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P.EV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Intidels."

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FRANCE AND THE CHURCH.

Eight of the nine prelates who were deprived of their stipends in France, on account of their sustaining the rights and liberties of the Church. have been restored to their privileges. This is regarded as a sign of more just treatment of the Church by the Government. Undoubtedly the advice given by Pope Leo to French Catholics to sustain the republic is partly the cause of the changed attitude of the Government towards religion, probably not from any special affection for religion on the part of the present rulers, but because they know that the time is at hand when the French people will insist upon it that their rulers shall respect religion as they have not done since the establishment

of the republic. The Holy Father's attitude towards the Republic does not arise out of any other feeling than that of love for France. This was made evident on the occasion of the recent visit of Mgr. Bonnefoy, Bishop of Rochelle, to Rome, when in reply to the address of the people of Rochelle, expressing their homage and affection for the Holy See, the Sovereign Pontiff said

with emotion: "Tell the Catholics of France they must sacrifice personal predilections to the welfare of the country at large, and of religion.

When Bishop Bonnefoy was leaving, Cardinal Rampolla said to him: "The trouble the Pope has felt on this matter (the support of the Republic) and his intense love for France, can never be appreciated as they deserve.'

There is no doubt that the Catholic traditions of France, and her general adherence to religion during many trying epochs of her history, has made her dear as a nation to the Holy See, though there have been periods when she seemed to have lost her faith. But the attachment of a Clovis, a Pepin, a Charlemagne, a St. Louis, to the Catholic faith is not readily to be forgotten, and no doubt Leo XIII. cherishes the memory of these pious monarchs, as well as the people who have been for ages the mainstay of religion, and have produced so many devoted missionaries and martyrs who have propagated Christian truth throughout all quarters of the globe.

It is very true that the Holy Father coupled the interests of religion with those of France when speaking to the Bishop of Rochelle, and carping critics might infer from this that he was possessed by some selfish thought in expressing his best wishes for the welfare of France. It must, however, be remembered that the best wish which he or any sincere Catholic could entertain for the welfare of a country must be coupled with a wish for the prosperity of its religion. The very best guarantee of a country's prosperity is the progress of a religious sentiment among the people, and thus the wish infidelity in the University of Oxford, for the welfare of France is necessarily accompanied by the desire to see the Catholic faith loved and duly respected by the people at large. It is true also that the more intense the love of the people for their religion, the stronger will be the influence brought to bear upon the rulers to respect religion. If the votes of the people are cast for sincere Catholics to be members of the Chamber of Deputies, the Government will foster religion and restore religious education in the schools. By this means there will be a mutual benefit to Church and State. Religion will be benefited directly as a matter of course, but the State will also be benefited, because thus there will be assured a future generation animated with a real patriotism which is founded on the sense of religion, without which true love of country cannot exist. Carping critics may indeed think that there is a selfishness honest thinkers will acknowledge that the patriotism which is alone worthy of the name is ready to make any sacrifice, not for the mere territorial

limits which it occupies, but "FOR GOD, FOR RELIGION, AND FOR COUNTRY.

THE REFORMATION.

The July number of the Queen's Quarterly Review, published at Kingstod, contains an article by Professor John Watson, on the Middle Ages and the Reformation. We are not surprised to see such an article emanating from an Ontario writer, but we are astonished at beholding it in a review that claims to be an exponent of the best and most progressive thought of the age.

The professor writes on a topic that as been often discussed, and arrays his dissertation in the tawdry tinsel so admired by early Protestant writers. We say "early," for no intelligent writer of to day would dare to affront an intelligent community with the calumnies buried long years since by Catholic dialecticians. We are therefore astonished to see him leading his readers back to the befouled spring of Protestant polemics. The professor might have played a conspicuous role in the controversial arena a century ago, but he cuts a very sorry figure in an age that is fast shaking off the trappings of time-honored prejudice and moving onward to truth.

We are happy to state that the Review does not assume the responsibility of any writer's utterances, or else an opinion little complimentary to its editor's culture and scholarship might easily be formed.

The professor must be either a young man seeking notoriety, or a very old man. If young, we should advise him to cultivate a habit of patient and impartial research before venturing to teach the public : if very old-as in all charity we suppose him to be-we should remind him that reckless assertion and inaccuracy in important questions become not gray hairs.

But to the article. It reads like a poem of Walt Whitman.

He says the Church demanded im plicit faith in its teaching, and absolute submission to its authority.

