

The Catholic Record.

Published Weekly at 454 and 456 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

SINGLE COPIES—Ten cents per line each.

RATES OF ADVERTISING—Ten cents per line each.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Hamilton and the Diocese of the Clergy throughout the Dominion.

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

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

London, Saturday, Dec. 21, 1895.

We hope our friends throughout the country who are indebted for subscription to the CATHOLIC RECORD will be good enough to make remittance before the New Year. From those who owe a considerable amount we would be glad to receive at least a portion. With the greater number of our patrons we have no fault to find. They have ever been prompt and business-like in all their transactions with us. There are quite a few "Tomorrows," however, who allow arrears to pile up without considering what a grave injustice they do us. We hope that payment of their subscriptions to the CATHOLIC RECORD will be amongst the good resolutions they take with which to begin the New Year.

CHRISTMAS GRACES.

The festival of Christmas, which the Church is now celebrating all over the world, brings joy to every Christian heart, and that joy is reflected everywhere. It is found especially in the eagerness of the devout Catholic to express at this holy time his gratitude to God, by approaching the holy table of the Eucharist whereon our Blessed Lord offers Himself as a victim to His and our heavenly Father, to atone for and blot out the sins of mankind, and gives Himself to us as a banquet of love whereby we participate in the favors and graces which become the share of those who receive worthily His flesh and drink His precious blood.

Christmas is a time of joy for young and old, and the beautiful custom of giving Christmas gifts to friends is itself an invitation of the divine bounty from which every good and perfect gift flows to mankind. But there is no gift more precious than that of God the Father "who so loved the world as to give His only begotten Son, that whosoever believeth in him may not perish but may have life everlasting. For God sent not His Son into the world to judge the world, but that the world may be saved by Him." (John iii., 16-17.)

Christ is born in the crib of Bethlehem to save us from the evils brought into the world by sin, not for our condemnation, and only those who repudiate His graces are condemned; for it must be remembered that those who persevere in the ways of sin reject God's grace deliberately and of their own free will. All sin is wilful, and is a voluntary turning away from God; and it is in this sense that the prophecy of Simeon is to be taken as recorded in St. Luke ii., 34:

"Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted."

Those who fall do so by their own perversity: those who rise do so by the grace and assistance of God, who is ever ready to extend His helping hand to those who pray earnestly to Him. Therefore the Angel of God who announced to the Judean shepherds the birth of the heaven-born King declared:

"Fear not; for behold I bring you good tidings of great joy that shall be to all the people: for this day is born to you a Saviour who is Christ the Lord, in the city of David."

This joy is expressed in the hymn of the angels who sang at the birth of Christ: "Glory to God in the highest, and on earth peace to men of good-will." This is the burden of the hymn of exultation which is used by the Church at Mass on all feasts of special joyfulness. It is a joy which all Christians feel when they celebrate the festival of Christmas, and especially when they celebrate that festival by purifying their souls and receiving worthily the Holy Eucharist, the same sacred body and blood of Christ which was revered in the crib of Bethlehem by Mary and Joseph, the pious shepherds of Judea, and the wise men who came from the distant East to adore Him and to offer Him their gifts of gold, frankincense and myrrh in acknowledgment that He was and is the Lord of heaven and

earth and of all things worthy of our adoration and love.

The world in general is too forgetful of what we owe to our Divine Lord who was born for us on the first Christmas day, and we sometimes hear carping remarks against the splendor of the Divine service as it is offered in our cathedrals, and even in more humble churches on Christmas day and other great feasts. This carping spirit is that which Judas Iscariot entertained while complaining at the generosity of Mary Magdalen when that great penitent anointed our Saviour's feet with precious spikenard, saying:

"Why was not this ointment sold for three hundred pence, and given to the poor?" But "He said this, not because he cared for the poor, but because he was a thief, and having the purse, carried the things that were put therein."

God does not need our generosity, nevertheless we need God, and must recognize Him as our Sovereign Lord and Master by decorating His house. Beside our obligations to God, we must show charity to our neighbor, and not forget to provide for our advance in virtue by reconciling ourselves to God and coming nearer to Him at this holy season, and at other times during the year, through the sacrament of penance, and more especially through a worthy receiving of the Holy Eucharist whereby we are made to abide in Him and He in us, as He Himself teaches.

