

The Catholic Record.

Published Weekly at 454 and 456 Richmond Street, London, Ontario.
Price of Subscription—\$2.00 per annum.

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

Meas. Luke King, P. J. Neven and Miss Sarah Hanley are fully authorized to receive subscriptions and transact all other business for THE CATHOLIC RECORD.
Agent for Newfoundland, Mr. James Power of St. John's.
Rates of Advertising—Ten cents per line each insertion, single insertions.
Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshawa, 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 sent to the office as soon as possible. When subscribers change their residence it is important that the old as well as the new address be sent to the office.
Subscribers when changing their address should notify the office as soon as possible in order to insure the regular delivery of their paper.

LETTERS OF RECOMMENDATION.

Apostolic Delegation.
Ottawa, June 13th, 1905.

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

Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and 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 the 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 of Ephesus,
Apostolic Delegate.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 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.

Its matter and its Catholic spirit pervade 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,
D. FALCONIO, Arch. of Larissa,
Apost. Deleg.

LONDON, SATURDAY, MAR. 10, 1906.

WELCOME HOME.

The CATHOLIC RECORD joins with the people of the diocese of London in expressing its joy at the home-coming of the Right Rev. Dr. McEvay, Bishop of London. The city which knows his worth—his spiritual children, who love and reverence him—our citizens, in respect of creed, who are aware of his untiring industry and prudent administration—are glad to see him once more on his native heath. With many a memory of the Eternal City—with courage renewed for his great responsibilities—and with the blessing of the Holy Father, he comes back to his own. And so we bid him welcome! Our words may be halting, but they well up from hearts that are under the spell of the gracious personality of his Lordship, and that have been touched and strengthened, to be not unworthy of him. The charm of a noble and upright character, straightforward and charitable, permeates this diocese, and on both priests and people exercises a beneficent influence.

We shall not speak of the clergy—though we know that the priests of London exhibit in their ordinary lives the virtue and self-denial, the compassion and sympathy which companion ever the ministers of God; but we can say, and with pride, that in loyalty, generous and enthusiastic, and in reverence for and submission to authority, we yield to none in Canada. We know that nothing in this world is more difficult, more laborious, more perilous than the office of a Bishop. We are aware that the Bishop is not for himself, but for those to whom he preaches the divine word and dispenses the holy sacraments. We realize in a measure that the Bishop must be the bondman of all, doomed to bear the burden of all. But in all your trials and labors, in your anxious solicitude for the upbuilding of God's Kingdom on earth, you may be cheered, Right Rev. Bishop, by the knowledge that your earnest and self-sacrificing children of the laity are, so far as they are able, always ready to lighten your burden and to strengthen your hands. May your every work accrue to the exaltation of Holy Church and the sanctification of souls! May He who has placed you among the princes of His people give you length of days! And may we so hearken to your voice as to be worthy to say, when our day is done, that we have fought the good fight! We say again: A hearty welcome home!

WE REGRET very much to hear of the death of Father Beokard, a highly esteemed priest of the diocese of London. His death occurred in Montreal, of paralysis. His age was fifty-two years. Father Beokard made his studies for the priesthood at Assumption college, Sandwich, and the Grand Seminary, Montreal. His first charge was at Stoney Point, Essex Co. He was parish priest at McGregor for twelve years. From there he went to Belle River for two years, then to Windsor for one year, where he was taken ill. May his soul rest in peace!

THE OBSERVANCE OF LENT IN NON-CATHOLIC CHURCHES.

Our attention has been called to a sermon delivered in the Anglican church of St. John the Evangelist, Montreal, by the Rev. Mr. French, on Sunday, 25th Feb., on "the observance of Lent." A report of this sermon is given in the Montreal Gazette of Feb. 26th.

The sermon was in fact almost a Catholic sermon, if the claims of the Church of England to be identical with the pre-Reformation church were omitted.

It is well known that the church of England, in common with other Protestant churches has practically given up all observance of the season of Lent as a time of Christian humiliation and prayer, but the recommendation of Rev. Mr. French is that it be observed very much as the Catholic church requires of her adherents. The preacher said:

"As a matter of fact, in many cases, society will take no note of Lent at all; in some cases, it will so conform by a change of pleasure, that it keeps it secretly in letter, and not at all in spirit. In view of this, there are certainly those, now in doubt as to the duty and obligation of Lent, who would keep it if it were shown to them to be positively wrong to neglect it."