That goes without saying, for urely a Church founded by Christ to ear His message, for all time to come, unto the uttermost parts of the earth. may claim, in matters doctrinal, un questioned obedience from mankind. She claimsit, and she provesit; and, with her history of nineteen hundred years before you, we defy you to point out one doctrine that at any period of her existence she did not teach implicitly or explicitly.

The professor declares that the haracteristic of the middle ages is the opposition of faith and reason. When it came to be explicitly affirmed that the doctrine of the Church contained irrational elements "the beginning

of the end was near." Assertion is not proof-a fact of which the professor is in ignorance. His remarks on the middle ages are of no value whatever, inasmuch as he does not substantiate them by arguments. He is no friend of scholastics. rank and file of Ontario Protestants fear the Jesuits. But did he ever read them? Did be ever study their thorough and systematic treatment of philosophical questions? It seems not. He takes his knowledge of them second-hand; and this is unworthy of a man who holds the position of a professor.

Some universities have indeed discarded the methods of scholasticism, and have adopted an emasculated system of philosophy that has given the world a progeny of infidels. When Canon Liddell was asked to what he attributed the growth of his answer was:

"I attribute it to the change in the philosophical studies and to the introduction of the philosophy of Ger-

The scholastics saw no opposition betweed reason and faith. Reason was simply the handmaid of faith. It had its sphere to work in. They extolled it as God's noblest gift to man, but they understood its powers and limits. The world for them veiled but the infinite. They reasoned from effect to cause, from the mind to its author, from the creature to the Creator. Reason told them to accept Revelation because it was the Word of God. Reason told them to accept a testimony that possessed in an eminent degree the qualities necessary to ensure its acceptance-science and veracity. Reason told them to behold in signs and miracles the evidence of Christ's divinity, and without hesitation to in the Pope's love for France, but proclaim their allegiance to the Church that was to be the custodian of His doctrine, and against which the gates of hell should never prevail. Reason told them that a Church claiming the power to teach must be infal-

Reason, baffled by the most ordinary phenomena of nature, bade them seek an unerring guide in matters relating to their destiny and to the hereafter.

To such questions Reason has been ever unable to give a satisfactory answer. Greece and Rome gave birth to a race of giant intellects that strove to solve the many and complex problems that surrounded it. Energetic and persevering, possessed of the wisdom of their own lands and of that gleaned from travel and research, they have proved only what absurd and exaggerated opinion, reason, unaided by the supernatural, may emorace. They, after years of patient toil and thought, bequeathed to humanity the sad legacy of their doubts, and their failure to answer the questions that can be solved only by Revelation.

Warned by these examples Scholasticism trusted not solely and implicitly to reason. They did not disdain it, but, taking it as their guide, illumined by the light of Revelation, they built up a system of philosophy so perfect and thorough that its adversaries cannot refrain from praising it, that for all vital questions has precise answers and that propound principles that are the very bulwark of society.

When the professor quotes Occan to proves that Scholasticism felt that the dogmas of the Church were contrary to reason, he shows little knowledge of the question he undertakes to discuss. Occam is of no authority. and the professor need go no further than to a Catholic text book of phil osophy to verify this assertion.

The Reformation initiated by Luther is based upon a simple luminious principle, that the trans-ition from the natural state of alienation from God to union with Him is a spiritual act, an act of faith. If faith is a spiritual act, it is possible only through the free self-conscious activ ity of the individual, and therefor cannot be accomplished by the act of

This is a roundabout manner of declaring the principle of private judgment. If the professor used his reason more and prejudice less, he would see how untenable and illogical is his position.

What is faith? St Paul defines it as the "substance of things hoped for, the evidence of things uns en.

The objects of faith, therefore, are hoped for and unseen. How can we believe in them unless some one who has seen them, who knows they exist, tells us of them. Authority, then, is ssential to an act of faith. A Catholic examines the claims of the Church upon his obedience, and then, finding her to be the spouse of Jesus Christ, he surrenders in a reasonable manner his intellect and will to the guidance of God, speaking through the Church You, however, make no investigations but accept at once the deduction of your own intellect as the standard of belief. You cannot have an act of faith by private judgment. Admit st. Paul's definition of faith and your theory of faith through "private interpretation" is as visionary and as false as ever was evolved from the brain of man. Give it in some quiet mood your calm and dispassionate attention, professor, and you will admit it. We hope so, though the article shows that you are somewhat of a Bourbon, -you earn nothing and forget nothing.

