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LETTER OF RECOMMENDATION.
UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1905.
To the Editor of THE CATHOLIC RECORD,
London, Ont.
Dear Sir: For some time past I have read your valuable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and a truly Catholic spirit pervades the whole.
There is, with pleasure, I can recommend it to the faithful.
Blessing you and wishing you success, believe me to remain,
Yours faithfully in Jesus Christ,
J. D. FALCOWSKI, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, JUNE 17, 1905.

ANOTHER TOOLEY STREET TAILOR CASE.

Last Saturday night three gentlemen from Toronto came to London to address a public meeting called in the interest of Mr. Wm. Gray, the Conservative candidate of this city. The meeting was presided over by Mr. Daly, tea merchant of London. Mr. Daly was quite in sympathy with the meeting. He thought it would not be out of place if the Premier of this country had come to London during this campaign to explain the Autonomy Bill, of which he was said to be the author; also the mysterious draftsman of the bill and Mgr. Sbarretti. Further on in his address Mr. Daly said that the question before the people is whether the great North West provinces are to be free or whether they are to be shackled. Indeed the eloquent chairman said that he went so far as to telegraph Mr. Hyman to use his vote and influence against fastening Separate schools on the North-West Provinces.

The names of the other speakers were D. J. Goggin, Rev. J. E. Starr and Edmund E. Sheppard, editor of Toronto Saturday Night, a gentleman who has contracted the very bad habit of introducing slang phrases into the discussion of public questions.
Mr. Goggin described one of the Separate schools in this fashion: "Come with me to a certain school in Calgary for instance, with which I am familiar, and what do you find? You knock on the door and it is opened by a nun attired in the full vestments of the order. Almost the first thing you see in the room is a good-sized cross, and conspicuous also are statues of the saints in the room where the teaching is carried on. This is a specimen of one of the so-called national schools." We may take it then that, according to Mr. Goggin, if a nun "attired in the full vestments of the order," is a teacher and if the sacred emblem of our salvation and pictures of God's heroes appear on the school room walls, such a school cannot be a national school. And yet Mr. Goggin professes to be a Christian!

The speech of Mr. Sheppard was violent and nonsensical. Here is a choice bit from the editor of Saturday Night: "There will never be another French Canadian and Roman Catholic Premier."
It would be useless to enter into a full discussion of all the sentiments expressed by the speakers. It was quite evident that a strong anti-Catholic animus was the guiding motive of each. Indeed one would be forcibly reminded of some of the characters in "Barnaby Rudge" by a perusal of the report in Monday morning's Free Press. The editor of Saturday Night would make a capital "Sim Tappertit."

Altogether the gentlemen from Toronto gave us a perfect illustration of the Tooley street tailors who in the long ago began a memorial to the British Parliament in this wise: "We, the people of England."

If the "Citizens' Committee of Toronto" cannot send out any better specimens of humanity and champions of Christianity than the above mentioned individuals, we should advise them to keep them at home.

JUNE 20, 9:30 a. m. (sun time) is the date fixed for the closing exercises of Assumption College, Sandwich. All friends of the Institution will be welcome.

I am welcome,"
"I will," replied Dorgan—"but not gratis, my good woman. Here," put-

AN ANTI-CATHOLIC MEETING IN WOODSTOCK.

A meeting of the Woodstock Branch of the "Citizens' Association of Ontario" was held on June 8th, for the purpose of protesting against the final passing of the educational clauses of the North-West Autonomy Bill. This Citizens' Association, like its Toronto parent, was made up specially for the occasion chiefly of the ministers of Woodstock, and was directed from Toronto, and the Rev. J. E. Starr of Toronto was present to point out the character of the resolutions which should be passed thereat.

The Rev. Mr. Starr declared that the great majority of the people of Ontario are indignant that a Liberal Administration should sacrifice the great Liberal principle of Provincial rights. He said that "the Catholic hierarchy are to blame for the present trouble, and that thousands of Americans are going into the new provinces to settle, and that these love 'the little red schoolhouse,' and what if these say when the Autonomy Bill shall come law, that they will not recognize that law? They will thus put themselves in the position of rebels, and the Government, if they are logical, will call upon you and me to shoulder rifles and shoot them down."

