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Obituary and marriage notices sent by subscribers must be in a condensed form, to insure insertion.

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 read with satisfaction that it is directed with intelligence and ability, and above all, that it is independent.

I am proud to find a Catholic paper which stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

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

I therefore, earnestly recommend it to Catholic families.

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

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

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 17th, 1906.

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

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

The matter and form are both good; and I wish it were published in French as well as in English.

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

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

LONDON, SATURDAY, MAR. 17, 1906.

DEATH OF ARCHBISHOP O'BRIEN

A terrible affliction has befallen the Archdiocese of Halifax; and indeed it might with simple truth be said that the sudden death of its Most Reverend Archbishop will bring sorrow to the hearts, not only of Catholics but to those of every true Canadian in our broad Dominion.

Canada, and a Past President of the Royal Society of Canada. He preached the sermon on the occasion of the State funeral of Sir John Thompson in 1896.

He was a frequent contributor to the press of poems, essays and articles on special subjects, and was the author of some valuable and interesting books, among them being "Philosophy of the Bible Vindicated," "Mater Admirabilis," "After Weary Years" (a novel), "Saint Agnes, Virgin and Martyr," "Aminata, a Modern Life Drama," "Memoirs of Bishop Burke."

An eminent churchman as well as a great Canadian has been called to his eternal reward. His administration of the Archdiocese betokened an ability of rare capacity. We deeply sympathize with the Catholics of Halifax, who have lost a chief pastor whose brilliant career and whose goodness of heart and sterling nature will cause his memory to live in the minds of the people of Nova Scotia for generations to come.

M. ROUVIER OUT!

The Rouvier Ministry of France has suddenly fallen, and this at the very moment when it exulted in the completeness of its triumph over religion. And it was precisely on the question of carrying out its brutal policy of warring against the sacred vessels and ornaments of the church that it was overwhelmed.

Our readers are familiar with the state of the case that the government, in the full knowledge of the fact which is generally conceded, that a decisive majority of the people are opposed to the profanation of the churches, relied upon the authority of a Parliamentary majority elected by a minority of the people, to proceed in the act of spoliation which was indeed legalized by a vote of the Chambers, but which the same chambers, apparently do not dare to push to its logical consequence.

While taking the inventories of the churches of Paris, the officials and troops were met at the doors of the churches by crowds of indignant citizens who protested against the cruel measures which were being taken. In most cases the fire engines were employed to drive away the defenders of the churches, but at a Flemish village named Boushepe on the Belgian border, deadly weapons were used, and the invasion resulted in the death of one of the church defenders, a respected citizen, a butcher of the village.

The country was horrified by the fact that in its insane fury against religion, the government had stained its hands with innocent blood, and the matter was brought up in the Chamber of Deputies, the government being openly charged with the crime of murder in carrying out an infamous policy, and with endeavoring to precipitate a religious warfare in the country.

M. Rouvier found out suddenly that a large number of those members who had hitherto supported him even in his harshest measures, were indignant at this new phase which the matter had assumed, and at once he challenged a test vote. He said:

"The government has the duty to apply the law. It will apply it without weakness, but also with prudence, tact, and wisdom, consistent with public tranquility. I ask the adoption of a resolution approving these declarations of the government."

This meant, of course, that the Chamber should approve of the violence of which the government had been guilty, but M. Rouvier overestimated his popularity, for on the question being put to vote, the government was defeated by 267 to 234, the adverse majority being 33.

Premier Rouvier and his colleagues unhesitatingly accepted the verdict, and proceeded to tender a joint letter of resignation to President Fallieres who accepted the same, and announced his intention to consult the Presidents of the Senate and Chamber of Deputies in regard to the formation of a new cabinet.

It is said the majority by which the Government was overthrown was made up by a rather incongruous union of the Catholic party, who are known as Nationalists, and are, of course, opposed to the whole infidel policy which has been carried out from one step to another, especially by the three successive governments of Messrs. Waldeck-Rousseau, Combes, and Rouvier, and the extreme Socialists who believe that the government should have acted with even more vigor and violence than it has displayed; and M. Rouvier is desirous that this view of the matter should be taken; for, though he has been relieved from a difficult position, than to regret his defeat, he is said to have remarked to one of his followers:

"I regarded it as a point of honor to fulfill the task I had undertaken. Mr. Chamber's vote has relieved me of a burden, the weight of which had begun

to make itself felt. I should have received 350 votes had I declared for more vigorous action; but the sentiment of the Chamber was against the Cabinet's remaining in office until the elections, and the struggle would have begun again to-morrow. It was better to finish immediately."

It is not customary with politicians to underestimate their strength while thus talking for the public benefit, and we may fairly presume that M. Rouvier here reckons at least the full strength he would have shown if he had proclaimed that he would carry out his policy with fire and sword if necessary.

