

The Catholic Record.

Published Weekly at 44 and 456 Richmond Street, London, Ontario.

Price of Subscription—\$2.00 per annum.

EDITORS: REV. GEORGE R. NORTHGRAVE.

Author of "Mistakes of Modern Infidels."

THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey

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

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

Advertisements—Ten cents per line each insertion, 25 cents measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and the Bishops of London, Hamilton, Brantford, and Owen Sound, 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.

LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 13th, 1906.

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 directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

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, DONATUC, Archbishop of Reims, Apostolic Delegate.

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

Agents or collectors have no authority to send your paper unless the amount due is paid.

Matter intended for publication should be mailed in time to reach London not later than Monday morning. Please do not send us money by order and marriage notices sent by subscribers must be in a condensed form, to insure insertion.

LONDON, SATURDAY, MAR. 24, 1906.

HIS LORDSHIP RIGHT. REV. T. J. DOWLING, Bishop of Hamilton, and Rev. Father Mahony, Rector of St. Mary's cathedral, were in London on last Saturday, and were guests of the Bishop of London.

The Bishop of Hamilton is entirely better of his recent sickness and is as vigorous and genial as ever.

His many friends in London were delighted to see him, and wish him many years to continue his work in the flourishing diocese of Hamilton.

CABLE DESPATCH FROM ROME. Some time ago a Roman correspondent sent out a sensational report regarding an interview that was said to have taken place between the Holy Father, Pius X., and the Right Rev. T. S. Byrne, Bishop of Nashville, Tenn.

At the time several Catholic papers warned their readers to pay no attention to the despatch as many things mentioned were evidently not true.

In due time Bishop Byrne returned home, and gave out the following to the Press, showing how untruthful the report was.

The Bishop says: "On my return home, I read for the first time a cablegram purporting to come from the Roman correspondent of the press of Turin, giving an account of an interview which I had with the Holy Father, Pius X. I wish to say there is not a shred of truth in anything this Roman correspondent says, either of the Holy Father or of myself.

During my interview with the Pope not a single subject mentioned by this correspondent was spoken of or referred to, either directly or indirectly."

THE NEW FRENCH GOVERNMENT. It did not take much time for a new ministry to fill the places of that of M. Rouvier which recently resigned its portfolios owing to the adverse vote arising from its violence in enforcing the law secularizing the church property in France.

M. Jean Marie Ferdinand Fallieres on March 10 informed President Sarrien of his acceptance of the task, and within a couple of days all the portfolios were taken up.

Premier Sarrien has been hitherto a "Moderate Republican" so called, but in the face of the majority of Deputies which maintained the anti-Christian policy pursued successively by Messrs. Combes and Rouvier, it would be rash to predict that his administration will be to any very great extent an improvement upon those of his predecessors.

There is this, however, in M. Sarrien's favor that he was deemed by the Catholic party in the Chambers a more desirable candidate for the Presidency of the nation than President Fallieres, and it is to be hoped that he will, at least, not go to the length to which M. Rouvier was carried in his hatred of religion.

A cablegram from Rome states that the accession of M. Sarrien to power has not given satisfaction to the Vatican, and that some eminent ecclesiastics of the Pope's environment has said: "We have got out of the frying pan into the fire."

We are not disposed to give much credit to this statement—1st, because the cablegrams from Rome sent by the agents who there furnish the press with items, are ever disposed to give a pessimistic account of matters which concern the church; and, 2ndly, because the eminent ecclesiastics who are attached to the Holy Father's court are not prone to make statements which are calculated to embroil the relations be-

tween outside powers and the church to a degree greater than they are already strained with France. They are more likely to keep a discreet silence, unless the circumstances should require that they should be outspoken in their condemnation of what is taking place.

The fact that M. Sarrien has assumed power after a vote of the Chamber of Deputies condemning the harsh measures of M. Rouvier would rather lead us to the belief that M. Sarrien's policy will be at all events more moderate than that of his predecessor.

We are confirmed in this view by the fact that already the government withdrew its officials from the cathedral of Marseilles when with a large military force at their back, they demanded the keys of the tabernacle and sacred objects of the cathedral, but were refused.

The Bishop of the city, it is said, came to the sanctuary in his official robes, and declared that he was ready to resist the sacrilegious demand of the state officials, even though they were to kill him on the spot, or to send him to prison, or inflict any other suffering upon him.

Furthermore, the fact that the elections are close at hand may make the government more circumspect about rousing the dormant religious feelings of the French people by the enforcement of the arbitrary measures hitherto adopted, which do violence to the first principles on which a true Republic is founded, the liberties of the people.

