# The Catholic Record

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When subscribers change their residence important that the old as well as thenaw

LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa, June 13th, 1905. To the Editor of the CATHOLIC RECORD,

London. Ont. London. Ont. My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelli-gence and ability, and, shove all, that it is im-budy defends Catholic spirite. It strenu-rualy defends Catholic principles and rights, and stands firmly by the teachings and author-ity 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 coun-ty, and ib wil do more and more, as its wholesome influence reaches more Catholic comes.

I, therefore, earnestly recommend it to Cathblessing on your work, and best ts continued success,

h my bleesing on you s for its continued success, Yours very sincercip in Christ, Donarus, Archbishop of Ephesus, Apostolic Delegate,

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

the most practical example of a man

outside the Catholic Church reaching

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

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

thful. Ing you and wishing you success, Believe me to remain, Yours faithfully in Jesus Christ † D FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, MAR. 30, 1907.

#### THE RESURRECTION.

That which is the key to all Christ's mysteries and the pledge of His gifts to men is the resurrection. His preaching had made His Eternal Father known as never before. His miracles had confirmed His mission. And when, in obedience, He gave Himself up to death, He was fulfilling type of brazen serpent, prophecy of man of sorrows and figure of Jonas. A new light rested upon all these as He rolled, by His power, the stone away, and stood forth the conqueror of death and first fruits of the grave. It was the light of the divinity. God of Abraham and of Isaac, of Moses and Elias-He is ours, the God of the living and not of the dead. Omnipotence, which let death clasp Him and carry Him to the grave, has conquered forevermore. What know we about His power ? The great historisal fact-that He rose from the deadwe know : but how or with what appearance we know not. Never before, even in the raising of Lazarus, had His ower shone forth with half such glory. There was the testimony of hundreds of his death. Many had heard His dying words and watched Him through these three sad hours. They had heard His faint cry, and thought He was calling upon Elias. To see Him start from the tomb, to feel a new thrill in their heart as He chided the disciples' dull faith, to show the impress of wounded hands and feet-all these are the attractions of the heart's adoration and the soul's andoubting faith. What light it throws upon God-the three divine Persons-God's power, His Holiness, His great-To think that that same Omnino. tence will gird us round and raise upas it is ever striving even now. Christ rose for our justification. The gift which we call sanctifying grace, which we received in the sacrament of baptism, and which we received again and again in penance, so takes hold of us that that which was dry and withered buds and blossoms with the springs from the risen Saviour. Holiness it is because He is holiness-greatness because God alone is great, and because grace is upon earth His greatest gift. We are so weak-we know naught of power. All that we can do is to lay up the seed within us, to treasure carefully the fruits of Christ's resurrection, to suffer with Him that we may reign, to walk in newness of life, to hope in His mercy when otherwise our own sins would crush us. Our turn will come. Easter morn will dawn for us. The grave will give us up long after it has ground us to dust and the yew tree's fibres have wrapped themselves about our bones. The all-seeing eye will find us, and we shall hear the all reaching Voice. Omnipotence will clothe us agair. And the body that had shared in the justification or the descration of the

## THE CATHOLIC RECORD.

glory of reward or the sanction of punplays a love of justice which must com ment. It must be so. Virtue is not nand respect, and protects the weak its own reward, nor does vice bring in with a power which forms the sanctity, this world its own punishment. We the equality and democracy of Chris tian homes. The sacraments show the know not the power of God. And here we are so surrounded by death, that downward stretch of Christ's gracethe very possibility of a condition just as the water mountain side fructifles the vale below-but there is sacriwhere death will no more have dominfice. Then there is the common, ion, seems too far beyond our reach for supreme act of worship. The favored us ever to expect it. Only He Who was delivered up for our sins and Who rose individual, standing at the altar, offers it; but the people all assist. And for our justification has made it possible, yea, within our grasp. How? when the robed priest bows down and the bell tingles-every heart is silent We know not. In the twinkling of an in adoration ; for all alike are poor in eye we shall be changed, and this nortal shall put on immortality. that solemn moment. There is no dif-Wretched shall we be on that day if in ference there. It is the same in the this life we have followed our own will church of the busy crowded streets and self-indulgence. Wretched they shall be who scoffed at religion and where the loving poor have snatched a half-hour to attend holy Mass, as in the who saw no glory in the Cross of up town chapel whose walls wealth has Christ. O for the wisdom of the saints ! adorned with its generous gifts. All O for humiliation now which shall feel at home. A presence is there on that day be exalted ! O for the which makes up in the one case for love which shall then be rewarded ! want of ornamentation, and in the other overshadows with His loving condes-May these, good readers, be all oursand may we, risen from the grave, glory cension the material surroundings. on our Easter Day and in the resurrec-No wonder the Church is democratic. tion of our Lord and Saviour. Nor is the democracy irritating, latent with friction and threatening to one or RELIGIOUS DEMOCRACY.