On the other hand, it may be noticed that the vote he affirms he would have had if he had announced such a policy, would still have left him in a minority. He admits, therefore, that his so-called vigorous policy would still have left him in a minority of one! We may well doubt the honesty of such talk, which, like an inflated balloon, collapses with a pin-prick. The truth appears to be that M. Rouvier had carried on his infidel policy further than even his Atheistic followers could endure on the eve of an election. The infidel party have begun to feel that the spirit of the nation is roused to action, and that they will have to face new conditions when they go before the electorate to ask a renewal of confidence. As we believe, they will find more determination than ever on the part of the nation to sustain religion, and those who voted non-confidence in Premier Rouvier's government when asked why they have supported him in his Atheistic policy, will be glad to have it to say that they voted for his overthrow on the decisive occasion which drove him from office.

This non-confidence vote occurs at a most critical moment. The Conference at Algiers is still sitting, not having reached a definite conclusion. The resistance of Germany to France's claim to have her special rights to maintain order in Morocco, which is the neighboring power to the French province of Algeria, has almost brought France and Germany to war, with the probability that Great Britain would also be involved in the struggle.

It must be admitted that Premier Rouvier conducted the negotiations there with ability, and so successfully that it is now believed that Germany and France will come to a pacific arrangement. But that pacific arrangement has not yet been fully reached, and it might have been expected that the Chamber of Deputies should have deferred its vote of non-confidence in the Rouvier Ministry until the Algiers Conference should reach a decision. It is a proof of the paramount importance of putting an end to the Atheistic policy of the Government that the Chamber was not deterred even by the possible contingency of a huge war from declaring that there must be a change in the domestic policy of the government. The fact that the present Franco-German embroglio did not stand in the way of putting the late government out of office is an indication of the determination of the French people, first to call a halt in the government's domestic policy, and secondly, not to quit before Germany in its present aggressive attitude.

It may be imagined that the consciousness that the power of Great Britain would back up France in her present firm attitude toward Germany emboldened the nation to act as it has done; but we do not think that a proud nation such as France certainly is, would place so much reliance upon the precarious aid of a foreign power, as to endanger the relations between herself and a third power at a critical moment. It is, therefore, our belief that the French people feel that they are ready for any emergency, and that it is for this reason that even at the present critical moment they would not close their eyes to the shortcomings of their government, even for the fear that they may become embroiled in war with a powerful foe.

It is to be remarked that M. Rouvier lays great stress upon the fact that he did no more than carry out the law by using force in taking possession of all church property. But this law, which is of his own making, is unjust and brutal.

The practical seizure of all church property is a crying iniquity. History shows beyond a doubt that the church property, and the pensions paid by the government for the partial support of the priesthood, are not a gratuity on the part of the government. These were but a restitution in part, of property which had been unjustly confiscated by the French Revolutionists of 1792, while the Pope bound himself, for the sake of peace, not to disturb those who had become possessors of that property. But this obligation was assumed only on the condition that the government should provide the clergy with suitable pensions, and furnish the expenses needed for Catholic worship.

The government has broken faith in this matter, and we by no means regret its providential overthrow.

DR. GOLDWIN SMITH.

Prof. Goldwin Smith says: "The Catholic religion, the religion of the great Fathers of Western Christendom—Jerome, Ambrose and Augustine—shall its characteristic features, dogmatical, doctrinal, sacerdotal, and sacramental, was in full existence long before the usurpation of supreme power over church and state by the line of Popes of whom Hildebrand is in reality the first."

It would tax the professor's resources to substantiate his assertion acent Papal usurpation. He knows, or has he forgotten, that from the apostolic age there are evidences in proof of the supreme authority exercised in matters of faith by the successors of St. Peter. We rejoice, however, to find him in company with Sts. Jerome, Augustine and Ambrose, though we fear the non-Catholic who follows the doctor may think they were harbingers of Orangeism. But Ambrose says in his forty-seventh sermon: "Where Peter is there is the church." St. Jerome, addressing Pope Damasus: "He that does not gather with you scatters;" that is, he that is not of Christ is of anti-Christ. And St. Augustine, reminding the Donatists of the succession of the Roman Pontiffs, writes: "Number all the High Priests who followed one another in that sacred lineage: every one of them is that rock against which the gates of hell shall not prevail."

It strikes us that Dr. Smith's regard for the Western Fathers is sentimental. According to Catholic authorities civil society, even though every member of it be Catholic, is not subject to the church, but plainly independent in temporal things; which regard its temporal end.

The obedience due to the Pope does not detract from what is due by the Catholic to the state; on the contrary, as the laws of God which the Pope does enforce among Catholics ordain that we should pay obedience to the existing government of the country where we dwell, so the obedience we owe to the Pope only tends to confirm us in our allegiance to such government.