There is a comical side also to the matter. The announcement of the new ministry was made on March 14th, though the list of Ministers was made up on the 13th, on which day it could have been announced, and it is said that the reason for the delay was the general impression that the number thirteen is an unlucky number. The remark is attributed by the news agency to a Roman ecclesiastic "that unbelievers can be superstitious."

M. Fallieres announced his policy in the Chamber of Deputies to this extent that the new government intends to enforce the law regarding the separation of church and state, and we have no doubt they will do this, though perhaps not so brutally as was done by M. Rouvier.

He also announced that in its foreign policy, the course of his predecessor will be strictly adhered to, that the alliance with Russia will be continued without change and all the friendships which have been contracted with other powers will be preserved. He asked for a vote of confidence from the chamber, and this was given by 305 to 197.

THE LORD'S DAY BILL. The Hon. Charles Fitzpatrick has introduced into Parliament a bill for the better observance of the Lord's Day which to our mind will meet admirably the needs and demands of the people of Canada, and which is more in accordance with the desires of the whole population than anything which has hitherto been attempted by legislation on this subject.

There are fifteen clauses to the bill. It forbids the sale, or offering for sale, or purchase of any goods, chattels, personal property or real estate, or the carrying on or transaction of any business of one's ordinary calling, or to employ any person to do on that day any work, business, or labor, except such as the bill specially provides for.

Works of necessity and mercy are allowed, such as whatever is necessary or customary in connection with divine worship, the sale of medicines, the relief of sickness and suffering by physicians, the transmitting and delivering of telegraph or telephone messages, the conveyance of travellers and her Majesty's mails, keeping up fires or doing urgent repairs in cases of emergency, or incidental work essential to any manufacturing process which could not otherwise be carried on during the rest of the week: the continuance of railway trains on their journey, if they are in transit when the Lord's day begins, the transit of live stock loaded for immediate shipment at any ocean port, or perishable goods, and the carriage to the next divisional point on a railway, or to the next port of call, of any freight which is in transit when the Lord's day begins.

In the province of Quebec, sales which are customary to be made under the provincial laws at church doors in the country parishes, are permitted; also whatever is at present permitted by any Provincial Act of any province of the Dominion.

Sunday sports are prohibited for gain, or where any prize or reward is offered, or where any fee is charged, and where there is a fee for any service or privilege in connection with the same, or conveyance of persons to or from the place by the proprietors, the charge for such conveyance being deemed as an indirect payment of a fee.

Excursions for a amusement or pleasure as the principal or only object are prohibited, and persons going on such excursions shall not be deemed travellers within the meaning of the act.

Parks and pleasure grounds shall not be opened on the Lord's day, where any charge is made for admission or for any privilege in connection therewith. Shooting at a target or other object is also forbidden, and it is also forbidden to advertise any of the things forbidden under the act.

There is undoubtedly a divergence of opinion in Canada in regard to many acts, whether they are lawful or unlawful on the Sunday or the Lord's Day, but Mr. Fitzpatrick's bill has carefully avoided stepping upon any debatable ground in this respect, by not interfering with the liberty or conscientious convictions of the people in general, or by interfering in the least possible degree. The only notable exception to this that we notice at present is that Jews and Seventh Day Baptists may claim that their convictions are disregarded in the proposed legislation. But this could not be avoided if there is to be any day of rest at all for the Canadian people in general. As it is generally—almost universally—conceded that such a day is needed, a small minority should yield their convenience to that of the great majority of the people.

On the other hand, there is really no very serious hardships inflicted upon those who believe that some other day than the Sunday should be kept holy, and as a day of rest. The small minority should not insist upon their being allowed to do all kinds of servile work on the day on which the great bulk of the people desire a complete rest, so far as this is attainable under reasonable conditions. If the minority must keep some other day than Sunday holy, they are not prevented from doing so; but they should at least so far respect the religious convictions of the great majority as not to interfere with the proper observance of the day which nearly all Christians in a Christian country wish to be observed. This would be the case if they were allowed to carry on secular pursuits at will on the day which is observed by the vast majority of the population.

It is admitted by all that with one day of rest out of seven, people are better able to work during the rest of the week, and this fact justifies the observance of one day under legislative enactment. If there are some few who would desire another day to be kept instead of Sunday, their views ought not to prevail against those of practically the whole population of the country.

DOUBTFUL BAPTISMS. Archdeacon Ker of Montreal, preached on Sunday, March 11th, in Grace church, Point St. Charles, Hochelago, on the conversion of the Princess Ena, declaring that "multitudes of English church people have read with great regret the accounts given in the papers of the re-baptism and re-consecration of an English Princess illustrious alike by her birth and her virtues."

