

THE CATHOLIC RECORD,

Published every Friday morning at 388 Richmond Street, opposite City Hall, London, Ont.

Annual subscription..... \$2 00
Semi-annual..... 1 00
RATES FOR ADVERTISEMENTS.

12 cents per line for first, and five cents per line for each subsequent insertion. Advertisements measured in nonpareil type 12 lines to an inch.

We solicit and shall at all times be pleased to receive contributions on subjects of interest to our readers and Catholics generally, which will be inserted when not in conflict with our own views as to their conformity in this respect.

WALTER LOCKE, PUBLISHER.

388 Richmond Street, London, Ont.

The Catholic Record

LONDON, FRIDAY, MARCH 28, 1879.

PERSONAL.

His Lordship the Bishop of Detroit and Chaplain paid a visit to His Lordship the Bishop of London in the course of last week.

DR. NEWMAN A CARDINAL.

We are happy to be able to announce to our readers that the illustrious Dr. Newman is about to be raised to the Cardinalate. Leo XIII. has recognized a kindred spirit in the great Oratorian and by his intention to raise him to the Cardinalatial dignity has paid a fitting tribute to his unrivalled genius, his splendid virtues, and his great services to Holy Church.

TOO SANCTIMONIOUS BY HALF.

A certain over-zealous busy-body, with the pseudonym of "Orthodox," has taken the trouble to write to the Irish Canadian about what he is pleased to call a "disagreeable matter," and he says: "I cannot help it! Poor fellow! What mental agony he must have suffered until he unburdened his 'orthodox' mind to his orthodox friend the Irish Canadian."

When one man insists that Christ is truly present in the "Lord's Supper," and his neighbor pronounces such a notion damnable idolatry, when the Rev. Mr. Somebody believes he has the power from God to forgive sins, by sacramental absolution, and his churchwardens call such a claim rank blasphemy, and an emptying of the Cross of Christ; and yet both parties appeal to the same formula, and unite in the same act of public worship, what can be thought of either their earnestness or their judgment?

another paper? So far as we are concerned we decline absolutely all such charitable attention, and would remind "Orthodox" that perhaps he had better apply a little of it nearer home. We would also say by way of advice, that as "the shoemaker should stick to his last," so also should this gentleman attend to his profession—in which we hope he is truly "Orthodox"—and leave questions of Moral Theology to be raised by those who have a right to raise them, and who are capable of defining them.

LEGAL VERSUS SPIRITUAL KNOWLEDGE.

The "Comedy of Convocation" opens by the question, "does disbelief in the existence of God disqualify for holding office" in a certain Church mentioned,—and though one of the disputants calls this an enormous hypothesis, the brilliant author goes on to argue it acts all the same. An enormous hypothesis it certainly is, and we are not thinking of charging any living or dead, with holding or having held such office, being at the time a disbeliever; nor would an isolated case of the kind, however well proved, amount to much argument.

But a large class of professing Christians act so much as if they did not believe in God, or what comes to pretty nearly the same thing here, in any revelation made by God, that it is not wonderful if outsiders judge them, not by what they say they hold or do not hold, but rather by the more common-sense method of direct inference from their behaviour. And this inference is decidedly against the hypothesis of their being believers. For, to say that God has made a revelation, without making it obligatory to those to whom it is known, is simply to deny either the divine wisdom or the divine sovereignty. To admit a revelation from heaven, and in the same breath affirm you may do what you like with it, is to declare your own equality with God. And finally, to talk, as many do, of a Church established by Christ, and directed by the Holy Ghost, and yet ridicule, as medievalism, the spirit and practice of obedience to it, be impatient and irritable, even under its speculative claims, and openly, ostentatiously rebellious, the first moment it dares to interfere in any way with personal conduct; all this is so utterly, so comically illogical that it is hard to think able men can be guilty of it, and yet believe in God. And it is far worse when any attempt is made to deal with particular facts in revelation. For that is about the definition of dogma; dogma is primarily a fact.

When one man insists that Christ is truly present in the "Lord's Supper," and his neighbor pronounces such a notion damnable idolatry, when the Rev. Mr. Somebody believes he has the power from God to forgive sins, by sacramental absolution, and his churchwardens call such a claim rank blasphemy, and an emptying of the Cross of Christ; and yet both parties appeal to the same formula, and unite in the same act of public worship, what can be thought of either their earnestness or their judgment?

