

The Catholic Record.

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EDITORS:
REV. GEORGE R. NORTHGRAVES,
Author of "Mistakes of Modern Infidels."
THOMAS COFFEY,
Publisher and Proprietor, Thomas Coffey.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th 1902.
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.
The 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,
J. D. FALCONIO, Arch. of Larissa,
Apost. Deleg.

London, Saturday May 17, 1902

SPIRITUALISTIC FRAUDS.

A spiritualistic medium who was brought forward as a witness before a Cleveland court a few days ago in a case of fraud gave evidence to the effect that all the so-called spiritual manifestations of which he knew are tricks, and that so far as he knows no mediums make any manifestations but such as are fraudulent. The appearance of spirits on the stage are all of persons in the flesh disguised to represent spirits. It has long been known that these exhibitions are fakes, but we believe this is the first time when such an admission has been made by a medium giving evidence before the courts. Yet, no doubt, those who love to be humbugged will continue as heretofore to put their faith in the pretended materializations of departed souls returning to earth to have communication with surviving friends and relatives.

CATHOLIC MISSIONS.

Very few among our Catholic people have an accurate conception of the vast work which is being done by Catholic missionaries in the various heathen lands of the world, but it is nevertheless true that the commission given by our Lord Jesus Christ to His Apostles and through them to their successors to preach the gospel to all the nations is being faithfully carried out to the best ability of the faithful missionaries engaged in this great work of love.

In 1800 there were about 1,000 missionaries engaged in teaching the faith of Christ throughout the world. In 1900 there were 13,500 priests and 4,500 lay brothers engaged in the same work. But these form only part of the great army of Catholic workers so engaged, as there are also many ladies belonging to the various female religious orders similarly employed, making a total of 50,000 Europeans and 10,000 natives of the heathen countries to which the gospel is being taught.

The amount of money contributed by Catholics for the conversion of the heathen is much less than that given by the Protestant sects for a similar purpose, but it is a fact that the money contributed by Catholics is managed much more economically than that given by Protestants, and gives much more abundant fruit, as the Catholic Apostolate takes in literally the whole world, and is everywhere fruitful in results. Catholic missions succeed where all others fail, owing largely to the diversity of sects which the latter represent, and which is a reason that the heathen place little confidence in the teaching of sects which represent so many contradictory Church organizations.

IS THIS CHRISTIAN UNITY?

There was a meeting recently in Toronto in the house of the Rev. Principal Caven of that city at which clerical representatives of various religious denominations were present: Baptists, Methodists, Anglicans, Reformed Episcopalians and others, and at which the opinion was universally expressed that steps should be taken to prevent the various denominations from wasting men and money in the unseemly rivalry which exists at present, especially in missionary fields, where two or more weak missions are occupying a field which is scarcely fit to sustain one.

The various Protestant sects have been for a long time considering this question; but hitherto nothing has come from the resolutions carried by them on the matter, further than what has been done in the Philippine Islands, where the better to wheedle the Catholic Filipinos from their religion, an agreement has been made by the sect-

aries to have only one Protestant Evangelical Church composed of all the denominations which have missionaries there. The deception does not appear to have succeeded well, but in order to show some fruit, the missionaries have agreed to teach only such doctrines as are acceptable to all.

The Bible says (Proverbs vii. 16-19, Protestant version): "These six things doth the Lord hate; yea seven are an abomination unto Him . . . A false witness that speaketh lies, and he that soweth discord among brethren."

How can these sects pretend to be one Church while their doctrines are so contradictory to each other?

The whole matter is pure deception, and it is for no other purpose than to perpetuate the deception that a resolution was passed appointing a committee to "bring about unity and co-operation, especially in home and foreign mission fields, and to prevent overlapping and the consequent waste of men and means."

It is evident to any one who reflects seriously on the matter that these gentlemen must either emasculate Christianity by keeping its fundamental doctrines in the background, or continue to preach contradictory doctrines.

Which horn of the dilemma will they take?

Hatred of the Catholic Church, and not anxiety to teach the true religion of Christ, is at the bottom of the matter. But what kind of a Christianity is that which has for its basis, not the teaching of Christ's doctrines, but hatred of the only Church which Christ established, and which has come down throughout the ages to the present time?

THE SCHOOL QUESTION IN SANDWICH.

From the press of Windsor and Detroit we learn that the trustees of the Public School of Sandwich having obtained on April 19, from Judge Horne, an order authorizing them to evict the Catholic teachers and scholars from the Public School house occupied since January as a Separate School house, put the writ of execution into execution on the 6th inst.