The question is not at all the taking away of any right from a single present resident or future settler, but it is the granting of freedom of conscience and of education to a large proportion of the population, who will consist of numerous local minorities. Not a single settler will be deprived of any liberty, or will be coerced in the slightest degree. This cry of coercion is therefore but a bogey to scare children with. Americans who come to settle in the new provinces will be expected to respect the law as they find it, and it is not from them that any opposition to it will arise. At all events, our laws have a way of gaining respect and obedience without the recourse to bullets hinted at and threatened by this Toronto preacher of the Gospel of peace, law and order.

He asserts that the great majority of the people of Ontario are in favor of the oppression of the Northwestern minorities and must be obeyed. He should remember that Ontario is but one Province of our Dominion—a respectable Province, indeed, we admit, but not the Dominion itself; and our laws are so framed that the other Provinces have something to say in the matter, though due weight is given to Ontario. It has not the right, however, to override all the rest. And now let us examine how this overwhelming public opinion of Ontario looks beside that of the other provinces.

Of the 77 members who voted on the Autonomy Bill, 57 per cent. were for the educational coercion of minorities. The only other Province which voted similarly was Prince Edward Island, which cast 3 votes, 66 per cent. of which were on the same side with Ontario.

Of the other Provinces, 99 per cent. of Quebec's 62 votes were for freedom of education. Of New Brunswick's 13 votes, 54 per cent.; of Manitoba's 9 votes, 66 per cent. were on the same side. Nova Scotia and British Columbia, with their 17 and 7 votes respectively, gave a solid 100 per cent.; while the Territories, with their 11 votes, gave 73 per cent. in favor of liberty of conscience. The total vote was 140 to 59; yet, according to Rev. Mr. Starr, the whole Dominion should have bowed in submission to Ontario's small enough majority of 11 against the Bill. Is not this asking rather too much?

If this is to be the general course of legislation, the Dominion Parliament may as well close its doors, and leave Ontario to enact all our legislation.

Mr. E. E. Sheppard of Toronto was the next speaker. In fact it was Toronto all through that advised North Oxford through the "Citizens' Committee. The Rev. Canon Farthing was the only Woodstock speaker at this meeting.

Mr. Sheppard, inspired with the same spirit of intolerance which he has manifested for years, followed the lead of Rev. Mr. Starr, in abusing the Catholic Hierarchy and Church. The Church, as we presume, will survive the attacks of these two gentlemen. He assumed the role of a prophet, indicating that there is a Mason and Dixon line in Canada, at the Ottawa river, and that the result will be similar to what occurred in the United States through the great civil war in that country. It is evidently the desire of this gentleman to create a permanent discord in Canada between Catholics and Protestants; but we are sure that all these efforts to stir up strife will fail, as similar efforts have failed in the past; though it must be said that some of the people of Ontario are easily stirred up to periodical manifestations of intolerance. We shall not, however, answer railing with railing, and abuse with abuse.

Mr. Sheppard proposes as a matter

of retaliation to deprive the Catholics of Ontario of the right they enjoy of having Separate schools, and calls upon the present Conservative Government of Ontario to act upon this suggestion, or, at least, if they cannot abolish them, to "trim them down to the bare bones to which the law under Confederation puts them."

Mr. Sheppard, if he will only jog his memory a little, will remember that what he proposes was attempted already, and the result was almost the annihilation of the party which made this attempt. Like causes may produce similar results. We ask for no particular favors under any Government, but we do ask as our natural right that we should have the liberty of educating our children in accordance with our religious convictions, and this we are determined to retain, even though we should be compelled to pass through the same ordeal through which we have already had to pass several times. We do not expect, however, that the present Government of Ontario will favor the renewal of the conflicts of the past. Whatever rights the present school laws give to Catholics is the merest justice, and we will certainly resist any effort to deprive us of these rights.

We speak of Rev. Mr. Farthing's speech in another article.

AN ANGLICAN CANON ON RELIGIOUS EDUCATION.

In another article in this issue we speak of an anti-Catholic meeting held a few days ago in Woodstock against the proposal of the Dominion Government to permit the establishment of Catholic and Protestant schools in the new provinces of the North-West.

The Rev. Canon Farthing of the Anglican diocese of Huron was one of the speakers at this meeting. This rev. gentleman took credit to himself for having opposed the remedial bill of 1896 by which it was proposed to restore the rights of which the Catholics of Manitoba had been unjustly deprived. He also opposed the passing of the Jesuits' Estates bill of an earlier date, which was designed to make a small restitution to the Jesuits and the Catholic Church for property which had been formerly appropriated by the Government.