His assertion that there is no dis tinction between clergyman and laynan, that the Church is not an ecclesiastical organization, and that faith rests upon reason illumined by the Holy Spirit, proves the professor a very adept in the collection of theo logical curiosities. The theory that faith rests upon reason illumined by the Holy Spirit has long since been repudiated by respectable theologians. It had while in vogue been the fruitful source of nameless crimes and impieties, and proved but to well how easily man might mistake the phan toms of his imagination for divine illuminations. Such a theory countenances any individual who may wish to unfold any scheme subversive of morality. Do the words "subversive of morality" astonish you? Look back upon the history of those who espoused the theory and tell the readers of your review how it influenced their lives, Fletcher, the ablest disciple of Wesley,

says: "Antinomian principles practices have spread like wildfire among our societies. Many persons, speaking in the most glorious manner of Christ, and their interest in Him. have been found living in the greatest immoralities."

The same writer charges a Richard Hill, who persisted in it, with maintaining that

"Even adultery and murder do not hurt the pleasant children, but rather work for the good. God sees no sin lible, or else Christ's work is vain. in believers, whatever sin they commit. Greenway Government, and they will directorate of the Fair are specially deprive Catholics of the liberties they

Though I should outsin Manasses should not be less a pleasant child, because God always views me in Christ. Though I blame those who say let us sin that grace may abound, yet adultery, incest and murder shall make me holier on earth and merrier

This is a statement made by a man whose reason was illumined by the Holy Spirit, and such may be made by any individual who presumes to turn a deaf ear to the voice of the Church established to teach the truth that alone can bring man into God's king-

Admit "private inspiration" and you subject the work of Christ to caprice and mental aberration. Verily does the poet say :

"Man. weak man, Plays such fantastic tricks before high heaven As make the angels weep."

To say that Martin Luther, alarmed at what the professor calls the "superstition of the mediæval Church, thought himself commissioned to bring into being a more perfect and purer form of religion, is to contradict facts and to insult the intelligence of any impartial reader of history. Granted that error did abound in the Middle Ages. Was it particular or universal? If particular, existing in the minds of individ uals, then Luther, to have his doubts settled, should have questioned the infallible Church in which he was born and reared. If universal, then Christ is put on trial as a falsifier of truth ; for by declaring that the gates of hell would never prevail against His Church, He bequeathed to her the privilege of immunity from error.

Luther had no idea of purifying the Church. He was simply a man who forswore his vow of chastity. He was a bad priest-a prey to pride and lust. He commenced by denouncing abuses that did exist in Germany and ended by seceding from the Church. Then the whirlwind of his furious passions swept him on to every species of false hood and immorality. His daily life as depicted by his contemporaries gives us an idea of his boorish and violent temper, of his scurility and obscenity Zwingli, founder of the Reformed Church of Zurich, says that no mortal ever wrote more foully, more uncivilly or more indecently, than Luther; and this beyond all limits of Christian sobriety and modesty. His unexpurgated works, bristling with epithets used only by the scum of cities, would not be published by any Toronto house.

He unfurled, the Professor says, the banner of the free spirit." Peruse Luther's works on Slave Will, and see how little he valued the free spirit. He strove strenuously to despoil man of his freedom by denying him all power to control his own acts. His doctrine that man can do aught but evil, is enough to bring the blush of shame to the cheek of any honestminded Protestant. No wonder that Robertson-who will not be suspected of undue partiality to Catholicismdeclares that his doctrine encouraged and his life set the example of the mos abandoned licentiousness.

By declaring that chastity is impossible to human nature. Luther contemned the mother who bore him. and placed on record a perpetual in. sult to womanhood. Surely the men who pose as his disciples must for very honor of their wives and daughters repudiate this doctrine of their master. He incited the Anabaptists to revolt, and then, like a manly, liberty-loving man (!) he counselled the princes to butcher them. He desecrated the family by allowing bigamy. He had no other end in view than the ad vancement of Martin Luther and the gratification of his passions. He has left to humanity no ennobling and inspiring record of work well done, but the memory of years spent in wrangling and debauchery and the proof of or later. how degraded and besotted a man can become when given over to pride and concupiscence.

We will have more to say to the Professor at another time.

ARCHBISHOP TACHE TO MR. J ISRAEL TARTE.