Deputy Sheriff Rumball served the writ at 11 a. m., and the teachers were ordered to vacate the school at noon, the Public School janitor taking possession, and locking the building so that no one should enter.

In an interview with a representative of the Detroit Evening News, Mr. Victor Ouellette, the Secretary of the Catholic Separate School Board, said:

"I don't know what will be done by the Board about the matter. Over a hundred children are being turned into the streets, and no one is profiting by it. The Public School Board has the building on Mill street, that we used last year, and I cannot understand why they want the Bedford street school too. They have no use for it and are only turning a lot of children away from their books. There is no building we can rent, and no place in the neighborhood where we can build. The children must remain at home for the present."

Mr. Wm. Sparks, chairman of the Public School Board, when asked why the school was seized when it could not be used by the Public Board, said:

"If I have two watches in my pocket and need only one, there is no reason why I should throw one watch away; and if our Board has two schools and needs only one, there is no reason why we should give one away. If the Separatists want to buy the building they can have it, but we won't let them use it for nothing."

This gentleman forgets to mention that one of the watches is possessed under a legalized robbery.

It is also stated that the Separate School Board offered \$2,000 for the Bedford street school, but the Public Board refused, demanding \$3,500. The Catholic Board also offered as an alternative, to rent the building at \$60 per year, but the Public Board exorbitantly asks \$200.

Mr. Sparks characterizes the situation as "extremely unfortunate, but at the same time inevitable." He adds:

"The members of the School Board are placed in a very embarrassing position, but feel that they are doing their duty and following the dictates of their conscience."

We must remark in regard to this that the operations of their conscience resemble very closely those of Shylock's:

"I'll have my bond; I will not hear thee speak."

"I'll have my bond; and therefore speak no more.
To shake the head, relent, and sigh, and yield to Christian intercessors."

It is known as a certainty that the Catholics have built more than equal share of the school-houses of Sandwich, and their equitable interest in the school property is more than half of all that belongs to the Public School Board. It would be less than justice to give them now the whole of the school they have been occupying since the beginning of January; but the School Board insists upon "its bond" with all old Shylock's hate.

The bitterness with which this Board endeavors to crush the spirit of the Cath-

olics with whom they have been hitherto on the best of terms to outward appearance, is the best proof we could have that the Catholics—who, by the way, do not intend to be crushed—have none too soon established a Catholic school.

The *modus vivendi* which has till the present time been kept up would sooner or later end, since it existed only by a tolerance which could only last so long as it pleased every Protestant ratepayer; but it can now be seen that the spirit of intolerance was there, though its manifestation was suppressed so long as the Catholics of the town were contributing to build up a school property which must become at last the sole property of the Protestant ratepayers. If the Catholics are to lose all, it is better this should be the case now, than at some future time when their equitable claim should be much more valuable.

We understand the Catholics will endeavor to obtain through the courts their equitable claim.

THE PROTESTANT ALLIANCE CHECKMATED.

The Protestant Alliance of London, England, and the Kenites have had another serious blow delivered to them in the decision of the court of King's Bench in the case of the three Jesuits who were prosecuted recently on complaint of the Alliance.

The charges against two of the Jesuits were that they had come into England from abroad, and against the third, that he had joined the Jesuit order in England.

The Emancipation Act passed in 1829 did not repeal the laws against Jesuits, whereby all Jesuits coming into the country were liable to expulsion, and any one joining the order was to be held guilty of a misdemeanor punishable by banishment for life.

This law had become in practice a dead letter, having not been enforced for a long period; but the Protestant Alliance hoped to revive it, and entered complaint with this object in view.

The case was first brought before the magistrates' court in Bow street, when the presiding magistrate decided after consultation with the Solicitor-General, that the law had lapsed by disuse.

The Alliance, however, appealed to the Court of Kings Bench, and the appeal was allowed. This seemed at first sight to be a victory for the Alliance, but the supposed triumph was short-lived. The Lord Chief Justice Lord Alverstone of the High Court of Justice has given his decision that the magistrate was right in dismissing the complaint. Thus the right of the Jesuits to reside in England is now fully established. It would be in order, however, to have an act passed by Parliament positively repealing the absurd law, as there is no knowing what tide of bigotry may arise in the country, under which new attempts may be made to enforce the law, and it is desirable that all such attempts should be frustrated in the first stages.