CHRISTIAN SCIENCE SUPERSTITION.

Another instance of the criminal folly of the Christian Scientist superstition, now so prevalent in Canada as well as in the United States, has occurred in Toronto within the last few days. Mrs. Mercy A. Beer was put on trial in the Criminal Assize Court on the 14th inst. for the alleged manslaughter of Percy Beck, aged six, who died of diphtheria while under Christian Science treatment at the hands of the prisoner. Mr. J. A. Barron, Q.C., conducted the case for the Crown, and said in his opening address that the prisoner did not wilfully cause the death of young Beck, but his death was attributable to her negligence. The father and mother of deceased gave evidence. They both stated they had thorough confidence in the prisoner, who had treated all their six children. They had tried Christian Science treatment because they were tired of doctors' bills. They each claimed to have felt the good effects of Mrs. Beer's treatment. The innocent child, who was not responsible for the superstition, was the unfortunate sufferer on this occasion. The responsibility for this and similar cases lies on the system which makes each individual the sole interpreter of scriptural teaching.

It was admitted at the trial by Mr. Barron, the prosecuting counsel, that Mrs. Beer had no intention to kill the child. On the contrary, we have no doubt that she wished to save his life, but she was prosecuted, Mr. Barron said, because having accepted payment for her medical services she had not taken proper means for the boy's recovery. The counsel said also:

"Any one totally ignoring the science of medicine, taking upon himself or herself the attendance on a sick person, and the sick person dies, the person in charge may be guilty of manslaughter. It is necessary the law should provide for the punishment of negligence of this kind."

The parents of the child testified their confidence in Mrs. Beer's treatment. The mother said Mrs. Beer attended every day for over a week, "But did not feel his pulse, take his temperature, nor do anything common to the usual medical treatment; nor did she give any medicine, simply following the Christian Scientists' methods. One treatment, however, she did order, which was to give him white of egg, and milk, or in fact anything in the shape of nourishment. The prisoner had been told that Percy (the dead child) had a sore throat, but had done nothing for it."

Two doctors were called, one of whom believed that with proper medical attendance the child's life would have been prolonged, and possibly saved. The other thought the child would have recovered.

The methods of the Christian Scientists were also partially explained by several witnesses, from which it appeared that the principal thing done in the case in point was to read extracts from a book entitled "Science and Health," and the "Key to the Scriptures."

There have been so many disasters reported owing to the neglect of medi-

cal treatment by so-called Christian scientists that we should have hoped that there was an end to such methods of treating diseases, but it is difficult to eradicate superstition where it has become fixed in the mind, and it is probable that there will still be some who have not learned wisdom from the experiences of the past.

MGR. SATOLLI.

The election of Archbishop Satolli to the Cardinalate is gratifying to the many Catholics who have watched his career in the United States with anxious interest. The fact of his not being an American and not conversant with the needs of the country, led some to think that his administration would not be successful. However, he has proved himself equal to every emergency. He has always spoken fairly and justly, and throughout the length and breadth of the United States prelates and priests have come to look upon the representative of Leo XIII. as a man who said what he thought. Honest in his views, and fearless in upholding them, he has beenqueathed to us the legacy of a manliness that sought justice, and that did not swerve from it, though circumstances at times did not seem to warrant it. He has displayed such an astonishing knowledge of men that we can but admire the wisdom of the Pope in selecting him to guide the Church in America. It was said when he arrived here that no student could ever hope to adjust the differences that existed, to banish contentions, to settle the many cases that seemed incapable of solution. Yet he has done all this, and well provided the truth of the time-honored maxim that the student can be when an occasion demands it the most successful in dealing with practical life.

The profound thought that made his lectures at Rome suggestive and eminently valuable, and placed him in the front rank of great professors, fashioned and directed his administrative career. He was not to be misled by sophistry, for too long had he communed with the Angelic Doctor to mistake the discordant notes of error for the sweet music of truth.