"Is keeping Lent, then, a matter of duty? Is there, before God, a 'must' about it?"

"Now first as members of the church of England, we consult our prayer-book, and in it we have three things. We have the Communion Service, we have the Epistle and Gospel for Ash Wednesday, and we have the mention of Lent, the forty days of fasting in the calendar. Let us take these three portions of the prayer book and look at them honestly. Is there any escape for an honest man here? As a church of England man, is he not bound by the obligation of Lent?"

"A man may say, 'Theoretically that is so, but practically a man may pick and choose in the church of England what he will do, and what he will not.' There is a breadth in the church of England. There is room for many schools of thought, but a breadth that is not peculiar to her. It is none other than that of the Catholic church, no more and no less."

"Fasting, prayer and almsgiving are the special duties that Lent imposes on us. Fasting, prayer and almsgiving are three special things that the man who looks into his own life finds generally that he certainly needs. Fasting with its larger name of self-discipline, almsgiving in the broader view of duty to one's neighbor, is where experience of self, and the church's experience of us certainly join. The rule of Lent is not only of obligation; it is also helpful and reasonable."

If there were more of this Christian spirit exhibited by the sectaries there would be fewer bitter polemical discussions, and greater hope for the reunion of Christendom which has been talked of so much of late years with but small result. If a reunion is ever to take place, it must be on the basis of apostolic doctrine such as this which the Rev. Mr. French advocates. And we may even remark that outside the Anglican church there has been a tendency to recall the thoughts of the adherents of other churches to that spirit of recollection, prayer, and self-denial which the Catholic church inculcates, and for the cultivation of which she has instituted the holy season of Lent.

A year or two ago a Council of Methodist Bishops of the United States strongly recommended retirement and works of self-denial, in a pastoral letter to their adherents, as a means of contributing to the restoration of Christ's reign on earth.

So far as the similar recommendation of Rev. Mr. French goes, in his recent sermon, in regard to prayer, fasting and almsgiving, it is thoroughly Catholic in spirit, but he makes a serious historical mistake when he says:

"The Church of England at the Reformation was not a new creation. She was a reformed, not new formed or deformed church. She did not cut herself off from the traditional customs of the past. The preface to the prayer-book shows this. She held on to them, and cast off only those which were not Catholic or universal, not primitive, and therefore not of obligation. Where she departs from the errors of the later church of the middle ages, she is careful to say so, and thus to prohibit the custom and practice. The 31st article is strong and to the point."

Let us turn to this thirty-fourth article and see what it teaches:

"Whosoever, through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the church which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like,) as he that offendeth against the common order of the church, and hurteth the authority of the magistracy, and woundeth the consciences of the weak brethren."

This doctrine is sound so far as it makes a positive statement, and quite in accord with the teaching of Christ that he "who will not hear the church, let him be to thee as the heathen and the publican."

But the word "openly," and the insinuation that the church may teach what is repugnant to the Word of God, is directly contrary to what Christ

says of His church, that "the gates of hell shall not prevail against it."

The church as established by Christ is essentially universal or Catholic, and was meant to be the teacher of all nations, for His command to His Apostles was that they should "teach all nations all things whatsoever He commanded," and should "preach His Gospel to every creature," that is, to all mankind.

This universal or Catholic church was not the subject of any particular or national church, but the mistress and teacher from whom all national and particular churches should derive their doctrine, and to whom these should give obedience.

The latter part of the thirty-fourth article, which sets "every particular or national church" above the universal church, is therefore subversive of all order in the church of Christ, and is unscriptural and contrary to all reason and common sense, namely:

"Every particular or national church hath authority to ordain, change and abolish, ceremonies or rites of the church ordained only by man's authority, so that all things be done to edifying."

According to this article, a part is greater than the whole.

In fact, the modern church of England changed the whole constitution of the pre-existent church of Christ. It substituted a new head for the divinely-appointed head of the church appointed by Christ, Peter and his lawful successors; it made new doctrines and new liturgy, whose teaching is entirely different from that faith which was once delivered to the saints, and has been preserved unchanged by the Catholic church during all centuries, from the days of Christ and His apostles. This modern church did undoubtedly "cut herself off from the traditional customs of the past."

THE PRINCESS ENA'S CRITICS REBUKED.

Mr. Labouchere, in his able journal, Truth, has taken up the cudgels in the cause of the Princess Ena of Battenberg, in the matter of her marriage with Alfonso King of Spain, defending her vigorously against the attacks made upon her by the Imperial Protestant Federation and the abettors of this association in the press.