He asserts also that the church of England has special claims upon the love and loyalty of those who are in places of high authority, be they clergy or laity. He continues: "Enlightened, tolerant, liberal, her yoke is easy and her burden light. Following the ancient customs, she does not re-baptize those who coming to her from without, have been already baptized with water in the name of the Holy Trinity, no matter by whom the baptism may have been administered, whether by Presbyterian or Methodist, Baptist or Congregationalist, Greek or Latin, nor does she re-confirm those who have been already regularly confirmed elsewhere." This, he declares, to be the ancient custom of the Christian church.

As regards baptism, he at once admits that it is the ancient faith of the church that this sacrament once properly given is not to be repeated, but it is not to be decided as a question of toleration or liberality such as the Venerable Archdeacon makes it.

The question is always as regards baptism, whether it has been properly administered before, whether it be priest or layman; for the Catholic church admits that a baptism administered properly even by a layman or by one who is not a Catholic, is valid.

But it is known by experience that in the Protestant churches, where the Christian faith is loosely held, baptism is very carelessly and very often invalidly given, the proper mode of giving baptism being not observed. This being the case, and owing to the necessity of the sacrament as the first means of grace, the Catholic church deems it necessary to give conditional baptism to those coming into her fold from any sect or denomination wherein baptism is carelessly administered, or is not administered according to the traditional necessary form. That this carelessness is found in the church of England has been amply proved by the testimony of many credible witnesses, and this is why bap-

tism is administered conditionally to members of the church of England who become Catholics. The same rule is followed for those who enter the Catholic church from the other Protestant denominations mentioned, by Rev. Mr. Ker, which are even more careless than the church of England in the administration of this important sacrament.

Is not the Rev. Mr. Ker aware that there are many in the church of England, and even among the church of England clergy, who do not believe in the regeneration of the soul by baptism? This being the case, does it not follow as a matter of course that such clergy men will administer the sacrament carelessly? And the same reason applies with much more force to the other Protestant denominations mentioned, because they do not really believe in baptism administered at all. We are, therefore, surprised that an Archdeacon of the church of England should blame Catholics for baptizing converts from those churches; and for so much the greater reason as we understand it to be the practice of the church of England not to recognize lay baptism at all, and they certainly cannot regard Presbyterian, Methodist and Congregational ministers as clergymen, as they have never had ordination by a Bishop—a condition which the church of England requires as essential to make a clergyman.

In regard to confirmation the case is different. How careful the Rev. Mr. Ker is neither to assert nor deny that the church of England would accept confirmation administered by Baptists, Presbyterians, etc.! The fact is it would not accept it at all. And it is on this account intolerant or illiberal? According to the Archdeacon's reasoning this should be so, but it so happens that these sects do not confer confirmation at all, so that by a suppression of the facts he is able to "speak for the galleries."

The Princess Ena was confirmed because confirmation must be administered by a Bishop, or at least a priest who has been duly authorized to confer it, and it is well-known that the Catholic church does not admit that the church of England possesses these orders by valid ordination.

CHURCH AND STATE. Enquirer, of Detroit, Michigan, asks us: "Why is it that the Bishops of France, and apparently those of the world generally, including the Pope, are opposed to the law recently passed in France separating the church from the state? And is it not better that the church may be entirely free from state interference as is the case in the United States, and that the clergy be sustained on the voluntary system?"

Answer. It seems to us advisable to begin our answer to these questions by quoting from the Syllabus of errors issued by Pope Pius IX. in Dec., 1864, along with his celebrated Encyclical "Quanta Cura," the following condemned proposition: "The church should be separated from the state, and the state from the church."

This does not mean that under all circumstances church and state should be joined by an external bond of union, for there are circumstances which would render such a bond inadvisable and even impossible; but it means that we cannot maintain that a union of church and state is essentially wrong and should in every case be dissolved as soon as possible.

In fact, the ideal relation between the church and state at any time would be that the church should be free in her sphere to teach the law of God, and that the state should also obey that law protecting the church where that protection is needed, and aiding her in her divine work of propagating the gospel, and enforcing the divine law.

The Empire of Charlemagne was based upon these sound principles, and came nearer to this ideal than any other government which has existed to the present time. But it is evident that under the conditions now existing in such countries as Great Britain, Germany, the United States, etc., this ideal is impossible, as a great majority of the people do not belong to the Catholic church. The relations between church and state in such countries, so far as the Catholic church is concerned, must be entirely different from those which existed in Charlemagne's Empire, which was named officially "The Holy Roman Empire of the German Nations."