It may be remembered by our readers that the Rev. Dr. Wilde, who was pastor for a while in Grace Church, Toronto, declared openly in a sermon delivered in that church, and in another crazy sermon delivered here in London, that the Jesuits are outlawed under British law. The late Dr. Alton McCarthy, Q. C., also while opposing the settlement of the Jesuites in Quebec, made statements to the same effect in the Canadian House of Commons. So far, it is now evident, that the statements of these gentlemen were not a correct interpretation of law, but in legal matters very strange inferences are sometimes deduced from unexpected circumstances, and the rights of the Jesuits to live in the country should be put beyond the possibility of civil by a positive repeal of the disgraceful statutes which ostensibly still remain on the Statute books. It is desirable also that the iniquitous accession oath of the sovereign should be abolished once for all, at the same time.

METHODISM AND WORKS OF SUPEREROGATION.

The Rev. S. G. Bland, pastor of the East End Methodist Church of Ottawa, is not satisfied with the clause in the Methodist disciplinary rules which prohibits dancing, theatre-going, and card-playing. In a sermon preached on Sunday, May 4th, he said he would approve of this clause as a counsel, but he believes it to be too arbitrary as a law, whereas the Bible and the working of the Holy Spirit, and not human laws, should be sufficient guide on questions of morality. These rules, he says, might be good for ignorant persons and children, but they are not for others. Besides, he says, "The rules laid down are not comprehensive, as lying, stealing, murder, adultery and gambling in bucket shops are not prohibited."

For another reason Mr. Bland is opposed to this law. He declares that it was pushed through the General Wesleyan Conference of 1886 toward the closing hours when not over a hun-

dred delegates were present out of two hundred and eighty.

He adds:

"The Church has no right to legislate beyond the legislation of Christ and His Apostles. Then the clause is confusing to the conscience, for doubtful amusements are put side by side with those altogether wrong. Dancing is classed with profanity, and theatre and circus-frequenting with drunkenness, and even the prohibition against drinking, while a good rule to adopt in this climate and with the present temperance of the people, it cannot be put into the Church rules in certain lands where wine and beer are drunk as freely as tea and coffee here, and with even less harm than the drinking of strong tea and coffee. The result of such prohibitory legislation has been to arouse in some quarters the opinion that the Methodist Church exists for the sole purpose of shooting people away from the dance, theatres, and cards, as the only things the Methodist Church abhors."

We cannot assert with Rev. Mr. Bland that the Church of God has no authority to make laws for the direction of the faithful in the matter of morals, and to keep them more surely in the ways of virtue, for Christ commanded that the Church be heard in such matters, and such authority was actually exercised by the Church's first pastors assembled at the Council of Jerusalem, as we learn from the fifteenth chapter of the Acts of the Apostles. At this Council it was declared that the commands given "seem good to the Holy Ghost and to us."

But the Methodist Church of Canada expressly declares that the attempt to exercise such authority is arrogant and impious, and it seems that Rev. Mr. Bland has pierced with a Toledo blade a weak point in that Church's armor.

The eleventh article of religion in the Methodist Discipline says:

"Voluntary works besides over and above God's commandments, which are called works of supererogation, cannot be taught without arrogance and impiety. For by them men do declare that they not only render unto God as much as they are bound to do, but that they do more for His sake than that of bounden duty is required; whereas Christ saith plainly, when ye have done all that is commanded you, say, we are unprofitable servants."

With such inconsistency of teaching, what confidence can men put in the laws issued from time to time by the General Conference?

The Church of Christ was instituted by our Master and Redeemer to continue His work on earth through the effective aid given it by the Holy Ghost; but with such contradictory teaching enforced, by what stretch of imagination can we assert that the Holy Ghost is the Author or Inspirer of the laws imposed by Canadian Methodism on its puzzled adherents?

We should here add that Rev. Mr. Bland's allusion to certain lands where the Canadian Methodist rule against all use of intoxicating drinks cannot be enforced, has reference to German and some other European Methodist Churches which were represented at the recent Methodist so-called Ecumenical Council. The attempt was made at that Council to enforce the rule on all Churches claiming to be included under the designation Methodist; but it utterly failed, as the Continental Methodists plainly stated that they would not submit to such rules.

It is clear that the boasted universality of Methodism is but a sham, as the most strongly insisted upon disciplinary rules of this continent are set at defiance by the European Methodists. How will the description given by our Lord of the kingdom divided against itself suit the universal Methodist Church?

The plain truth is that the Ecumenical Council was nothing more than an agglomeration of incoherent elements, over which the Council could exercise no control, and knowing this to be the case, it did not make any attempt at such control.

THE WINDSOR SCHOOLS.