Rev. Mr. Farthing does not deserve much laudation for having been the advocate of injustice in both these cases; but of course he was much appreciated for this by the anti-Catholic audience he was addressing.

He referred to a recent meeting of the ministers of Woodstock who put themselves on record as being against the allowance of Catholic schools in the North West, and denounced the Papal Delegate, Mgr. Sbarretti, for having interfered in matters which concern the people of Canada.

It has already been proved that Mgr. Sbarretti did nothing more than any resident of the country is entitled to do. He asked from a member of the Manitoba Government for more liberal treatment for the Catholics of that Province.

But did not the Anglican Bishops of Rupert's Land ask for illiberal treatment of the Catholics of the two new Provinces? And why should not the Delegate have the same right of petitioning the Government which these Anglican Bishops exercised?

The Rev. Mr. Farthing declares that "the incubus of Separate schools is felt in Ontario, and especially in Woodstock and London."

In what does this incubus consist? Is a single Protestant in Woodstock, or London, or in all Ontario asked to contribute to the support of these schools? They do not contribute one cent, and there is no incubus except so far as it is an incubus to be restrained from intermeddling with other people's business.

Rev. Mr. Farthing asserts that "there are Catholics in Woodstock who are not sending their children to the Separate schools because they are opposed to the system, as are many Catholics and Protestants throughout the country."

We have not any positive information whether or not there are a few Catholics in Woodstock who think themselves wiser than the whole Catholic Church, nor does it change the situation if there are some such cranks there. This class of people may be found everywhere—almost. But the rights of the Catholic body are not to be sacrificed on account of these eccentric characters. They are to be found especially in small towns through the country. But we know it as a fact that in the larger cities such as Toronto and London, these are rare birds, though one or two may show themselves in the air during occasional years, influenced nearly always by personal spite.

The fact remains that the Catholics of Ontario as a whole are loyal to the principle of Catholic schools, and as they are entitled to them, their Protestant fellow citizens should never at-

tempt to deprive them of their natural right to educate their children in their own way.

As regards the Catholic school of Woodstock, it is known to be in a most prosperous condition. It is taught by one first class, and one second class teacher, and the children are progressing well in all the secular branches, and in the knowledge of their religion.

It is appropriate that we should here quote the words of a dignitary of Rev. Mr. Farthing's own Church, Bishop Damoulin, which formed part of his synodal address delivered at Hamilton only the day before Canon Farthing spoke in favor of entirely secular schools. The Bishop said:

"If the future hopes of any country are very much centred in the young and upgrowing generation, then indeed it becomes an alarming reflection that the public education of the land has little or nothing of God in it. Would it be at all unnatural if it produced a race devoid of reverence, and open to every temptation? The growing tendency in these directions is painfully evident. We are being warned by the number of youthful criminals and by the increasing inclination toward extravagant worldliness. . . . Our national life needs all the guardianship which the Church of God can devote to it."

These are sound truths; but the address of Rev. Canon Farthing before the Citizens' Committee of Woodstock is most unsound.

PRESBYTERIANISM AND MUSIC.

One of the most rigid of the subordinate Presbyterian sects of the United States is the Reformed Presbyterian Church, which is generally known as the "Covenanters' Church," as it has adhered to the original Covenanters' ideal that instrumental music is an abomination in divine worship. Ecclesiastically this denomination consists of the descendants of those Presbyterians who in Scotland refused to accept the revolutionary settlement of 1688 as established on the principle of giving the state power to control the administration of the Church. In 1782 most of the members of this Church who were in the United States entered into a union with a similar organization which bore the name of the Associate Reformed Church.

Small minorities of both these denominations refused to enter into this union, and became merged into the Church which is now called the Covenanters or Reformed Presbyterian. It is this Church which has hitherto adhered sternly to the old Covenanters' ideal which excluded the use of instrumental music; but on May 20th, at a Convention held in New York, the decision was reached that instrumental music may henceforth be used in its services. This question has been agitated for years, and its settlement may facilitate union with the larger Presbyterian body of the United States which uses the organ and other musical instruments.

From the vicissitudes of this Church we may see on what petty issues sects may be organized and perpetuated where the right of every one is recognized to establish a religion of his own fancy; whereas St. Paul commands:

"Now I beseech you brethren to mark them who cause dissensions and offences contrary to the doctrine which you have learned, and avoid them. For they that are such serve not Christ our Lord, but their own belly; and by pleasing speeches and good words, they seduce the hearts of the innocent." (1 Cor. xvi. 17.)

