

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

VOLUME XVIII.

LONDON, ONTARIO, SATURDAY, FEBRUARY 15, 1896.

NO. 904.

PROFESSOR MARSHALL'S ADDRESS IN CONVOCATION HALL, KINGSTON.

A disgusting travesty of history in the form of a lecture delivered in that centre of orthodoxy, Queen's College Convocation Hall, last Sunday by the famous Professor Marshall, was published in the *British Whig* of Monday's issue. The Catholics of this city cannot forget the exhibition this Professor Marshall made of himself eight or nine years ago by addressing an open letter to the Public School Board, in which he unwisely revealed his dishonorable and un-Christian principles of morality and his vile spirit of hatred of our Catholic children because of their religion. There was not so much care exercised at that time in the election of Trustees to the Public School Board as there is in the present day. Some very bad men contrived at that time to secure seats at the Board, and their conduct towards the few Catholic children, whose parents had, for one reason or another, placed their offspring under their charge, was heartless and cruel in the extreme and disgraced our city. The Archbishop felt it his duty accordingly to remove all Catholic children from the Public schools in the city of Kingston. Professor Marshall waxed frothy at this timely and successful stroke of the Archbishop for protection of the faith and religion of the little ones of his flock. Throwing aside for a day his school-books of algebra and geometry and his 28 and 28, he devoted all the energy of his sublime intellect and his sweet Christian heart to inditing an epistle to the Public School Board, which he caused to be published in the newspapers. One would suppose his object would naturally have been to rebuke and severely castigate the ill-conducted trustees for their barbarous outrage on poor offending children. But no; his sympathies did not run in that direction. He preferred to vent his anger upon those unfortunate trustees, by charging them with having so foolishly blundered in their treatment of the Catholic children as to supply the Archbishop with a splendid opportunity of clearing all Catholic children out of the Public schools of Kingston. This result infuriated the poor little professor; his high minded, noble and truly Christian zeal for proselytism could not stand it; so he rated the trustees soundly for having thus lost for ever "the chance" they had of quietly fleecing the faith from the minds and hearts of the Catholic little ones, and sending them forth into the world bereft of the richest of all treasures, the source of all true goodness and happiness in the present life, and their sole hope of beatitude in the everlasting future.

We will not waste time in criticising the little professor's nonsensical lucubration to which he treated the unsuspecting young men in Convocation Hall last Sunday. But it is amusing to notice how flippantly he talks of the Inquisition, and how plainly he shows that he knows nothing whatever of the nature or purpose of that sacred tribunal. He talks of the "Church of Rome as it existed during the Inquisition." He imagines it was a meteor of sudden appearance and speedy extinction. He evidently is not sufficiently acquainted with the commonest facts of history to know that the Roman Inquisition has existed uninterrupted throughout the last seven centuries, and is as active and energetic in the discharge of its judicial functions to-day as it has been in any period of its existence, examining, detesting and finally deciding all questions laid before it concerning Catholic faith and divine worship, for the preservation of God's revealed truth and the condemnation of false and pernicious doctrines. This is its primary and distinctive character—its own work—to which alone it devotes itself. Prof. Marshall professes to believe that this sacred tribunal enforced its judgments by the death penalty. He says Galileo barely escaped their sentence of death. Had he made it his business to study the subject he proposed to talk about he would have readily ascertained that the Roman Inquisition possessed no such power in any age, and never claimed it, but rather exercised its influence in pleading for even the most obstinate and impenitent criminals before the civil power. It never countenanced cruelty or severity of punishment. Its interference was invariably directed to enlisting the mercy of the secular judges in favor of culprits. Even the French infidels themselves, whilst denouncing the Spanish Inquisition, which was a secular and political tribunal always at war with the Popes, and not infrequently censured by them for its cruelties, have expressed astonishment in their encyclopaedia at the moderation, indulgence and gentleness displayed by the Roman Inquisition, which has always been, as it is to-day, an exclusively ecclesiastical court for the determination of the truth or falsehood of religious doctrines and the protection of the purity of divine worship.