And the state of the case is infinitely aggravated when these gentlemen, instead of standing alone, each by himself, and enjoying to the full what he calls the glorious liberty of thinking what he pleases, find themselves, by the necessity of things, forced to come together and deliberate upon something, say the choice of a chief-ruler; then the outlooker has an almost insurmountable difficulty in thinking they believe what they profess.

Of course in any election there is always room, *illic a jure*, for grave and energetic differences of opinion. Whether a given candidate may or may not be the proper person, whether he has knowledge enough to understand the duties of the office, or strength in his right hand to keep in check the restive horse-power he will be asked to control; or again, whether his known views of the policy to be pursued give reasonable assurance of success; these and like considerations satisfactorily account for the presence of honest men on both sides.

every man in that synod honestly believed in God.

They are not so much to be blamed for— to put it mildly—the queer things they did and said in the name of religion, as pitied for being the victims of a wrong, or what somebody has called an impossible system. The "I-am-as-good-as-you" principle of private judgment is certainly a capital pander to vanity, pride, and self-sufficiency. It exalts a man enormously, in his own estimation, and gives keen zest to his reflections when in Pharisaic mood. But it is suited only for solitude, fit for the private possession of only one man. No system in family, or state, or Church, ever was, or will or can be, worked by it, without its smashing down or making its advocates look foolish or ridiculous or slavish. No private judgment is, as experience proves, a capital shibboleth, but no more. It can break down, but has no constructive elements in it. And those who try the slightest experiment, a far less one, indeed, than the election of a bishop, find at the very start, that whatever else of good or bad there may be in it as a theory, this at least it will not do: it will not work.

All this was made abundantly evident by the scenes at that meeting, lately held in a neighboring city, and with effects that are partly to be received with rejoicing, partly deplored. The thoughtful clergymen, knowing something of theology and church history, will, we think, be moved by what they witnessed there to think more justly of that silly cry, the outcome of irreligion and low vulgar pride, the cry that every man is a born professor of divinity and canon law, and such things, and more and more to respect and long for the only authority that, in the history of Christianity, has been able without as with the aid of the arm of flesh to harmonise all differences in the great world-wide communion. At this prospect we rejoice. Nor did the behavior of that Judge, on which, from another point of view, we commented last week, entirely annoy us. A Judge is a gentleman; and that particular Judge is an able man, able both by natural gifts, and careful training. Now gentlemen and able men, men of the world, and by their profession obliged to take calm, serious views of things, do not rush into a blinding passion, and violate good sense and decency for nothing. There must be strong, overpowering provocation. Who doesn't remember the picture of our boyhood days, of the urchin on the fence, threatened from behind by a wicked goat, and in front of him a hissing serpent, and nobody to drive either away! So felt the Judge in synod. The goatish obstinacy of the logical professors of private judgment, pushing them forward, and (what he would call) the serpent of Clericalism threatening to sting if he advanced! Poor man, what could he do? Who can blame him? It was a wretched position, and his keen mind took it all in, and he quite forgot himself, his dignity and his manners, and actually roared out in a way that had been painful and insulting if not so full of the comical. Good Judge, your temper is none of the best, your theology is worse, and the position you were in worst of all. We pardon you, with this piece of advice: When next you have your dirty linen to wash keep to your own back-kitchen till you have changed your dress, and tidied up, and don't rush out, in dripping, limp garments, and in your hurry to purify your soiled hands, try to rub them against your well-dressed neighbors! The manners of the washerwoman often accompany the dress.

ROMAN CATHOLIC SEPARATE SCHOOLS.

In a previous issue we made a few remarks on Separate Schools in Ontario and the law pertaining thereto. Since that a Bill respecting Public, Separate and High Schools, introduced by the Hon. Mr. Crooks, Minister of Education, has become law, having received its third reading on the 10th inst. This Bill contains several important sections relating to Separate Schools, and will have a very beneficial effect on the working of such. It provides for the election of school trustees as follows: A meeting of the electors for the nomination of candidates for the office of Separate School Trustees shall take place at noon on the last Wednesday in the month of December, annually, or if a holiday, on the day following, at such place as shall from time to time be fixed by resolution of the Separate School Board, and in municipalities divided into wards, in each ward thereof, if the Board in its discretion thinks fit. The Separate School Board shall by resolution name the returning officer or officers to preside at the meeting or meetings for the nomination of candidates, and in case of the absence of such officer, the chairman chosen by the meeting shall give at least six days' notice of such meeting. If at said meeting only the necessary number of candidates to fill the vacant offices are proposed and seconded, the returning officer shall, after the lapse of one hour declare such candidates duly elected; but if two or more candidates are proposed for any