The discussion between Mgr. Tache and Mr. J. Israel Tarte, M. P., which has been going on for some time, is enriched this week by a letter from His Grace which shows completely the mistake which Mr. Taste made in accusing the Catholic Hierarchy of the Dominion of making the Manitoba school question a football for the purpose of playing into the hands of the

Dominion Government. It is well known that the Hierarchy, and indeed the whole Catholic body of bus' sake, come to the duke's rescue, the Dominion, are convinced that the and restore his wealth by liberal sub- testant, or rather Orange, aggression Manitoba Catholics have been unjustly scriptions for this purpose. It is said in the efforts so persistently made by dealt with by the school laws of the that this movement, in which the Colonel O'Brien and his co-workers to

not abandon their co-religionists of the West in their struggle for justice. The Archbishop shows plainly that the Hierarchy did not, as Mr. Tarte pretends, abstain from any line of conduct which they had laid out for themselves, through fear of injuring the Government at the general election.

The document which Mr. Tarte retends was prepared by the Bishops in order to press their views, and was afterwards withdrawn, had no existence. The Bishops have sufficiently announced their views in their collective letter issued after and not before the general election. To the terms of that letter they undoubtedly still adhere as firmly as when it was issued.

A GROSS SUPERSTITION.

The imposter Schweinfurth, who ome time ago succeeded in establishing a new religion in Illinois, the principal doctrine of which is that he s the Messiah, has now a branch of his so-called "heaven" in Lexington, Kentucky. Schweinfurth has made himself very rich at the expense of his dupes, and many wealthy women have become his followers in Lexington, giving their property over to his establishment. It is stated that Schweinfurth's picture, which is in the room where the devotees meet, is an object of their worship. The people of the city are intensely excited over the discovery of Schweinfurthism in their midst, as it is based on free love principles, and there are ominous threats that the establishment will be broken up by violence.

No Catholics have been discovered among the dupes of this horrible fanaticism. This is a very suggestive fact, as the enemies of the Catholic Church are very fond of asserting that superstition is to be found almost exclusively among Catholics. If this were true, there would be found many Catholics both among these fanatics and among Mormons; whereas it is a well known fact that the Mormons also have been almost exclusively recruited from Protestant nations, and that perverts from Catholicism are scarcely, if at all, to be found among The knowledge of Catholic them. truth is a safe protection against these and other superstitions.

Among the inmates of the Schweinfurth heaven at Lexington there is one woman who is the widow of a Methodist minister recently deceased. Another widow lady, a Mrs. Anderson, has contributed already \$10,000 towards the establishment of the heaven, which was started only two months ago. She is expected to give further aid to the establishment, though her children are very much opposed to her foolish conduct.

THE DUKE DE VERAGUA.

The very unexpected intelligence has been received that the Duke of Christopher Columbus, who has been treated with so much honor in America, having been accorded so prominent a place in the opening ceremonies of the World's Fair, returned home to find himself on the verge of financial ruin.

It appears that during his absence from home the management of his affairs was left in charge of a supposed friend who proved false, so that the sale of his estate was made necessary. His expenses in America were also very great, for though he was the guest of the United States, which paid lavishly for all his necessary expenditures, he considered it an obligation on himself to spend money as freely as the generous Republic spent it on him. This contributed to his sudden collapse, which perhaps under any circumstances would have taken place sooner

It is certainly most untimely that this misfortune should have occurred not only in the year of the celebration in honor of his renowned ancestor, but at the very moment when this continent, and we may say the whole world, was uniting to do him honor for his forefather's sake. It would appear that he has not the energy of his ancestor. Certainly he has not his prudence, though from all accounts he has a most estimable character, and his wife and daughter too have won golden opinions for themselves by their amiability of disposition and unassuming piety.

There is a proposal on foot among the Americans that wealthy captitalists who are deeply interested in the success of the World's Fair should, for Colum-

interesting themselves, is likely to prove successful.

There is a useful lesson to be derived from this lamentable situationthat it is always very unsafe for any one to live or spend above his means. We may also learn that "all is not gold that glitters," and that showy tinsel is often made to cover up real misery and distress.

The duke held a position as a Min. ister of Agriculture in a recent Spanish Cabinet. He was most highly esteemed by the Queen Regent for his integrity and ability, and he was indebted to her for the position he held in the Government. There will be very general regret in Spain on account of his present misfortune, as he is very popular.

DOG-DAY UTTERANCES.