Surely, if instrumental music may be tolerated in the house of God now, it was never a valid excuse for a schism one or two or three hundred years ago.

THE FOURTH CENTENARY OF JOHN KNOX.

The fourth centenary of the birth of John Knox has been celebrated by the Presbyterians of Canada and the United States with great sounding of trumpets in honor of the "brave" and "patriotic" man who preached the Gospel without fear of man and with "rare wisdom, ability, and catholicity of spirit," and established the Reformed Church of Scotland, which is the Presbyterian Church. Such is the description of Knox as given by one of the panegyric preachers, the Rev. Dr. J. Edgar Hill of Montreal, and this is the keynote of all.

Nothing seems to have been said of his violence, coarseness and iconoclasm. Knox succeeded, indeed, in establishing Presbyterianism in Scotland, by exciting the populace to believe that the Pope is anti-Christ and the Man of Sin denounced by the Apostles in Holy Scripture—a teaching which was admitted by the late Rev. Philip Schaff as founded upon a misconception of the meaning of God's Word? It was peculiarly inapplicable to the Pope of his time, Sixtus V., who was indeed severe towards the brigands of Italy, and other rebels against law and order, but was nevertheless generous, pious and kind by nature, and who deserves to be numbered among the Popes who did much to increase devotion among the people of the Catholic world, and who governed well the states of the

Church. He was the patron of the arts and sciences, and did much towards beautifying Rome.

Knox by his preaching incited the populace to destroy the Churches of Scotland, and especially crucifixes, pictures and all images of Christ and His saints, by falsely interpreting the sacred Scriptures, from which we learn that God Himself commanded the temple built by Solomon to be decorated with such ornaments. He encouraged his audiences to the assassination of priests, and the murder of Cardinal Beaton, the Primate of Scotland, was the result of his violence and evil advices.

His own Queen Mary he treated with brutality, and while she was Queen of Scotland, and Mary Tudor Queen of England, and in both instances the next heir to these thrones were also women, he published his book, "the first blast of the trumpet against the monstrous government of women." In this he maintained that the supreme authority held by women is the destruction of good government.

He declared even in the presence of Queen Mary Stuart that it is lawful to kill a sovereign whose government is intolerable, and cited the example of Phineas who slew Zambri and Kozbi in the act of sin, to be worthy of imitation by all Christians, as also the act of Samuel in cutting to pieces the heathen King Agag.

The rev. preacher describes Knox as "a man of high principle and sensitive culture who is not to be judged by the standards of the present day. He was the man for his time, and for the work of his time. The way in which he did his work is a secondary affair. The great and important fact was that he did the work and did it at his best."

Similar language was used in many other Churches, which are too numerous to be particularized. We need only add that such a mode of elevating brutality and crime can be justified only on the supposition that the Christian religion is changeable according to the age in which we live, and the whims of men.

In regard to the use of images, Protestantism itself has changed greatly since the days of Knox. It is quite a common thing to set up the statues of great men in public places, and even now the two portraits of the Wesleys are to be seen in the Metropolitan Methodist Church of Toronto, which Knox would have condemned as a piece of rank idolatry.

THE CHURCH IN EUROPE.

It has been of late years a practice with transient Protestant visitors to Rome and other Italian cities, to represent that at the great functions of the Church the people who should be devout worshippers manifest openly great disrespect, chatting and joking during the Mass as if they were on the street or in a restaurant.

We believe it was Mrs. Humphrey Ward who gave the key-note to this assertion, which has no foundation in fact. This lady in one of her novels has represented this to be the case in St. Peter's church especially. It is nevertheless true that many foreign visitors, especially Protestants from Great Britain and America, go to the churches merely for the purpose of sight-seeing, and these frequently misbehave themselves. In such cases, if the misbehavior is noticeable, it is rebuked and sometimes punished by the police or by those who are placed in charge to preserve order. Usually, however, a warning from the officials is sufficient to make the unruly parties attend better to the requirements of decorum. Yet when the crowd is very great, as is sometimes the case, the impression may be conveyed to well-conducted visitors that the breaches of decorum are very considerable.