What the Jesuits, as a body, teach, other Catholics teach. Jesuit influence over and control of the Papacy has no more solid foundation than the word of the sensational novelist or biased historian. It is but a myth of the days when the Reformers were drubbed by the sons of Loyola. And how the Papacy saved Europe from anarchy and lawlessness may be learned from the pages of the reputable non-Catholic historian.

We have no desire to follow Dr. Smith in his rambles through the fields of slander, but we are sorry for him. We regret that he sees fit to overlook that accuracy is the badge of scholarship, and to exhibit himself, not in the vesture of learning, but in the rags of crass ignorance.

THE FRENCH EVANGELIZATION MISSION.

We have received from "Rev. George R. MacPaul, pastor of French Baptist Church, Ottawa," another letter, professedly on the subject of the controversy which we have had with him, but actually on altogether new issues. Almost two pages consist of personal matters concerning himself and his proselyte, Mr. Carrisse. The other six pages consist entirely of an attempt to prove that the Baptist mission to the French-Canadians is justified and authorized, by Christ's mission given to His Apostles, to convert mankind, and the proof offered is merely an attack upon "Philo," the Church of England clergyman whose letter appeared in our columns in connection with this controversy.

Rev. Mr. MacPaul demands somewhat imperiously that his new letter be inserted in our columns "in justice to himself," together with other newspaper matter from his pen.

We do not see that justice requires that he should be allowed to inflict upon our readers every farrago of platitudes he may desire to put into print, for, as our readers know, there were two issues, chiefly between us and Rev. G. MacPaul:

- 1. Are the Catholics of Quebec allowed to and encouraged by the clergy to read the Bible?
- 2. Are the Bibles circulated by the Baptists and other missionaries falsified?

We showed fully that both these questions are to be answered affirmatively, whereas there is not a word on these points in Rev. Mr. MacPaul's new letter, so that it would be entirely out of place in our columns, as would also letters from him to Ottawa papers.

But as we have mentioned here the new subject introduced by Rev. G. MacPaul, namely, the divine mission received by Baptist ministers to evangelize the Catholics of Quebec, we shall not be going beyond our sphere if we remark that neither Mr. MacPaul nor his co-workers ever received such a mission, and it has no application to them. Christ's mission was given to the Apostles, who were sent with

power as Christ was sent by His Heavenly Father.

"As the Father hath sent me, I also send you." (St. John, x. 21.) "Ye have not chosen me, but I have chosen you." (xv. 16.) "How shall they preach unless they be sent?" (Rom. x. 15.) "Neither doth any man take the honor (of the high priesthood) to himself, but he that is called by God, as Aaron was." (Heb. v. 4.)

The successors of the Apostles to whom this authority has been transmitted are found in the Catholic church—but Baptist ministers and those who like them have assumed the office on their own authority, or on the mere authority of men who within three or four hundred years have established new-fangled churches, are subject to the punishment of Core (Korah) and his colleagues, as described in Numbers xvi.

Rev. Mr. MacPaul was the assailant in the original controversy, through the columns of the Canadian Baptist. It is now rather brazen for him to claim the use of our columns to wander at will over the whole field of controversy. We cannot grant him this privilege, especially when it is so dogmatically demanded.

SAD RESULTS OF INTEMPERANCE.

There have been of late so many terrible examples of the dangers to life and property which arise out of the drinking habit, that we often wonder at the absolute brazenness with which young men must be afflicted who allow themselves to be led by dissolute and dissipated companions to take part in their drunken revels.

A few days ago Magistrate Valse of Roberval, when sentencing a resident of Hebertville, Chicoumiv, Que., to pay a fine of \$100 for selling liquor without a license, remarked that he would henceforth impose the greatest penalty allowed by the law, not only upon those who sell liquor without a license, but also on those license holders who do not fully comply with the terms of the license law. He added that within the past two weeks there have been a considerable number of drownings and other accidents on Lake St. John, and in the lumber camps of that district, all of which were to be attributed to the illicit sale of liquor.

But it is not in that neighborhood alone that the horrors of drunkenness have recently been shown in the most vivid colors. It is but a few weeks since a man in Kingston, by name John Tierney, was found dead in his house early in the morning. He had been drinking heavily, and his body was discovered stretched on the floor, face downward, his mouth and nostrils being pressed so close to the floor that breathing was impossible, and as he was too drunk to be conscious of the precarious condition he was in, he could not turn over, so he died from suffocation. His wife was with him in the room, but was so drunk that she knew nothing of the condition of her husband.

Another sad case which happened about the same time with the above was that of Henry Talley of Montreal, whose house was noticed to be on fire, and when a neighbor entered to ascertain what was the matter, it was evident that the house had been set on fire in three places while the man was drunk. The fire had already reached the bed on which his wife and child were lying, and were it not for the timely assistance of the neighbors, they would have been burned with the house.