one office, and a poll in respect of any such office is demanded by any candidate or elector, the returning officer or chairman shall adjourn the proceedings for filling such office until the first Wednesday of the month of January then next, when a poll or polls shall be opened at such place or places, and in each ward, where such exist as shall be determined by resolution of the said Trustees. The poll or polls shall be opened at the hour of ten o'clock a. m., and shall continue open until five o'clock p. m., and no longer, and any poll may close at any time after eleven o'clock a. m. when a full hour has elapsed without any vote having been polled. The Separate School Board shall, before the second Wednesday in December in each year, by resolution, fix the place or places for the nomination meeting, and also for holding the election in case of a poll, and also name the returning officer who shall preside at the respective polling places, and forthwith give public notice thereof. The returning officer shall, on the day after the close of the election, return the poll books to the Separate School Board, with his solemn declaration thereto annexed, that the poll book has been correctly kept, and contains a true record of the votes given at the polling place for which he was returning officer. The School Board shall add up the number of votes for each candidate for any office, as appears from the poll book so returned, and shall declare elected the candidate or candidates having the highest number of votes, and shall at noon, on the day following the return of the poll books, put up in some conspicuous place in the municipality, and at one or more of the schoolhouses therein, a statement showing the number of votes for each candidate; and a majority of the trustees remaining in office shall be a quorum for the foregoing purposes. In case two or more candidates have an equal number of votes, the member of the Board present who is assessed the highest as a ratepayer on the last revised assessment roll shall, at the time of declaring the result of the poll, give a vote for one or more of such candidates, so as to decide the election. There is no difference whatever in the manner of electing Separate School Trustees and Public School Trustees.

The 90th section of the Revised School Act, in connection with the 5th clause of the 78th section, made it the duty of the Municipal Council to cause the assessor in preparing the annual assessment roll of the municipality, to distinguish between Public and Separate, and in setting down therein his religion, to distinguish between Protestant and Roman Catholic, and whether supporters of Public or Separate Schools. The same section required Municipal Councils to cause, through their collectors and other municipal officers, to be levied in each year, upon the taxable property liable to pay the same, all sums of money for rates or taxes legally imposed thereon in respect of Public or Separate Schools by competent lawful authority in that behalf and at their request, and to account annually for the sums so to be collected. The new bill provides that the clerk of the municipality shall furnish to the Separate School Board within three days after request in writing "The Separate School Voters' List," and also a list of Roman Catholic freeholders, householders or tenants, and persons entitled to vote in respect of income, rated upon the then last revised assessment roll, and not being already upon "The Voters' List." When any supporter of a Separate School resides without the municipality in which the School is situated, he shall be entitled to vote in the ward or division in which the schoolhouse nearest to his place of residence is situated, if within the distance of three miles in a direct line.

Heretofore Separate School Boards could not legally claim the taxes of non-residents; now any person who, if resident in the municipality, would be entitled to be a supporter of any Separate School in such municipality, the owner of unoccupied land, may require that such land be assessed for Separate School purposes; and the Council of the municipality shall account to the Separate School Board or the taxes of non-residents the same as residents. So much of the county rate levied yearly upon the several townships of the county for the payment of teachers' salaries which shall have been levied upon, and collected from any persons being supporters of Separate Schools in any township, shall be paid over by the County Treasurer to the trustees of the Separate Schools of which such persons are supporters as aforesaid. In any case where the trustees of any Roman Catholic Separate School avail themselves of the provisions contained in the 78th section of the Public Schools Act, for the purpose (amongst others) of ascertaining through the assessor of the municipality, the persons who are the supporters of Separate Schools, the assessor shall accept the statement of, or made on behalf of any ratepayer that he is a Roman Catholic, as sufficient prima facie evidence for placing such person in the proper column of the Assessment Roll for Separate School supporters, or if the assessor knows personally any ratepayer to be a Roman Catholic, this shall also be sufficient for placing him in such last

mentioned column. Provision is also made for the establishment (where required) by the Education Department of a Model School for the training of teachers for Separate Schools, and likewise for the appointment of a Catholic member on the County Board of Examiners. The teacher of said Model School, and the member of said County Board must possess qualifications prescribed by the Education Department. The trustees of any Separate School shall have full power as a body corporate, the same as trustees of Public Schools, to borrow money for school purposes, and to make valid mortgages and other instruments for the security and payment of such borrowed money, upon the school house property and premises, or real or personal property vested in them, or upon the Separate School rates.