We cannot forbear noticing another of the funny theories of this self-sufficient and superficial professor. He declares it to have been "the fixed belief of the Church that the earth was the centre of the universe, and that the sun, moon and stars revolved around it for man's pleasure;" whereas, it is notorious to every reader of history that the Church never delivered any rule of doctrine or belief on astronomical or any other scientific theory, these not being part of the deposit of revelation committed to her care by the Saviour of mankind. It is true that Jews and Gentiles of all nations on the face of the globe, and in all ages, and under all the various forms of civilization, from the infancy of the world to the happy development of astronomical science by the learned priest Copernicus, did take it for granted that the sun, moon and stars revolved round the earth. But the Church, as such, did not constitute herself an infallible professor of physics. She thought it enough to mind her own business. When, however, the Kingston Professor of Physics, in this last decade of the nineteenth century, tells students of Queen's, that so eminent an astronomical scholar as Galileo had published a book to prove that the "moon is a fixture, and that the earth revolves around it," he forces us to the conclusion that, if he is ignorant of astronomy as he is of the history and teachings of the most renowned astronomer Queen's University derives no great advantage from his occupancy of the chair of physics.—Kingston Freeman, Feb. 5.

ated churches of the East, one of whose standing grievances was the absorption of governmental power by Rome. To re-unite with Rome has heretofore implied to them to surrender also their ancient liturgies and customs. The Pope has long been giving practical proof that no such surrender was demanded. He is presenting his most convincing arguments, by associating with himself in the Church government, on equal terms with the consultors of his own choosing, the consultors whom each of the Oriental Patriarchs shall be pleased to appoint. The first members of this commission named by the Pope in his *motu proprio* are Micelesas Ledochowski, Benedict Mary Langenieux, Mariano Rappolla del Tindaro, Vincent Vannutelli, Aloysius Galimberti, Herbert Vaughan, Joseph Mary Granelli and Camillus Mazzella.

The Oriental members have not yet been announced. The Cardinals above-named are chosen from among what are popularly called the "advanced" members of the Sacred College. Cardinals Ledochowski and Vannutelli are noted for their intimate knowledge of Oriental matters, and their sympathy with the Orientals in their adhesion to their own rites and customs. Cardinal Vaughan is, of course, especially able to understand the intense nationalism of the English character, whose bugbear, when the question of religious reunion is raised, is the jealous though foundationless fear of Church interference in matters political.

When the Commission is completed the seekers for religious unity from among the dissidents will know that within its membership are men who fully understand all their difficulties. It is not easy to over-estimate the impetus which the establishment of this Commission will give to the return to the centre of unity, especially of the separated Orientals, and of the Ritualistic members of the Anglican Communion.

"Innominate," writing of this new Commission in last Sunday's *New York Sun*, says: "This enlargement of the sphere of work will bring about logically an extension of the organs of administration. When the 'nations,' as the old term ran, are in fact represented in the government at Rome, the Papacy will be as much a masterpiece of the science and practice of government as it is the providential and divine delegation of Christ. In this, as in so many other things, Leo XIII. will have been an innovator, a 'historical' man, in the highest sense of the word. In its external and human side is not the Papacy the only truly immutable and progressive of institutions?"

CONFESSION AND ITS INFLUENCE.

Ireland's High Morality Partly Due to This Sacrament. The anti-Catholic monomaniac Fulton, says the confessional is a fountain of vice. The Rev. Canon Humble, a Protestant clergyman, in the *Church and World*, 1896, says: "The high morality of Ireland is owing, in great part, to the habit of the people—Catholics—going to confession, and the low tone of morals in Scotland is, I fear, to be greatly attributed to the impossibility of having recourse to this sacramental ordinance."