Recent events in the school legislation of Windsor prove that the compromise system which was permitted by the Catholics to prevail in that and many other places was a very great mistake.

It has almost invariably been the case that whenever Protestants are in the majority Catholics have reason to feel that they are never exempt from unfair treatment.

If we look for proof of this we have only to reflect how the Catholics of Ontario, notably those of Windsor, were subjected to persecution by the P. P. A.

That those bigots are numerous and mean the Catholic people of Windsor have good reason to know. So long as they had everything their own way and found the compromise system would lessen their school taxes they were willing to have it continued, but as soon as the Catholics decided to establish their own schools under the law, then the cloven foot became visible. The Catholic representatives on the board decided to buy or rent the schools which had for a quarter of a century been used exclusively by them, but the majority of the board,

who are of course Protestants, would not come to any terms whatever. A special meeting of the school board was held last Friday night and we publish following press report:

Windsor, May 10.—The special meeting of the Board of Education ended in a row last night. The proceedings became so personal that Judge McHugh and Michael Twohey, two Roman Catholic members of the board, tendered their resignations to the secretary and left the room. A moment afterwards E. S. Wigle, A. J. E. Belleperche, William Millard and Arch. Whitaker left their seats and walked out of the building. This left the board with only a quorum and matters were effectively blocked. The session was a torrid one from the start, and there was a continual crossfire between certain members. The business of the meeting was the consideration of a proposition for the School Board to make a demand for \$5,000 from the Council to pay the expense of the Separate schools this year, as there is a question as to whether the money can be legally collected by the Separate Board itself.

Several members were opposed to the proposition, and made the claim that it is the duty of the City Council to give the money and not saddle the School Board with the responsibility. On a vote the matter was defeated and the Board was prepared to adjourn when Trustee Campbell moved a resolution to rescind the resolution passed at the Board meeting Tuesday night granting the use of four rooms in St. Alphonsus school to the Separate School Board. Exception was taken to Campbell's resolution by several members of the board, and the chairman, J. G. Reid, was asked for a ruling. He ruled that the resolution was in order, and invited any person opposed to his decision to make a motion to that effect.

A few minutes previous to this Trustee Campbell had taken exception to Judge McHugh and M. Twohey voting on the question, as they are Separate school supporters, and, after claiming the right to vote on all matters, Judge McHugh said that he would not sit longer on the Board.

"Any man who runs away from his duty is a coward," shouted Trustee Campbell to the retiring trustees, but they did not make any reply. "They should take their medicine," continued Campbell, "as we have done on former occasions."

Judge McHugh and Michael Twohey, who resigned their positions, have been members for the last ten years, and have always taken a keen interest in educational matters. There promises to be a repetition of last night's trouble, as those behind the movement to prevent the Separate Board from using St. Alphonsus school are determined that they will fight the matter to the last ditch.

We cannot understand the assertions of Trustee Campbell when he says "any man who runs away from his duty is a coward, and they should take their medicine as we have done on former occasions." We do not believe there is any ground for Trustee Campbell's assertion that any injustice was ever done the Protestants of Windsor by their Catholic fellow-citizens. We should feel obliged to Trustee Campbell if he would give us particulars.

We must compliment the Catholic members of the Board, Judge McHugh, and Michael Twohey, also E. S. Wigle, Wm. Millard, Arch. Whitaker and A. J. E. Belleperche, on the manly stand they have taken, and we trust those few Catholics of Windsor who have been opposed to the establishment of Catholic schools will now see the mistake they have made and will hereafter realize that from every point of view it will be a wise policy to supplement the efforts of our esteemed Bishop and the good parish priest of Windsor to promote the interests of Catholic schools worthy the name.

THE OBLIGATION OF FAITH.

There is a paper published in San Antonio, Texas, named "Reed's Isonomy," by which term is meant "Equal Rights," and as an alternative name, it is claimed to be "a Journal of Justice."

The Isonomy, which is a monthly journal, claims to be a "Free Lance," which is to say that it entertains no respect for persons and things in general, and while there is something to be admired in its plain speaking when vice or wrong is the target for its shafts, we must regret that its want of reverence extends even to Almighty God, whose sacred name is sometimes used therein to so light a manner as to confirm our suspicion that the "Free Lance" of the Isonomy is too ready to be hurled at things sacred; and we say this, not for the purpose of reproaching that journal when it advocates the rights of man in general, the poor equally with the rich, but of reminding it that God stands forth alone as the Creator and Master of all that exists, and that He is not to be named flippantly or with disrespect, on any occasion. We are almost sure that the editor of the Isonomy will himself feel that these remarks are correct, and that he will feel that the mention of the Sacred Name at the end of the 14th page of his May number should not have been made in the connection in which it is used.