We are much pleased with the manner in which the various members (with few exceptions) of the House of Assembly, discussed the Separate School sections of the Bill, and we hope the day is rapidly approaching when men, elected to legislate for our young country and the welfare of its people, will cast aside all bigotry and prejudice in discussing such important questions. We are sure there is no class of people in Canada more interested in the educational progress of the country than Catholic Separate School supporters; and the establishment of Separate Schools in Ontario, and so far as practicable the placing of said schools *by-law* on equal footing with the Public Schools, tend greatly to make the educational system of Ontario one of the grandest in the world, and a model for other countries. In Canada, as in every part of the world, the Bishops and priests of the Catholic Church are ever found ready to aid in whatever might tend to the better enlightenment of the people; but as wise parents, they are very anxious that their children should receive, in youth, an education that would not only lead them to be men of science, but good citizens and good members of our Holy Church, and thereby secure for themselves an eternal reward in the kingdom of our Heavenly Father when He calls them to give an account of their talents.

EXCERPTA, WITH OBSERVATIONS BY PROF. VON —.

A short time ago, somewhere in the United States, some Baptist congregation celebrated the Lord's Supper—or as some Protestant preachers will have it, distributed the bread and the wine—in a Jewish synagogue, their own meeting house being under repairs. Indeed very accommodating—I mean both sides!

Not long since, somewhere in the United States, an Episcopal Bishop paid a visit to some Baptist College, and on that occasion addressed the students in most encouraging and commending terms. Truly, very liberal this! The conduct of that bishop shows unmistakably by what a wonderful and incongruous amalgamation Protestants strive to exhibit to the world a picture of their imaginary unity!

A few weeks ago, somewhere in the New England States, two individuals requested to be admitted into full membership of the Congregational Church. This request was, of course, received with much favor; but in their preliminary examination, the officers of the Church, *i. e.*, preacher and deacons, ascertained that these two catechumens staunchly rejected the doctrine of "eternal" punishment, so plainly taught in Holy Writ. There was a dilemma for any well organized, orthodox, though Protestant Christian sect! But not so for this particular Congregational congregation, represented by their pastor and deacons, who true to the principle of private judgment, and especially in this particular case, because the two neophytes were "highly respectable," waived the objectionable term "eternal" in their Profession of Faith—and thus by declaring their belief in "punishment" they were received into full membership. Truly, very accommodating! Thus, we see, that dogmas in Protestant sects are treated with the utmost indifference and their ordinances are administered in subservience to time and circumstances, or rather to the *spirit of the age*.

And now we learn that some Episcopal Bishops in the United States are contemplating to expunge from their Ecclesiastical Calendar, for "the English as well as for any other Protestant Church," the meaningless Season of Lent. Very sensible this indeed! For what is Lent to them in the English communion? Neither their ministers nor the people keep the lenten fast. For the latter, lent is nothing but a continuation of carnivals and similar amusements as long as the season lasts. Lent, like all the other holy seasons and days of saints, peculiar to and instituted by the Holy Roman Catholic Church, and at the time of the falsely so-called Reformation retained in the Ecclesiastical Calendar of the schismatic English Church, is a mere farce, and the people know this all well, being, as a rule, conspicuous by their absence from the lenten services, as well as in others held in commemoration of the Calendar

Saints, if per... —improperly make bold on day, so object... indeed m... Book of Co... Church truly... is neither co...

TEA-MEET... or tea meet... meeting hou... nil desperand... berry and c... worship, wit... and joke-cra... the amuseme... for the amus... or sinners... uses of a Ch... it is not so w... ing nothing... presence in... house or tak... from any...

CIRCULAR... THE BIS... CLE...