Dr. Forbes, a Protestant, and one of Her Majesty's physicians, in his "Memorandum Made in Ireland," says: "The result of my inquiries is that, whether right or wrong in a theological view, this instrument of confession, is, among the Irish of the humbler classes, a direct preservative against certain forms of immorality at least. . . . Among other charges preferred against the confessional, in Ireland and elsewhere, is the facility it affords for corrupting the female mind, and for its actually leading to such corruption. So far from such corruption resulting from the confessional, it is the general belief in Ireland—a belief expressed to me by many trustworthy men in all parts of the country, both by Protestants as well as by Catholics—that the singular purity of female life among the lower classes there, is, in a considerable degree, owing to this very circumstance. With a view of testing, as far as practicable, the truth of the theory respecting the influence of confession on this branch of morals, I have obtained, through the courtesy of the Poor Law commissioners, a return of the number of legitimate and illegitimate children in the workhouses of each of the four provinces of Ireland on a particular day. It is curious to remark how strikingly the results there conveyed correspond with the confession theory; the proportion of illegitimate children coinciding almost exactly with the proportion of the two religions in each province: being large where the Protestant element is large and small where it is small."

Another writer, Mr. William Gilbert, in an article on the Christian World, 1864, states that "While under the guidance of their priests Irishwomen as a class enjoy, and with justice, a respectability of conduct unsurpassed, if equalled, by any women in the world."—Pittsburgh Catholic.

A MODEL PASTOR.

Le T. R. Philippe Beaudet, C. S. C., in "La Semaine Religieuse," of Montreal, Issue of Jan. 25th, 1896. The funeral of Rev. Father Beaudet, whose death came so unexpectedly on the 13th inst., assumed all the proportions of a religious ceremony of the first magnitude. More than a hundred priests assembled to pay the last tribute of respect to him whom they had known so advantageously, and by whose virtues they had so often been edified. Among the clergy present were members of the principal religious communities—Sulpicians, Oblates, Jesuits, Redemptorists, Visitans, Franciscans, Fathers of the Blessed Sacrament, Regular Canons of St. Claude, Christian Brothers, etc.; as well as representatives of the various educational institutions of the archdiocese. Among the assistants from afar were the Provincial of Holy Cross in the United States; the President of the celebrated University of Notre Dame, Indiana; the Superior of St. Joseph's college, N. B., and Mgr. Marcel Dugas, of Cohors. The funeral service was sung by the Archbishop of Montreal, assisted by two Canons of the Cathedral and three Fathers of Holy Cross.

It is noteworthy that the parishioners of St. Laurent have memorialized the Congregation of Holy Cross, praying that the body of their beloved pastor be deposited, not in the cemetery of the congregation, but in the St. Laurent church; and that they have petitioned the Archbishop to continue to confide the care of the parish to the Holy Cross Fathers.

Father Beaudet died in the full prime of his manhood, after having labored much, and but little enjoying the fruits of his work. He had, however, as veritable consolations, the consciousness of duty accomplished, and the sincere veneration and love of every individual member of his parish. Few priests have been blessed with so many spiritual comforts. It was an ordinary saying that he could do with his parishioners what he would. One thing was long wanting to complete his happiness. The old church for a parish so prosperous as his. He consequently undertook to honor God with an edifice more congenious and worthy, a church whose architectural beauty and splendor should better correspond to the piety and devotedness of his flock. This was the work of the last twelve years of his life, and he only recently completed it, at the cost of many hardships and trials and anxieties of every kind. St. Laurent now possesses one of the handsomest churches in the Archdiocese, with a spacious sacristy, and a rosy chapel which is a real gem of richness and elegance.

The inauguration of this beautiful sanctuary had been fixed for the middle of January; but on the 10th of the month, the remains of the venerable pastor were consigned to the grave. How many sacrifices he must have been called upon to make during his illness! "A Doctor," said he to his physician, "if I am going to die, tell me so; for I have many matters to arrange." All his affairs were in so excellent a state that their arrangement was an easy matter for anyone; but it would no doubt have been a great consolation to him had God permitted him to witness the crowning glory of his work in recent years.