In France, when France became a distinct nation there remained a union between church and state, but the cordiality of the relations between the civil and religious authorities varied according to the extent to which various monarchs claimed to exercise a right to interfere unduly with the internal discipline of the church.

Under the French Revolution of 1792 Atheism was temporarily dominant. The government endeavored to destroy Christianity, and to carry out its purpose, not only was the country drenched with blood, but even almost everything was swept away which might remind the nation that it was once Christian. The Christian era was abolished, and that of the French Republic substituted for it. The property of the church was confiscated, and churches were used for a sort of pagan worship of the goddess Reason.

This state of affairs lasted but a short time. In 1801 Napoleon restored religion, and the Concordat with Pope Pius VII. was signed to complete this restoration.

The dissolution of the Concordat enacted by the present Chamber of Deputies and senate, again confiscates the property of the church, and deprives the clergy of their salaries, which were not a gratuity from government, but a restitution of only part of the property which had been confiscated by the former Republic.

We see, therefore, in all this, most valid reason why the enactment of the late government of France is displeasing to the Pope and the Bishops.

1. The purpose of the government in enacting the separation of church and state was to destroy religion, just as the republic of 1792 had this same intention.

2. France is still at heart a Catholic nation, though Atheists have for the time being become the rulers of the country. It is much to be desired that the religion of the people should be upheld by the state, instead of being suppressed by persecution so far as the government can do this. The ideal relations between church and state, as we have described them above, should be preserved in a Catholic country.

3. The confiscations made by the recent law are glaringly unjust, and are therefore most properly denounced by all Catholics.

4. We must add that experience has already shown that the persecution of the church is demoralizing the people. This is shown by school statistics which have been taken from time to time. For example, youths who have been educated in the state schools, without religion, have been shown to be adding largely to the list of criminals, while the names of those who were educated in the Catholic schools are but rarely found on the criminal records.

Other reasons might be added, but these will suffice for the present.

ANOTHER GREAT SPIRITUALISTIC FRAUD. We have from time to time called the attention of our readers to the more gross deceptions to which so-called spiritualistic mediums have recourse in order to deceive the public. It is not that we imagine for a moment that our Catholic readers are liable to any considerable extent to be led away by these deceptions that we have done this; but because the impostors engaged in holding spiritual seances are so persistent that it is necessary to be always on the alert against these frauds, and to put even the few who might be deceived, on their guard against them.

The New York Sun of the 10th inst. has a special cablegram from London, England, which gives an account of a novel instance of the exposure of a deception of this kind to which Sir Oliver Lodge and other prominent scientific gentlemen who have made a speciality of investigating occult matters, were to be the victims, were it not for the fact that the fraud was exposed before the investigation was held.

It was arranged between the medium and the scientific investigators that a series of experiments should take place during the present week. The medium was to be Charles Eldred, who for the last six months has held many seances, establishing his reputation as the most gifted spiritualistic operator in Great Britain, and his performances in the way of bringing forth materialized spirits to the platform were so remarkable that even the Spiritualists regarded him as a leader in the art.

But a few days before the scientific test was to be applied, Eldred left in the house of a fellow-spiritualist named Braily, a chair which he had used while bringing forth "spirit forms" from a cabinet. An examination of this chair by Braily revealed a keynote hidden in the plush, covering a hollow seat which contained spirit faces, masks, wigs, transparent drapery, an electric lamp, powder and other articles commonly used by spiritualistic mediums.

Braily being himself a medium, appears to have been influenced by professional jealousy to expose Eldred, and at the next seance given by the latter, Braily denounced Eldred as an impostor, pointing out that the "spiritualistic chair used by Eldred" contained the paraphernalia employed in the production of the latter's spiritual manifestations. Eldred admitted the charge, and thus the proposed scientific investigation which was to have been held has been indefinitely postponed.

In connection with Spiritualism, it is to be remarked that there are phenomena which seem to be inexplicable by any known natural laws, but these are so mingled with trickery that it is difficult for any outsider to say exactly at what point jugglery ends and diabolical intervention begins. But we cannot imagine that good spirits should make a practice of the aimless and trivial tricks which the spirits of these seances perform, or are supposed to perform.

