsing the remarks made by the Rev. President, and gave words of encouragement to the Association.

The members of the Glee Club gave several solos, and sang once more by request "Shule, Shule, Agra."

A very enjoyable evening closed with the national anthem, God save the King.

Appropos of this Inaugural of the Gaelic Association of Ottawa, we quote the following extract from the 17th March number of the Notre Dame, Indiana, Ave Maria of a review on a notable new book: "Life of Sir John T. Gilbert, LL. D., F. S. A." by Rose Mulholland Gilbert, Longmans, Green & Co.:

"Writing to the subject of this biography forty-four years ago, the brilliant Irish-Canadian, Thomas D'Arcy McGee, said: 'It is some consolation to a devotee like myself of everything Irish to know that there are still left some men in Ireland capable of continuing the work of those devoted scholars (O'Carry and O'Donnovan, recently dead.) It grieves one to think how little this generation seems to understand its true interests in our native land; but the unparalleled self-sacrifice of a few gifted men will make them a history in spite of the present malign influences. Were McGee living to-day he would unfeignedly rejoice in the rapid development of the Gaelic movement, would joyfully acclaim the world-wide enthusiasm over the Irish language revival; and would also, we feel assured, associate with that movement and that revival the name of an Irishman who, though all too seldom mentioned in their connection, was in reality their fore-

runner and founder, Sir John T. Gilbert."

The Gaelic Revival Association has taken steps to affiliate with the Gaelic League in Ireland, and an effort has been set on foot to establish branches of the Gaelic League throughout Canada. If this announcement should meet the eyes of any patriotic and interested Irishmen they are requested to communicate with Mr. J. T. Tobin, Secretary Treasurer of the Gaelic Revival Association, Ottawa.

SURE OF VICTORY.

SO SAY THE IRISH LEADERS.

John Redmond, addressing a St. Patrick's day demonstration at Manchester, made the most hopeful speech yet heard from an Irish leader.

He said he believed that Ireland had turned the corner, that the records of the last elections would never be reversed, and that the England of the future would give to Ireland all that she could reasonably expect or demand.

The government would be given time to fulfil the pledges contained in the king's speech with confidence, and the nationalists would not contemplate the possibility of a rising in which they would be forced to turn their weapons upon the government as they had turned them upon previous governments.

Speaking in London, at a like demonstration on the 19th inst., Mr. Redmond repeated this conviction.

John Dillon said that Irishmen had one compensation for their sufferings in fighting for Ireland; they had given Joseph Chamberlain to the Unionist party. "A disastrous gift, for so long as he remains in that party so long will Ireland's enemies be paralyzed and unable to fight us. Long may he live, for he has been Ireland's greatest friend."

T. P. O'Connor, speaking at Liverpool, maintained that the Liberal government could pass a measure for Irish self-government by a large, an overwhelming majority that the House of Lords would not dare to reject it.

KILLING OFF HOPELESS SUFFERERS.

Discussing the project of putting to death the incurably sick or injured, the paper called American Medicine says:

"Civilization depends on the safety of each life, and it would cut away our very foundations to give anyone the legal right to destroy others. The medical profession has but one reason for its existence, and that reason is the prolongation of life. It is a reason bound up in the very growth of modern society itself. To give a physician the legal right to end a life would therefore destroy the foundation for the existence of the profession. It is not always possible to say when a life is surely doomed. Patients not infrequently recover from conditions which had every appearance of being fatal. If a physician had the right to end a painful life, which apparently was soon to end itself, how long would he retain his practices? People want a doctor who will struggle to keep them alive to the very end, even when appearances are all against them."

A law granting permission to kill off the incurable would be an incentive to murder and would be used for that purpose. There would be no safety for the sick. To the pain of diseases would be added the nerve-shattering terror of being made the victim of a doctor's craze for euthanasia. Life belongs to God. He gave it. Let Him take it away.—Catholic Columbian.

WORSHIP OF THE DEVIL.

Many Catholics ridicule the idea of satan worship, and assert that the sect of Luciferians and the Black Mass never had any existence save in the fertile imagination of Leo Taxil. But according to Mr. Vance Thompson, a reputable author, writing in Everybody's Magazine for March, the worship of satan, incredible as it may seem, is among the manifestations of modern occultism. Referring to recent experiences in Paris, Mr. Thompson says:

"It need hardly be said that the rites wherewith Lucifer is worshipped are hid in much mystery. A couple of years ago I visited one of the 'chapeaux,' it was in the Rue Rochechouart. The Black Mass, which I have no desire to describe, was celebrated. It was Friday at 3 o'clock. Over the altar was a winged figure of Lucifer amid flames; he was trampled under foot a crocodile—the symbol of the church. A few days ago I found the chapel closed. Only after patient search did I find the new abode of the satanists. Their chapel now is in a great new apartment house at No. 22 Rue du Ruisseau, within the shadow of the cathedral of the Sacred Heart on Montmartre. As of old, satan is worshipped; every Friday the Luciferians gather. I could name many of them, but I will not. Some of them have influence enough to secure now and then, a right of midnight entry to the catacombs; there, amid skulls and bones, with orgies I do not care to describe, they have worshipped the spirit of evil, calling upon Baphomet, upon Lucifer and Beelzebub and Ashtoroth and Moloch, with cries and wailing hysteria.—Ave Maria.

"Prædicatæ Evangelium—preach the Gospel. Proch solidum, simple sermons. Preach on the fundamental truths of our holy religion, on prayer, on the sacraments, and above all on the bell. Yes, preach on hell as our Lord preached upon it. Let the people understand every word you say. Don't have sermons to tickle the ear—have sermons that will enlighten the ignorant, for this is truly an age of ignorance; have sermons that will move the will. Preach on death, judgment, heaven, hell. Don't talk of atheists or irreligious people—that good would be in it! Address yourselves to the congregations before you, and mind them alone."

THE RECTO

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