Even the London Times has admitted to its columns letters discussing the matter, and endeavoring to represent it as a subject of national degradation that a British princess should become a Catholic. But it has been remarked that even in the reproduction of the photographs, as they have appeared in the illustrated weeklies, showing the princess in the company of her betrothed, she appears perfectly happy in the proposed marriage, and in no way disturbed by the ravings of the Protestant Federation and its adherents. As a matter of fact, the princess had her mind made up to become a Catholic, from conviction, and not merely in consequence of her marriage, though the marriage is the circumstance which has brought the fact prominently before the public.

Generally speaking, the British public have taken the matter very coolly, and it is only from a small percentage of intense bigots that the protests against the conversion and marriage emanate. These are the latest manifestations of the hatred of the Catholic church which were the cause of the persecuting laws enacted against adherents to the church in past centuries, but that spirit of hatred has been gradually disappearing during the last century, so that at the present date it has almost disappeared, or at least it cannot be evoked except under extraordinary circumstances, which do not exist at present.

It is difficult to say to what real sentiment of the British people this hatred is attributable. It is certainly not to any deep affection for the doctrines of any special form of Protestantism; for there was never any opposition to the conversion of British princesses to Lutheranism when they married into German or Scandinavian royal families, embracing the Lutheran creed, nor even when they became members of the Greek church on marrying Russian princes, though the Russian creed is almost identical with that of the Catholic church. In fact it would seem that the real trouble lies in the authority of the Pope, though, were it not for that authority, exercised by Pope Gregory the Great, England and Scotland might still be groping in the darkness of paganism, instead of boasting so loudly of the brilliancy of the Evangelical light in which they are luxuriating.

And here we may remark the strange inconsistency which has arisen among prelates and clergy of the Anglican church of today, which is making them long for the turning of Anglicanism into one international church under one supreme authority, who would naturally be the Archbishop of Canterbury. It is this longing which has brought about

the assembling of pan-Anglican Councils in our own day.

It is clearly enough seen that the tendency to the separation of Anglicanism into independent colonial churches as well as national—such as the Anglican, or Protestant Episcopal church of the United States—must result in time in as great a divergence as already exists between the varieties of sects. But all efforts to establish a union under one common head must end abortively. Those who have already thrown off the authority of the divinely-appointed head of the universal church, who is St. Peter's successor, are not likely to give up their independence to a humanly-appointed head such as the Archbishop of Canterbury would be. The proposition to appoint a common head has, in fact, met with no encouragement from the sub-divisions of the pan-Anglican church, whether in the United States or such colonies as Australia and Canada. They have slipped the yoke of independence, and have no inclination to place on their necks a yoke of authority of their own creation.

WELCOME TO THE RECTOR.

We think we can speak for every Catholic in the city of London when we say that we are all heartily pleased to meet once more the Rector of St. Peter's cathedral, the Rev. Father Aylward, who has returned from the Eternal City with His Lordship the Bishop. Father Aylward is indeed a familiar figure to Londoners. Nearly seven years ago he came to this city, at the request of Bishop McEvay, from the parish of Port Lambton, in order to assume the onerous duties of Rector of the Cathedral. He at once entered upon the performance of these duties with a willingness, a tenacity and a thoroughness which betokened an administrator of large capacity. A place for everything and everything in its place seemed to be the motto by which he was actuated, and the perfect manner in which he carried out the principle was visible on every hand. He possesses the confidence of his Bishop and the love and esteem of his fellow-priests and the laity.

Welcome home, Father Aylward, welcome home.

"FICTITIOUS REVELATIONS."

There appeared recently in Broad Views, a monthly publication of London, England, a number of letters which a cousin of the late Lord Carlingford and a professional spiritualist medium have together made public with the assurance that they were written at the dictation of the spirit of the dead peer.

Parts of these letters have been republished in Canada, but they contain very little which is either startling or new, yet, as our attention has been directed to them by a correspondent, with the request that we should make some comments thereon, we comply with his wish.

Lord Carlingford died about eight years ago. While in life he was an associate of the Hon. W. E. Gladstone, under whose administration in 1893 he was secretary for Ireland under the name of Clitheroe Fortescue, and was a member of the Gladstone Government of 1880.