A letter appears in the O'Neill Packet of June 1 which purports to have been written by the Paris correspondent of that journal which goes far beyond the statements made by Mrs. Ward in reference to St. Peter's, and this time the indecorous proceedings are said to have been witnessed in Florence on Easter Sunday. The correspondent says:

"We were all struck by the utter absence, at both the ceremonies spoken of, and also at the Easter services in the Duomo, (the great Cathedral of that city,) of any appearance of devotional feeling, as far as a spectator could judge. Even the priests on Easter day seemed to be laughing and joking while the Archbishop and Bishops were celebrating, while the people, who have no seats, kept coming and going all the time."

We do not hesitate to say that this is a gross misrepresentation. Nowhere will it be found that the priests so far forget the proper decorum necessary to be observed during the offering of the Holy Sacrifice of the Mass as to misbehave while it is being offered up. Their laughing and joking which the Packet's correspondent professes to have witnessed is a fable of his own invention, though it is possible that he may have witnessed a certain amount of misbehavior on the part of foreign believers who like himself went there,

not through devotion, but to see something which was novel to them.

As to the coming and going of the people, this is no general practice, for the people know well that they should hear the whole Mass, and we know that notwithstanding the hostility of the Government to the Pope and the Church, there is still a deep-seated piety among the Italian people. They are the foreign sightseers generally who thus come and go.

The correspondent states also that in his opinion the Catholic Church is losing ground on the continent. We do not deny that the results of the hostility between the Church and State in France and Italy have been deplorable, but we have no fear but the result will be the restoration of piety even where it has been under a cloud for a time. But outside the two countries named, the Church is making great strides forward, as in Belgium, Holland, Germany, Austria, and even Russia.

The Packet's correspondent thinks that the ritual and reading of the Scriptures should be in the language of the people.

The public instructions are all given in the language of the people, and that is the language in which the Scriptures are read to the people. But the public service of the Church, that is to say, the Mass, is in Latin, just as it is in this country. There are solid reasons for this, among which we may mention the following:

1. The Catholic Church is universal, and it is desirable that in the principle and official Church services a universal language should be used so that wherever there may be foreign Catholics present at these services, they may be as much at home as if they were in their own country.

2. By the retention of the Latin language in the official services of the Church, the unchangeable doctrines are preserved without change, which would not be the case if these services were in an ever mutable modern vernacular.

3. The priests who travel in foreign countries are able to celebrate Mass, to chant the Vespers and give the Benediction of the Most Holy Sacrament of the Eucharist without any difficulty, and in a manner understood by the people, just as if they were assisting at these services given by priests of their own nationality.

We might add other reasons as good as these, but these will suffice, with the additional remark that the universal Church deems it advisable that it should use generally a universal language, which thus becomes specially the language of the Church. Local Churches, such as the Lutheran, Presbyterian, Methodist, etc., are suited, however, with local languages. The matter of the language in which the offices of the Church are celebrated is purely a matter of Church discipline; but the Church is of the opinion that it tends to the preservation that there should be one general language for the principal offices of the Church, and this is why Latin is preserved for these offices, while in minor devotions the vernacular may be used.

CHANGING THE FAITH BY EASY STAGES.

It was announced recently that the Presbytery of Nassau, N. Y., intended to bring before the General Assembly of the Presbyterian Church which met at Winona Lake, Indiana, a proposition or overture for the abolition of the Westminster Confession of Faith and the substitution thereof of the brief Confession which has already been adopted by the Church. Many reasons were offered why this change should be made, but the principal one advanced was that the Confession as adopted by the Westminster divines, and made by Presbyterians of Great Britain and America their doctrinal standard, represents God as a Being of cruelty Who delights in the eternal punishment of His creatures whom He has unchangeably fore-ordained to suffer forever for sins which He had fore-ordained that they should commit.

The Rev. Dr. Samuel T. Carter of New York was the chief promoter of this overture. The doctor had written so far back as September, 1904, an open letter addressed to the Presbytery in which he assailed certain doctrines of the Church which, as he asserted, "are received but not generally believed by the Church."

It was expected that for the penning of this letter Dr. Carter would be prosecuted for heresy. He appeared, however, before the Presbytery, and so earnestly upheld his contention that that body was induced to overture the General Assembly to the effect above explained.

The matter was brought before the Assembly accordingly, but it was not to be expected that the desired action would be taken on a subject thus suddenly brought before it, and the petition was rejected by a large majority. It was well understood that the Nassau