Father Beaudet my without presumption be cited as a model of zeal for the salvation of souls. All agree that throughout his pastoral career he did two men's work. Unwearying attendance to the confessional—he one day acknowledged that he had heard more than twelve thousand confessions in the course of the year—well considered preaching which permitted his being heard with profit two or three times every Sunday in the year; the organization of the Third Order, and of the Confraternities of the Holy Rosary, the Children of Mary, St. Ann and a Good Death; confession of the young school children three or four times a year; sick calls without number throughout his large parish; participation in the confidences and secrets of every family under his charge—all this was carried out as if he had only one such business to direct. His work last Christmas is mentioned as a sample of his activity and industry. On the vigil of Christmas, he heard confessions from 8 a. m. till noon, from 1 p. m. till 6, and from 7 p. m. till midnight. He then sang High Mass and gave Communion to a thousand persons. At 7 a. m. he said his second Mass, and immediately afterwards betook himself to the confessional, where he remained until the hour for the High Mass of the day, which he sang, and at which he preached; and after the offices, saw to the regulating of some forty cases of pew rents. His ordinary Sunday work consisted of confessions from 5 a. m. till 10 a. m. High Mass and sermon, afterwards a re-

union of some one of his confraternities, with a second sermon, then counsels to crowds of his parishioners who sought his advice; at 2 p. m. Vespers, the beads, and often Benediction of the Blessed Sacrament or a sermon, and in fine summer weather the Stations of the Cross in the cemetery. And it was always with a radiant countenance and a sweet smile on his lips that he performed these various and fatiguing functions.

The whole parish of St. Laurent heard testimony to the fact that Father Beaudet never repulsed even the most importunate of his flock. He was disturbed at all hours of the day, in season and out of season, either to hear confession or for other concerns of much less importance, often for mere necessities; yet his affability ever remained unaltered, his patience never gave out. His parishioners felt at home with him, and knew that he loved them sincerely. Hence it is not strange that his praises are now in every mouth and that his memory will long be held in benediction.

Father Beaudet's charities were distributed liberally and with real joy. He contributed to the education of a score of children. How often during the "hard times" of late years he remitted the tithes that were due him! How many *comms* he made to families of a certain social position, but reduced to indigence. On the books of the butcher, the baker and the coal merchant his name constantly figured as the debtor for numbers of the poor. Every member of a religious community employed in parochial work has to contribute each year a certain sum towards the maintenance of novitiates, provincial houses, etc. Father Beaudet was taxed \$300; but for the past four years his alms-giving prevented his contributing a single dollar.

A few months ago an unknown tramp knocked at his door and begged his assistance, giving him a touching account of his own and his family's distress. The kindhearted pastor gave him a dollar. Shortly afterwards arrived a second tramp with precisely the same story. "I think," said Father Beaudet, "that you belong to the same community as my last visitor," and with his usual genial smile, he duplicated his charitable offering.

Many a priest, secular and religious, many a Sister to whom the news of Father Beaudet's death came as a veritable shock, recall now the wise counsels which in other days they received from him and which led to their renouncing the world for the service of the Most High.

The parish of St. Laurent has furnished to the sanctuary thirty priests, of whom thirteen have been called to their reward. It was always a genuine delight for these members of the clergy to visit him whom they all regarded as a loving father. One of the most memorable demonstrations ever witnessed in the parish occurred in August, 1891, when Fr. Beaudet gathered around him all the surviving priests who claimed St. Laurent as their home. The beautiful banner which these priests left behind them as a souvenir of the cordial reception accorded them, is a lasting memorial of the affection and gratitude with which they regarded their spiritual father.

It has not been our intention in this modest biographical sketch to study Father Beaudet as a religious. Yet let it be said, that having entered the Congregation of Holy Cross while still young, he occupied some of the most important and difficult positions therein; that during the past four years, he was Provincial Superior of the Order in Canada; and that it is owing to his initiative that the colleges of St. Laurent and St. Cesaire have so rapidly developed and are so to be notably enlarged. It may not be indised to add that, when in 1870, a Bishop had to be chosen for the Holy Cross missions in Bengal, Father Beaudet's name was upon the list of candidates.

In concluding we pray that God will give to St. Laurent a priest according to His own Heart, and we trust that the new pastor will develop still further the works established at the cost of so many and so great sacrifices by him whose death we lament to-day, the noble man and devoted priest, Father Philippe Beaudet, C. S. C.