We congratulate him on the honor bestowed upon him, and we but wish that the sound thought and sure judgment, and withal the winning simplicity that nature gives only to her mightiest offspring, that has made him here and at home revered, will ever receive just appreciation. We have no desire to play the prophet, but we shall not be surprised if some day the Catholic world acknowledge Francis Satolli as its supreme spiritual ruler.

MR. N. CLARKE WALLACE'S RESIGNATION.

The resignation of the Hon. N. Clarke Wallace from his position as Comptroller of Customs is the latest development of the Manitoba school controversy, and it has excited considerable surprise, not so much from any thought that he should have remained in the Government, but because he clung so pertinaciously to his office that it was the general opinion that no circumstances would induce him to give it up of his own free will.

It is true that in his position, as not having a seat at the Council board, it might be thought that he had somewhat of a free hand, like an ordinary member of Parliament, to oppose such Government measures as he saw fit without any incongruity, but though not a member of the Cabinet, he was recognized as being of the Government, and it is inconsistent with the generally accepted ideas of Responsible Government that a member of the Government should openly express his variance from any part of its general policy, as Mr. Wallace has done on many occasions. It was, therefore, incongruous that he should have retained his office so long.

Mr. Wallace has always been a decided opponent of Catholic Separate schools, and during the last Provincial electoral campaign he took a prominent part in supporting the anti-Catholic and anti-Separate School policy of the Provincial Opposition.

While, in regard to the Manitoba school question, the Government of which Mr. Wallace has been hitherto a member declared itself most unreservedly in favor of doing justice to the Manitoba Catholic minority, Mr. Wallace has been openly at variance with them, declaring himself opposed to the passage of any remedial legislation. He declared himself to this effect especially in a violent speech delivered at Ottawa on the 12th of July last, when he said that he remained in

the Government only in the hope that there would be no Federal interference with the Manitoba school laws; but that if circumstances should so occur that the remedial measure would be brought up by the Government, he would know how to act, leaving it to be supposed that he would then resign.

Up to the last moment Mr. Wallace supported the Government, and he even took part in the political contest in North Ontario, supporting Mr. McGillivray against both the Liberal and the Patron candidates. It was strange, therefore, that his resignation should be announced just the day before the election took place in that constituency, as if it were his purpose to injure the prospects of the candidate whom he had so earnestly supported. If such was his intention, he utterly failed, as Mr. McGillivray, the Conservative candidate, was elected by a majority of 1022 over Mr. Gillespie, Liberal, and by 766 over the Patron candidate, Mr. Brandon.

We have kept ourselves aloof from the party politics of the Dominion, and we do so still. The Catholics of the Dominion are 42 per cent. of the whole population, and we have no intention to ask them to cringe to the feet of one political party or the other to obtain a paltry measure of justice. The justice of our demands on behalf of the Catholic minority of Manitoba is not a party question, but it is a question of natural right, and the rights of Catholics must be conceded, no matter which party may gain ascendancy at Ottawa. We claim equal rights with our Protestant fellow-citizens, and it concerns us very little whether Mr. N. Clarke Wallace remains in or out of the Government. As Grand Master of the Orangemen of Canada, we are aware that he has a certain amount of influence with a faction from which we always expect hostility.

LYNCH LAW.

A mass meeting of citizens of Boston was held a few days ago to take into consideration the practice of lynching negroes, which has become so frequent in the Southern States. The recent burning alive of a negro in Tyler, Texas, after torturing him by every device which inhumanity and fury could suggest, was especially a theme commented upon by the speakers. It was freely said that the whites deliberately endeavor to cast obliquity on the colored race for the purpose of retarding the political advancement of the negroes. The strength of the anti-lynching sentiment may be judged from the fact that among the speakers there were men of such divergent views as Congressman Elijah A. Morse, the A. P. A. leader of Massachusetts, and the Rev. Father Scully, one of the best known priests in the State. The following resolution was part of the platform unanimously adopted:

We condemn without any reservation the lynching, the mutilating, the roasting alive of American citizens now commonly practised in parts of the country, so commonly practised as to arrest the attention of the world. We condemn this God-defying heartlessness with most indignant feelings and promptings. We denounce this heinous, wide-spread, demoralizing crime in the name of humanity, of decency, of law and order, of the supreme law of the land, of civilization and of Almighty God. We protest against it because it makes us as a nation a subject of reproach and of mocking, even among heathens. Massachussetts calls upon all lovers of law and order all over the nation to rise in their might and majesty and say amen to this declaration.