REV. AND... announce offi... committed to... dated Feb. 15... Leo XIII. in... world. This... City on the... his election t... doubtless, of... and of bring... on his Pontif... By the dea... Supreme L... great virtues... children by l... sufferings; I... of the intere... person of P... venerable P... far-seeing w... his splendid... his Pontific... of the Churc... heartfelt giv... ing given to... on times, I... words his r... "We feel he... of an abund... the arduous... perience of... dilution of t... tempests th... and we can't... come when... agement of... impious mi... which has a... He then p... derived ben... ular benefi... stains of the... penance and... prayer is n... rifices of ju... up by the... so grateful... to do violen... tain a firm... will regard... nelying the... light and c... said by the... are overcom... to the Divin... also success... who were fo... merits, but... exhort all... beseech the... prayers, the... tian discipl... themselves... fit of the g... of "eternal" punishment, so plainly taught in Holy Writ. There was a dilemma for any well organized, orthodox, though Protestant Christian sect! But not so for this particular Congregational congregation, represented by their pastor and deacons, who true to the principle of private judgment, and especially in this particular case, because the two neophytes were "highly respectable," waived the objectionable term "eternal" in their Profession of Faith—and thus by declaring their belief in "punishment" they were received into full membership. Truly, very accommodating! Thus, we see, that dogmas in Protestant sects are treated with the utmost indifference and their ordinances are administered in subservience to time and circumstances, or rather to the spirit of the age.

And now we learn that some Episcopal Bishops in the United States are contemplating to expunge from their Ecclesiastical Calendar, for "the English as well as for any other Protestant Church," the meaningless Season of Lent. Very sensible this indeed! For what is Lent to them in the English communion? Neither their ministers nor the people keep the lenten fast. For the latter, lent is nothing but a continuation of carnivals and similar amusements as long as the season lasts. Lent, like all the other holy seasons and days of saints, peculiar to and instituted by the Holy Roman Catholic Church, and at the time of the falsely so-called Reformation retained in the Ecclesiastical Calendar of the schismatic English Church, is a mere farce, and the people know this all well, being, as a rule, conspicuous by their absence from the lenten services, as well as in others held in commemoration of the Calendar

And now we learn that some Episcopal Bishops in the United States are contemplating to expunge from their Ecclesiastical Calendar, for "the English as well as for any other Protestant Church," the meaningless Season of Lent. Very sensible this indeed! For what is Lent to them in the English communion? Neither their ministers nor the people keep the lenten fast. For the latter, lent is nothing but a continuation of carnivals and similar amusements as long as the season lasts. Lent, like all the other holy seasons and days of saints, peculiar to and instituted by the Holy Roman Catholic Church, and at the time of the falsely so-called Reformation retained in the Ecclesiastical Calendar of the schismatic English Church, is a mere farce, and the people know this all well, being, as a rule, conspicuous by their absence from the lenten services, as well as in others held in commemoration of the Calendar

And now we learn that some Episcopal Bishops in the United States are contemplating to expunge from their Ecclesiastical Calendar, for "the English as well as for any other Protestant Church," the meaningless Season of Lent. Very sensible this indeed! For what is Lent to them in the English communion? Neither their ministers nor the people keep the lenten fast. For the latter, lent is nothing but a continuation of carnivals and similar amusements as long as the season lasts. Lent, like all the other holy seasons and days of saints, peculiar to and instituted by the Holy Roman Catholic Church, and at the time of the falsely so-called Reformation retained in the Ecclesiastical Calendar of the schismatic English Church, is a mere farce, and the people know this all well, being, as a rule, conspicuous by their absence from the lenten services, as well as in others held in commemoration of the Calendar

And now we learn that some Episcopal Bishops in the United States are contemplating to expunge from their Ecclesiastical Calendar, for "the English as well as for any other Protestant Church," the meaningless Season of Lent. Very sensible this indeed! For what is Lent to them in the English communion? Neither their ministers nor the people keep the lenten fast. For the latter, lent is nothing but a continuation of carnivals and similar amusements as long as the season lasts. Lent, like all the other holy seasons and days of saints, peculiar to and instituted by the Holy Roman Catholic Church, and at the time of the falsely so-called Reformation retained in the Ecclesiastical Calendar of the schismatic English Church, is a mere farce, and the people know this all well, being, as a rule, conspicuous by their absence from the lenten services, as well as in others held in commemoration of the Calendar