The Epithet "Romish."

The *Independent* (Protestant) has been requested to explain why Catholics object to the epithet "Romish" or "Romanist" being applied to their Church. Here is the reply: "Because it seems to them to be more or less reproachful. Wesleyans would not like to be called Wesleyites or Lutherans Lutherites. The followers of Menno Simon are satisfied to be called Mennoites, and the followers of Wesley by the originally reproachful term Methodists. If they were sensitive about these names and had others by which they wished to be called, by the rule of courtesy they would have their way. The members of the Roman Catholic Church like to be called by their own name. That is universal. Rome is a locality; their headquarters, to be sure; but Romanist is not so broad and generous a designation as Catholic. 'Romish' is contemptuous."

CATHOLIC EDUCATION IN THE NORTH-WEST.

To the Editor of the RECORD:—As the question of Catholic education occupies such a prominent place in the public mind at present I think it would interest your readers to know how far the rights of Catholicity in this respect are recognized in the North-West. I shall, therefore, with your permission, state a few facts concerning the educational system of those Territories in so far as affects Catholics.

Here, as in your province, Catholics are interested in the public as well as in the separate schools, for in many localities they have no other to which they can send their children. As regards religious instruction I think our Public School system is preferable to that of Ontario. No religious exercises are prescribed by the Government in any school, except the recitation of the Lord's Prayer in the morning (which, however, is not compulsory); but any religious instruction permitted or desired by the trustees may be given during the last half hour of the day. When Catholics are in the majority the Catholic religion is taught in the Public Schools as designated Catholic or Protestant, according to the religious belief of the majority. Those who meditate the abolition of Catholicity in preference to others as "National schools," but the statutes are against them.

As regards our Separate school law we are a long way behind the Catholics of your province. Catholics here cannot, as in Ontario, establish a Separate school where ever they are strong enough to support one; they are allowed that privilege only when they are a minority in the existing Public School district or school section, as it is called in Ontario. This, in itself, is not complained of, for in the other districts, as we shall see presently, they would be no better off if they had Separate schools. When a Catholic school is established in a district established every Catholic in the district is taxed for its support. In this respect we are, for the present, more favorably dealt with than the Catholics of Ontario, since we receive no more than strict justice, since every property-holder must pay taxes to some school. But we are not sure whether we enjoy this right by law or by sufferance, for the School Act was amended in 1892, and our enemies hope that it is now susceptible of an interpretation which will make every Catholic a Public school supporter, unless he has formally declared otherwise.

This would assume that all non-Catholics would make choice of the Protestant school, though it is well known that many of them, when free, choose the Catholic school. As yet, however, I have not heard that the new Act has been invoked in support of that theory.

With respect to the amount of liberty allowed in the matter of religious teaching there is a vast difference between our Separate schools and those of Ontario. In the latter, as we understand the matter here, if good results are shown in secular instruction, you may teach religious instruction as you please, and as much of it as you think necessary. Here, a Separate school differs in no respect from a Public school, except that Protestant children are not allowed to attend it, and that the first and second reading text-books used (with the exception above mentioned) must be the same as in the Protestant schools. Previous to 1892 the school law permitted the Catholic Board of Education to compose exclusively of Catholics, who prescribed text books and courses of study, and appointed inspectors for all schools under their charge. This was the case in part, as they thought proper, of the last four years of religious instruction. But this was not all. Catholic schools, Public and Separate, were governed by the Board of Education composed exclusively of Catholics, who prescribed text books and courses of study, and appointed inspectors for all schools under their charge. This was the case in part, as they thought proper, of the last four years of religious instruction. But this was not all. Catholic schools, Public and Separate, were governed by the Board of Education composed exclusively of Catholics, who prescribed text books and courses of study, and appointed inspectors for all schools under their charge. This was the case in part, as they thought proper, of the last four years of religious instruction. But this was not all. Catholic schools, Public and Separate, were governed by the Board of Education composed exclusively of Catholics, who prescribed text books and courses of study, and appointed inspectors for all schools under their charge. 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