We invoke the uncompromising spirit of Garrison, of Phillips, of Sumner, of Andrew, and in their names to these defiers of God and humanity cry out 'Stop this brutality which darkens our nation's fair name,' adding that if it be not stopped the impetuous spirit of Crispus Attacks, of John Brown, which is still marching on, will in its march haunt into action.

This lynching practice is certainly one of the greatest blots on the civilization of the United States, and all good citizens will denounce it as readily and as loudly as the Boston meeting. Yet it has become such a matter of course in the Southern States, especially where negroes are the persons to be punished, that it is doubtful if any such movement as has been inaugurated in Boston will put a stop to it, unless other States follow the example thus set by Massachusetts, and show by an equally determined attitude that an end must be put to the evil.

It is worthy of remark that within a couple of days after the Boston resolutions were passed, a South Carolina mob perpetrated another of these atrocities. Four negroes were convicted of murder, and three of them were hanged on the 6th inst., in due course of law. In the case of the fourth there

were circumstances which the executive considered extenuating, as the convicted man, though concerned in the conspiracy to murder, did not do the actual killing. His sentence was therefore committed to imprisonment for life.

With this the mob was not content, and on his way from jail to the State prison he was seized and hanged.

The frequent repetition of such outrages as this shows that the appetite for committing murder grows upon those who accustom themselves to it, as in the case of other vicious habits. Lynchings occur in a locality, first under extraordinary circumstances, or the pretence of extraordinary circumstances, owing to the special enormity of the crime which is thus punished; but when one lynching is effected, the appetite for another murder is whetted, and it is not long before the mob seeks another victim whose guilt may be only suspected, or who may not be guilty at all of any crime, but who has in some minor way brought upon himself the odium of the leaders of the mob, who most frequently are themselves men who would deserve lynching for their general character, if lynching were justifiable at all.

It has reached that pass in several States, South Carolina and Texas being among the number, that the mob will scarcely permit at all the law to take its course in any case, even when criminals have been sentenced to the gallows to suffer the penalty of their crimes on the day legally fixed. A mob usually assembles and breaks into the jail, seizes the unfortunate man and drags him to execution, hanging him on a tree, and thus the people satisfy the craving for blood which they have created in themselves by having satiated it before.

The Boston meeting has determined to appeal to the people of other States to aid in the movement to suppress lynching, and we most heartily wish them success in their projected crusade.

THE INQUITOUS MANITOBA SCHOOL LAWS.

As we have all along anticipated, the Manitoba Government has given its final answer to that of the Dominion, that it will give no redress to the Catholic minority of that Province.

As a necessary consequence of this decision, it becomes the undeniable duty of the Dominion Government and Parliament to grant that redress which the constitution of Canada, in conjunction with the decision of the Privy Council, accords.

The Bill of Rights under which Manitoba entered into the Confederation provided for Catholics and Protestants alike the right to establish Separate schools. The question of the Third and Fourth Bills of Rights, so vehemently discussed by the journals, is of little importance, in view of the fact that before the original Bill was stolen from the archives the Supreme Court of Canada and the Privy Council acknowledged the conditions under which the union was effected. The copy of the original bill still exists, and it fully bears out our contention that as a condition of the entrance of Manitoba into the Union, the Separate school system was to be maintained for the benefit of the future minority, whether that minority should be Catholic or Protestant.

Altogether apart from the question of the Bill of Rights, by which the Dominion was placed under the obligation of a treaty, the unanimous acceptance of the Manitoba Act by the Legislature of the Province was of itself equivalent to a treaty. By this acceptance Catholics and Protestants alike agreed to abide. Certainly if Catholics had retained their majority in the Province there would have been no attempt to override the agreement at the expense of the Protestants; but as the Protestants have since secured the majority of the population, we maintain that on no principle of legal justice or equity have they the right to deprive Catholics of the Separate school system, or to make the rights of Catholics their political football, as they are now attempting to do.