In the same issue there appears on the 14th page an article under the heading, "Why I am not a Catholic?"

For the most part, this article gives due credit to the Catholic Church for its great work in that it has overturned the civilizations of Paganism, which were "aristocracies based on slavery," "essentially heartless and cruel." The writer continues: "The sole business of the aristocracy was to conquer and rule. Cities aspired to and achieved a world supremacy, and the kings of tributary peoples were chained to chariots in triumphal marches, and their subjects devoted to slavery. The mission of Christianity was to humanize the tyrant and liberate the serf. It came to widen the sphere of civilization and bring its blessings to the homes of the humblest men. Its earliest votaries were zealous and devout. They strengthened and glorified a faith with their blood that was eagerly shed. They were given to the sword and flames by thousands. They clung to the ideal they worshipped with unwavering courage. They defied alike the states and gods of Rome. At the end of little more than three centuries of struggle, their creed was made the religion of the Roman Government . . . and in the end it was destined to become one of the greatest of the benefactors of men."

The writer of these sentiments is quite aware that when he speaks of Christianity, it is to the Catholic Church alone that his words are to be applied, for, historically, the Catholic Church is identical with the Christianity of the early ages, when there was no other Christianity in existence, except that from time to time there arose sects which raised their heads for a few years, promulgating divers errors; but these temporary excrescences did not count in the doing of the great work which the Church was gradually but surely building up.

The writer in the Isonomy thus acknowledges this to be the case:

"The Catholic Church was to become the most perfect of human organizations. Among her pontiffs there were to appear some of the very greatest of men. Their learning and genius directing a vast and ever enlarging priesthood were to eliminate the worst and preserve the best of the civilizations that had gone before. They were to weld the Arabian hordes that were to sweep the old landmarks away into a homogeneity and orderly whole. They were to make possible the rise and development of modern Europe and afterwards America, not only by the preservation of all that was greatest in the past, but by the moulding of myriad and antagonistic elements into a uniform and plastic mass which in its turn was to give rise to social forces that are carrying on to this day the rise and development of all civilizations to the remotest ends of the earth."

"Thus I accord to the Catholic Church the highest credit. As a human institution, working inevitably for the welfare of the human race, it has accomplished more than all of the other great religions combined. Buddhism has done nothing for China and India that is at all comparable to what Catholicism has done for Europe and America. Mohammedanism has been almost as barren of real progress as the sands of the deserts in which it foundered proclaimed it."

Of the Catholic priesthood and the sisterhoods maintained by the Catholic Church to minister to the sick and needy of every kind, the writer says:

"There are ministering angels for those who are stretched on beds of pain, a magic touch and a word of cheer for the life that is slowly ebbing away. Above and beyond the fitful and cruel gleam of the battle, the sob of the dying, the solemn surge of the pine as it floats over the dead, the human spirit of the Church is there to serve and to save with a grandeur that awes the most grateful heart to reverent silence and gratitude."

"The Catholic Church," he says elsewhere in the same article, "has been and is the Mississippi of modern times." He explains this figure by saying that it is a stream "arising and fed by the springs of human motive and desire, gradually increasing its volume as they send their enriching currents to an ever extending ocean of civilization."

And why, if the writer so much admires the Catholic Church in its past and present, does he tell us so plainly that he is about to give his reasons for not being a Catholic?

The reason is to be found in the statement already made that he regards the Church as a purely human institution. We claim that the Church was instituted by God to continue on earth the work which Christ began in Person during the thirty-three years of His sojourn on earth. The Church herself declares that she is a divine institution. Not through vanity or an insatiable desire to dominate over mankind does she make this declaration, but because being "the pillar and ground of truth," as defined by the inspired Apostle, she must at all times bear witness to the truth.

It cannot be denied that Christ while on earth instituted a Church to last to the end of time. He speaks frequently of that Church, sometimes calling it distinctly "His Church," and at other times comparing it to a sheepfold into which all His sheep, that is believers in His holy word, must be gathered. Sometimes it is a net by means of which the Apostles as fishers of men will gather multitudes, and at other times it is a kingdom which He governs in person, but the fact is already laid down that

it will be visible and their successors. Chief who as lambs and His brethren, inasmuch as that his faith Master has so though sated wheat, the prevail, that the truth sh others in the St. Paulan

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