One of the statements attributed to Lord Carlingford's spirit is that the spirits of the dead are in various states, some of them being in a condition from the horror and misery of which he recoils. This much is quite consistent with Christian belief, and so is the statement that "his spirit retains his actual personality, with a wider grasp and understanding."

But when the statement goes on to the effect that engineers and other tradesmen are still working at the same kind of work as that which occupied their attention on earth, in order to produce a more practical machine or article, we fear that the lordly spirit is in an imaginative mood.

At all events these revelations make no pretence that they come from God, so there is no reason why we should waste time and space in considering them. Our opinion of them is that they are not even entitled to be called the revelations of Lord Carlingford, but that they are the inventions of the deceased peer's cousin and the professional medium who together have given them publicity.

The supposed spirit of his Lordship teaches the transmigration of souls, asserting that those spirits which have lived on earth the allotted time, will not be required to come to earth again for many centuries, after which they will again become incarnate. But he adds that where a child is still-born or dies early, it generally happens that it quickly reincarnates, and in the same family.

It is scarcely necessary for us to say that there is no reason for us to give any credence to such trashy revelation, nor to the further hints supposed to come from the same spirit implying that religious forms and ceremonies,

muned prayers without noble deeds are all alike useless, and lives spent in convents and monasteries, "for God's sake" are "wasted."

At the best, these revelations are human, coming from Lord Carlingford, but in our estimation they are the revelations of an expert humbug, that is to say, a spiritualistic medium.

CATHOLIC EDUCATION.

The law of the church in regard to Catholic education, as existing throughout Ontario, was read in all the churches of Hamilton on Sunday, Feb. 25th, to the effect that ratepayers living within a radius of three miles from a Catholic school are bound to support the Catholic school and to send their children to the same. If, on account of the distance, it is impossible, in special cases, to observe this law strictly, recourse must be had to the Bishop, who will decide the case equitably.

Disobedience to this law is to be followed by refusal of the sacraments to parents who persist in such disobedience.

THE CHURCH IN FRANCE.

As one of the first consequences of the passing of the Law of Separation of church and state by the French Chambers, the Holy Father, Pope Pius X. on Wednesday, 21st Feb., appointed nineteen French Bishops to fill the vacant sees in that country, without asking any nomination by the French Government; and on the Sunday following, the 25th inst., he consecrated them himself in St. Peter's church in presence of an immense concourse of people, many thousands of whom were French.

The ceremonial of the church was carried out in all its grandeur, which was enhanced by the fact that never at one time was it known that so large a number of Bishops was consecrated together, and the impressiveness of the occasion was still further increased by the fact that the consecration was done by the Head of the Church himself, an honor which is seldom conferred, as most Episcopal consecrations are performed by Bishops or Archbishops of the country in which the new Bishops are to fulfil their duties.

But the present situation was exceptional. For several years past, Premier Combes, who by the Concordat received the power to name to the Holy Father the persons whom he wished to be consecrated to the Episcopacy for any vacant see, was restricted by the fact that the persons thus nominated should be acceptable to the Holy Father; but as he was at no pains to present such names, all his nominations were rejected. Under these circumstances, the Holy Father was unwilling to precipitate a conflict with the Government, and therefore left the appointments in abeyance. Before the recent breach it was the usual practice that the French Government and the Holy Father settled, by an amicable consultation, upon those priests who would be acceptable to both parties; but with the prepossession of claims of M. Combes that he alone had the absolute nomination and appointment of Bishops to all vacant sees—a claim which could not be acceded to by the Pope for a moment—it was impossible to arrive at any agreement, and the church was governed in those dioceses by temporary administrators.

It cannot be said for a certainty what attitude the French Government will assume toward the new bishops, but it is said they will not be allowed to take possession of the temporalities of their churches without an exequatur from the Government.

It is said also that the Holy Father is fully informed that such will be the case; but should this exequatur be refused they will govern their dioceses all the same without their temporalities, and the injustice of the Government will become daily more and more apparent to the people of France.

Already, it is said, the harsh measures of the Government in taking the inventories of church goods have stirred the most apathetic of the Catholic people to their depths, and there is great indignation owing to the cruelty with which these inventories were taken. Harsh measures toward the Bishops, who now ought to be perfectly free from all Government interference, will undoubtedly increase this indignation, and the Government may collapse much sooner than was expected.