If the Dominion Government were to allow the Manitoba iniquity, it would be opening the door for a similar breach of faith on the part of Quebec and Ontario toward the respective minorities of these two Provinces.

The total number of Catholics Separate schools in Ontario during 1893 was 313, with an attendance of not quite 70 pupils at each, or 34 pupils for each teacher, whereas in Quebec, with a smaller number of Protestants, there were 25,578 children attending school, nearly all of whom attended the

Protestant Separate schools. But in addition to the educational guarantees, the Protestants of Quebec have political guarantees of representation in the Legislative Council. It is not to be supposed that if the rights of Catholics are to be ignored or set aside at the will of the majority in any Province, the special privileges thus accorded to Protestants should be retained.

We have no desire to raise such issues as we have here indicated, for we wish to see the whole Dominion in peace and prosperity, an end which cannot be achieved without mutual forbearance and toleration and respect for each others' rights and wishes, and especially for each others' religious convictions. It is in our desire for the welfare of the country that we have maintained, and will continue to maintain, the rights of the Catholic minority, and though the Parliament is not by any means a tribunal from which we could expect special favors, we have confidence that it will do the act of justice which Manitoba refuses.

EDITORIAL NOTES.

We have received some charming poetical effusions by James Penny. In the poem "Jean" he tells the story of the heroine, "sweet voiced and sweet faced," who leaves her home, preserves her name, despite temptations, without reproach, and becomes at last a good man's wife. There are some halting rhymes, some turns of expression varied by poetic rules, but the poem as a whole is of high merit; and whilst complimenting its author, we venture to express the hope that he will, ere long, weave in verse some of the traditions and legends that form part of our early history. "Val-kyrie III." is a stirring account of the international yacht race; and "Lilly," a story "of a true indeed," that will interest many a reader. We should wish to see them in book form.

The following from the Chicago Record will be a revelation to many who have been in the habit of considering that the London Times is the great organ of English public opinion:

"There is a public impression that all the leaders in the London Times are written by the great men in the British Empire, and when a subscriber of the Times opens the damp sheets in the morning he always looks first at the editorial page instead of the news columns, as he does with the other papers, and you do in this country. He imagines that the articles he finds there have been written by the Marquis of Salisbury, the Chancellor of the Exchequer, the Minister of Home Affairs, the Archbishop of London, the poet laureate, the Lord Chief Justice or some other big gun. It is popularly supposed that all the great men in the British Empire are continually writing for the Times, while as a matter of fact 90 per cent. of the editorials are prepared by ordinary literary hacks at the rate of \$10 a column. The Times is a great humbug. The late Mr. Barnum would have admired it immensely. It has played this game of mystery for half a century, and still continues to be considered as profound an authority on all topics as the oracle of the Pythian Apollo at Delphi."

It appears that the inmates of a monastery are not necessarily cowards, and that their religious calling does not prevent them from defending themselves and their property from marauders. A band of brigands attacked recently a convent at Viterbo, Italy, and were resisted by the monks, armed with muskets. Several of the bandits were severely wounded.

In Holland there is a new evidence of the liberality with which that country is now governed, and of the just treatment of Catholics, notwithstanding the very small percentage of the Catholics as compared with the total population. A Sister of Charity is the first on whom a decoration has been conferred by the Government, the good Sister having been made a knight of the Order of Nassau-Orange. The distinction is conferred on her on account of her great services to humanity in attending in the public hospitals. There are thousands of self-sacrificing women in the same and other Catholic religious orders who would merit an equal distinction, but they labor for no earthly reward, the sole recompense they look for being that which God will grant to those who so devote their lives to the works of mercy.

The question of admitting colored students to the Catholic University at Washington, D. C., having been brought before the faculty of the institution, it was decided in conformity with the spirit of the Catholic Church, that color should be no bar to their admission. In consequence of this decision there are already several colored students registered, one of whom, Prof. Love, has been a professor of the Colored High School in Washington. He is a graduate of Oberlin College, wherein he received the degree of B. A. Another, Professor T. S. Jackson, is also a professor of the Colored High School, and a B. A., having