Again, a few days before this, Herbert Miller of Malone, N. Y., was arrested and imprisoned on a charge of murdering his wife. His appearance indicates that he is a man by nature honest and harmless, but not very bright or brilliant, though he has the average intelligence.

He told a newspaper reporter that he had been drinking heavily for several days, and on the day of the murder he drank half a pint just before he fired the fatal shot. He had a dispute with his wife about a dog, and he supposes that he shot her, as two witnesses state this to be the case, though he was so confused with drink that he does not remember the matter distinctly. He next cut his own throat, and the only thing he remembers distinctly about the case is that two physicians were sewing up the wound on his neck when he became conscious. He said:

"There seems to be a sort of cloud surrounding the whole affair. My wife was a good woman, and I also was all right, except when I was drunk. I was not a regular everyday drinker, but would sometimes go for weeks without, and then the appetite would be too strong for me and would overcome me. I went at one time with my wife to Ogdensburg and took the gold cure. After that, I did not drink for many months. Now I do not care what comes of me—as far as I am myself concerned; but I have two children, a boy and a girl, aged sixteen and eight, and for their sake I would wish to live right. They are good children and bright. They are trying to make something of themselves, and are getting along well. They are my only comfort."

"I am told the best I can hope for is a long term in prison, but would it not be better for me to have it all over at

once, for what could be worse at my time of life, (forty-six years) than many years in State prison? When I would get out I would be a poor old disgraced man, past the days of work and dependent on some one else."

The reporter adds: "And sitting there in the dark and gloom of the felon's cell, we vainly tried to think of one cheering word for this man who seemed to realize the enormity of his crime, and whose future was apparently not brightened by one ray of hope."

We make reference to this record of horrors in order to let our young people see what is in store for them if they yield to the allurements of the insidious vice of intemperance. They do not become its victims willfully or deliberately, but when they associate themselves with those who indulge freely in drinking, or when they join in their drinking parties once or twice, so insidious is the temptation that they are drawn on without knowing or seeing the danger, till at last they too find a drunkard's grave.

And what is the bulwark, you young man, and you young woman, should set up against the danger?

There is no safety or security except in Total Abstinence from all intoxicating drinks, and avoidance of those parties of so-called pleasure, where drinking is going on.

We have given here only a few out of many very recent instances which prove our case.

A SHAMELESS JOURNAL.

There is an Orange paper called The Western Banner published in Winnipeg. The editor is very much afraid the Manitoba government is beginning to lean towards Catholic claims in the matter of education, and makes bitter complaint that in some Catholic schools are to be found crucifixes and pictures. We are also informed that children are taken from their classes to attend Catholic services on feast and "fast" days. The editor, in stating that children are taken from the schools on "fast" days, displays the ignorance of the average Orangeman in regard to matters Catholic. Some of the statements made in this article are so coarse that we would not defile THE CATHOLIC RECORD by transferring them to its columns. The wonder is not that such a paper is published, but that it could obtain subscribers and be read by people wishing to be called intelligent, respectable citizens. When a literary Buffalo Bill gets behind the pen in the printing office self-respecting people should treat his productions with that contempt they deserve. Orangism is a dark blot on Canadian life, and bodes ill for its future. Membership in the order is not a mark of good citizenship, but quite the contrary. We suppose, however, the order will exist so long as there are to be Spronles and Hugheses making preposterous preachments against "Popery" that they may thereby become the gods of this noxious thing transplanted from Ireland by one whose memory is held not in honor—one who had to fly his native country with a criminal charge hanging over his head.

THE EDUCATION PROBLEM. The educational committee of the schools of Cleveland recently made its report on the condition of the schools of the city, and the state of affairs revealed has caused much consternation among educationists who have really at heart the welfare of the rising generation. Of late years a large number of new subjects has been added to the school curriculum in the Public schools of Ontario, with the result that it is seemingly not possible to devote to the studies, which formerly held the first rank in the schools, the amount of time necessary to master them sufficiently so that the children should be sent forth, at least from the high schools, equipped for taking positions in the business world, and upon reading the report of the Cleveland education committee we are constrained to exclaim: Surely we have reason to fear that our own schools in Ontario have now a curriculum very like that which has produced a backward condition in the schools of Cleveland.

The Cleveland World says of the report that it is "a formidable arraignment of the school course as it stands, and reveals almost unbelievable ignorance on the part of the pupils in the higher grades."

The Leader, another prominent journal of the city, says: "That non-essential studies are allowed to interfere with and to take up the time which should be devoted to reading, writing, and arithmetic was disclosed by the committee. As to just what frills and feathers should be seceded out of the school curriculum, the report is silent."

Here are some of the results reported: Only from five to eleven minutes a week are given to the reading of English by the individual pupils. Only three teachers out of 1,600 report that reading results are satisfactory in their classes. Business men say the common and