Already the Government has met with a reverse on the question of the length of time the reservist troops should serve. Their defeat was effected by the adverse vote of many of their Socialistic supporters; but it is said they will not resign on this account, as the defeat is not regarded as a vote of want of confidence. Nevertheless, it shows that they have but a precarious hold on the Chamber of Deputies, and we may learn at any moment of their defeat on a more serious question. It is also certain that the Government's recent proceedings in regard to taking the inventories, and

at the same time desecrating the sacred vessels of the church, have aroused deep indignation throughout the nation, but we shall not venture to predict that this indignation is so widespread as to result in its overthrow at the elections which are now close at hand, but we shall not be surprised should this prove to be the case, in which event there must come a new Government with a policy diametrically opposed to that which has been followed by the successive infidel Governments which have ruled the country for years.

Whatever may be the result, politically, we may rest assured that the Holy Father will maintain a dignified attitude, and uphold the independence of the church from infidel control.

AMERICAN BISHOPS AND PRIESTS.

A despatch from Rome sent by the Associated Press states that the Holy Father has told several American Bishops who are in Rome that they should seek the welfare of the church by working harmoniously with the priests of their respective dioceses.

No doubt, harmony between the Bishops and priests is much to be desired in every diocese, and if it be a fact that this advice was given by the Holy Father personally to the Bishops named in the despatch, it will be acted upon by them in the spirit in which it was given. But when we consider that matters relating to the Catholic church are frequently misrepresented and distorted by the cable reporters, we may reasonably doubt that this advice was given specially for the guidance of the Bishops named; who are, so far as we are aware, happy in the fact that they are on most amicable terms with their priests, who are also working to the best of their ability for the glory of God and the progress of religion.

LETTER FROM MR. CHARLES C. STARBUCK.

Editor CATHOLIC RECORD:
Dear Sir—I notice that you refer to a daughter of Queen Victoria as having been converted to the Russian church without any clamor made over it by the British Protestants, although the doctrines of the Greek and Roman churches are very much the same, except as to the Papacy.

That exception, however, is very important. The Pope claims a right of authority over the church of England, but the Greek church does not. Let me remind you that the Czarina is not Queen Victoria's daughter, but only her grand-daughter, and a foreign princess. Even the Protestant Federation would hardly have the effrontery to remonstrate with the English sovereign over a foreign grandchild's proceedings. Another grandchild of the Queen in Greece has joined the national church, and yet another, in Roumania, has married the Catholic heir, but with these foreign affairs, naturally, the Federation has not felt called to interfere.

Their remonstration with King Edward about the Princess Ena sounds rather odd. The King has no authority to restrain his niece from becoming a Catholic in London itself. She is not under his control. Her change of religion would put her out of the succession, but her place in this is so remote that the loss would signify little to her, compared with the prospect of being Queen Consort of Spain. Then what would the lack of her uncle's consent signify against her marriage? He cannot restrain her from going to Spain to be married. True, if he refused consent the English court would not acknowledge the marriage, but Christendom at large would, and King Edward is too much of a gentleman to do an impudent discourtesy to a friendly sovereign. The new Queen would simply drop out of the English succession, and that would be the end of it. Her uncle's consent would simply secure the property rights of her posterity, in the British Empire, but would leave them incapable of succeeding, and that is all which concerns the Protestants.

CHAS. C. STARBUCK.
Andover, Mass.

Girls at the Seminary "Prom" are Given Burning Rebuke.

Columbus, Ohio.—Rev. M. A. Leyden, priest of St. Francis' church, has written a caustic letter to President Thompson of the Ohio State University regarding two of the co-eds who masked as nuns at the seminary "prom" last Tuesday night, at which the daughters of Governor Pattison were present. In the course of his letter the priest writes the propriety of her posterity, in the British Empire, but would leave them incapable of succeeding, and that is all which concerns the Protestants.

"When taking some of your fashionable co-eds to tasks for this proficiency in the oriental art of puffing the sensuous cigarette, I beg to suggest that you avail yourself of the opportunity to enlighten the ignorance and correct the taste of the two 'ladies' who disgraced American womanhood at last evening's 'prom' by their deliberate insult to the gentlest and purest of their sex. The press reporters tell us that these 'ladies' masqueraded as nuns, danced with red devils, which carried pitchforks, and between dances told their beads. Is this disgusting license to be taken as a sample of university culture and Protestant refinement?"

The Rev. Father Leyden above referred to is a native of the Ottawa valley and was formerly stationed in Ottawa, where he is well known. Father Leyden preached the sermon on the occasion of the Golden Jubilee of St. Patrick's parish in that city last May.