Natural magic or surprising tricks which are produced by the aid of lights and lenses placed in a certain way, or of electricity, secret machinery or manual dexterity, which is known as prestidigitancy, is, of course, lawful, when performed merely for self instruction or amusement, but the consultation of evil spirits, the calling up of the dead, and similar manifestations are never lawful; and neither is it lawful to ply the trade of a juggler for dishonest purposes or the actual deception of the public. Still less is it lawful to make of such practices a religious cult as the Spiritualists have done, substituting their human or diabolical manifestations, or both together, for the Christian religion. It is, therefore, unlawful for Christians to take part in any way in these pretended spiritual manifestations, or to encourage them by being present at them, at all events when their promoters claim to receive revelations from the spiritual world, or when there is good reason to believe diabolical intervention in the manifestations, or when they are made a means of deluding the public by defrauding them of their property.

Unnumbered instances of these frauds have occurred within the past few years, as when a braze of impostors appeared at Grand Rapids, Mich., calling themselves Professor and Mrs. D. Preston. These persons proclaimed themselves to be "great occult wonders, palmists, astrologers, and clairvoyants, especially upon matters of love, marriage, divorces, wills, deeds, sales, mortgages and sickness."

These impostors, either by hypnotic influence or glib persuasion induced a Miss Quimby to deposit in their keeping a considerable sum of money, about \$600, with valuable jewelry, which she had worn, on pretence that these articles were needed in order that the vision of the astrologers into the past and future might be sharpened, by studying on them for a night. By next morning the astrologers had decamped with their plunder.

New York, Berlin, Chicago have had frauds of somewhat similar character, though differing in detail from the above; and it is well known among the dealers in the black arts of spiritualism that there is in Chicago a depository where the paraphernalia necessary for carrying on spiritualistic seances from the simplest to the most elaborate scale are sold at prices to suit the purses and wishes of every one.

We do not mean to assert that in the case of the fraud which has recently been exploded in London, the scientific investigating committee would have been deceived, but we may take it as a certainty that if the investigation had gone on, every effort would have been made by Eldred and his co-workers to begot them, and if the committee should have been unable to explain satisfactorily, even one or two of the delusions, the Spiritualists would have loudly proclaimed that the spiritual character of their show was demonstrated.

THE KEY - STONE OF THE EDUCATIONAL ARCH. Rev. Jas. C. Hodgins, Unitarian Minister, Milwaukee, Wisconsin, in the course of a sermon entitled "Religion and the Spirit of Secular Inquiry" adds his voice to the chorus demanding the union of Religion and Education. He said in part: "There is much to be said for religion plus education. Secular education is not enough. The child that is kept from a high reverence for things unseen and eternal is defrauded indeed. It is not a bad thing, it is distinctly a great thing to proceed on the assumption that education without ethics and religion is in man besides the purely logical faculties. He is not a clever machine whose business it is to grind out so much work. He has a soul to save. The real reason why religion in its grand and simple outlines is not being taught in the (Public) schools is because of the varying sects. The so-called godlessness of the schools is the scandal of the creeds. If all the different churches would come together and sink out of sight matters of controversy we should be able to prove that religion and education are not opposed to each other, but are in essence one. Religion is the keystone of the educational arch. It is too much to expect that this will ever take place; but on one point all sects might agree, and that is the crying necessity for some form of ethical culture in our schools. The need of the age is for conscience."

Frequent Communion is the sure means to perseverance in virtue.

THE TEMPERANCE IN MONTR

We are pleased to see the Temperance Crusade of Grace Archbishop Bru...

with great success, and temperance societies are organized in many parishes as in the rural parishes in a very short time...

The parish priest to be the director of the crusade, and the Archbishop of the whole as president of the whole assembly...

There will be no society: one comprising their First Communion members; the second from eighteen till the third married people...

No money contributed from the members, but serves to total abstemious drinks except physician in case of heads of families pledge themselves to such drinks in the frequent saloons, and the evil habit of drinking...

It is expected that the crusade will have a large place in the symbol of the crusade...

The vice president of each parish as monthly to discuss upon the temperance laws, and precedents to prevent intemperate times and on other things there is reason to think may be used than usual. A copy will be sent to the parish social meetings special devotion an instruction, Most Blessed Sacrament a year all the time...

All members requested by themselves to induce others calculating temperance they can influence are asked to do teachers in the civic authorities, orators, physicians...

It is likewise alcoholic instruction of both sexes, mothers are urged to moderate temperance and good advice they can influence...

We are informed with this movement held a few evenings in the church in the to inaugurate in the parish congregation in the association of Archbishop of Father Trans...

the local branch of the church was from other parishes. An eloquent interpellation, the Rev. showed by moral drunkards, the brute, and a vicious and...

"What a preacher bright and noble, found and drunk or meeting he does not know. He cannot disgrace his race. He break the bring sorrow is but one the victim of him only as a behind the...

Finally to young marry a thus they solves to a We are into which entered so of an immed the Temp the entire...