Among the most hydrophobic of the Orange celebrations which took place during these dog-days, was that which was held at Sundridge, where Col. O'Brien delivered before his constituents one of those fiery orations wherewith he has been wont to regale his audiences ever since he made the wonderful discovery that "Romanists" have no rights in Canada which deserve the respect of good Protes-

The audience which listened to the Colonel on this occasion was one gathered from all parts of Muskoka, and they testified by their applause that they are just as ready to-day to "wade in Popish blood" as were their ancesters the Peep o'day Boys of a hundred years ago, who threatened with fire and fagot all who dared to differ from them in their religious view.

The tone of the Colonel's speech throughout may be judged from his opening words. He asked:

"What is there in the condition of this country to justify the introduction and maintenance of a society the very name of which tends to produce dis cord and ill-will among the various creeds and races of which our populalation is composed, to revive old an cern, and to bring to recollection historical events the interest in which had ceased to be of value and had better be

We might suppose that the very proposition of this question would be enough to elicit the indignant answer that for such a society there can be no use, no justification. But Mr. O'Brien declares that there is justification, first in the fact that certain rights guaranteed to the French-Canadians at the conquest continue to exist; secondly, that these rights and privileges "have been not re-affirmed and established, but considerably extended :" thirdly, that "the leaders of the French National party and the ecclesiastical authorities of the Church of Rome were never so aggressive, never so insolent in their demands as they are at the present moment."

As samples of the aggressions Romanism the colonel instances the condition of the Separate schools of Ontario, and the demand of the Catholics of Manitoba for the continuance of the Separate school system as it existed before that section of country was made into a Canadian Province.

Now let us ask in what sense may the Separate school system of Ontario be termed a Romish aggression? It interferes in no way with the education which Protestants give their own children; it does not

call upon Protestants to contribute one cent towards the education of Catholics, and in no way does it attack the liberties of Protestants. It merely leaves Catholics free to educate their children in accordance with their own conscientious convictions. This liberty Protestants enjoy under the present school system to the fullest extent; for if there is any impossibility to establish denominational Protestant schools with State aid in most school sections under the present system, it is because it is their own choice not to do so. They are satisfied with the general Protestant atmosphere of the Public school system, under which they have taken care that the Protestant Bible be read and taught in the schools, as well as prayers according to the Protestant formularies of faith; and, further, where in any section there is a Catholic population, they have made provision whereby they may have their own strictly Protestant school if a Catholic teacher be employed by the trustees.

Surely in all this there is nothing which can be called "Romish aggression." There is, on the contrary, Pro-

enjoy to educate their desire.

It is the general spi dian school laws to g the liberty possible in cation of their child aggressiveness is alt part of those who, like would deprive Catholic they now possess. Th the more glaring as u school laws Catholic pered in many respects which deprive them which the Public school In regard to the sch

the principle is the san ference, that when M part of the Canadian people were assured tional rights then gra and Protestants alike tinued under the new ment. Were it not Manitoba would not b the Dominion. Concerning the co

Catholics of Manitoba, bishop Tache writes: "I am convinced t

of Manitoba have an not based on mere the very constitution I consider that in un right be respected, w I am, more that those in power ar Yet Col. O'Brien ha

to assert that this cont is sufficient justificat ence of a society "w duce discord and ill-v But is there any a

rights enjoyed by I under the treaty of Canada? Indeed t very slight. The I were guaranteed jus joyed by all British they were guarantee freedom in the exerc ion; but this was England was at the Catholics at home. . granted to men wi hands, and it is pos sion would not have and that this Domin have existed in its these terms had not

Mr. O'Brien wish party of treaty-brea less to say his effor therefore they are If there were any li would prove success besides Great Brita natural right to inte France might even belli ; but Great B just now to give the causes for quarrel already. There is Imperial Governme Col. O'Brien's prog out, even if he wer

EDITORIA

THE suggestion the editors and pu papers be held dur Catholic Congress, at Chicago, having proval of the C arrangements ha whereby a hall an in the Art Insti placed at the disp press during the

1893, now, therefo The undersigne organization of the ists under whose be issued), do here of the Catholic to be held in Building, (Michi Adams street) ning Wednesda general attendan operation of all Catholic press, to ference may be the work in which engaged.

Dated the 22nd Signed,
The New World, Joh
Catholic Union and Catholic Citizen, H.
The Republic, PATR
Catholic Standard,
American Catholic
O'MAHONY, Pu

We hope to see of Philadelphia brilliant Father Cronin is, as is guard, ready for to the good and g other editors can and the Congre them, if that be greater exertion RECORD hails wit conference and

are aware of the