other class. Acknowledging no caste or class it elevates all whilst it levels The Secretary of the United States all. The poor are blessed ; then they Treasury, Mr. Leslie M. Shaw, speakought to be content. The rich are ing in Chicago, before a meeting with difficulty saved, then they ought largely composed of Protestant ministo be charitable. They are all aliketers commented in outspoken terms with immortal souls to save-all capupon some of the features of failure in able of loving and serving God-all Protestant churches, which every needing God's grace without which thoughtful man must note and every they will indeed be poor. This is candid man acknowledge. Mr. Shaw Christian democracy. And Mr. Shaw calls attention first to the fact that has a slight glimpse of the truth. It is these churches have not succeeded in found only in the Catholic Church, reaching, still less in holding, the where all have an equal right, and poorer classes. The statement is where sacrifice and sacraments are the worthy of deep consideration. Perhaps common inheritance of rich and poor.

#### CALUMNY IN DISGUISE.

the poor is General Booth of the Salva-Novels are expected to be poetical. tion Army. We do not discuss his doctrine. Nor can we find that his We do not look for much realism. methods contain discipline enough to whether historical or theoretical, in be stable, or refinement enough to be the pages of a romance whose virtuous universal. But General Booth is an plot is the play of the imagination enthusiast-whose earnestness we adrather than the work of the reason. Still less if the novel, either from its mire and whose success is undoubted. title or its source of publication, bears He cannot be imitated. That he should bring many from deep dark tem suspicion should we look for religious truth. But even here the law against ptation, and so stop even one mortal sin-he deserves well, for that is a calumny is just as binding as in the more open pamphlet and the journal greater deed than to take a city. Where others have tried his ways on which is less churchly. A novel is street corners, and with less formality better for being ethical : in which case than the ordinary religious services it should elevate and not degrade demand-they have won too, but have depict and not caricature, teach and they held these people? The only way not falsify. When not striving to be to hold them is to scatter them-to ethical its artistic colorings should be take them away from their old haunts in touch with the harmony of nature. and place them in new surroundings. It should not offend even the merest This is what Gen. Booth has done. It chance reader. The impressions which is quite a different thing with children it makes upon its ordinary readers of the Church. Street preaching, a should not be marked with prejudice. Its aims and purposes must be higher, short prayer and hymn-singing form not Catholic devotion ; and they are a or else it will sink beneath the typical poor substitute for the great sacrifice dime novel whose glaring pictures are and the worship and the deep-toned an immoral snare to the young and acknowledgment and the whispered unwary. A case in point. The Presbyterian, a semi-official organ of the word of pardon. Yet here is democracy-not the poor only nor the rich Kirk, has running through its numbers a romance entitled "The Woman of only-but all kneeling together-one Babylon." It was this which first hymn of praise, one voice of prayerattracted our attention. We had not the same teaching for all, the same common table and the same heavenly read it from the beginning. In fact it bread for rich and poor, high and low. had passed the thirtieth chapter before repentant sinner, fervent devotee. it had caught our eye. It tells of a young girl ensuared into a convent. like the hallowed sacramental system Her novitiate is over and she has taken of the Catholic Church. Yet this is her vows. Then, a day or two after, the very system which Christ Him- the poor young nun is called to the self established, in order that His graces parlor where a priest and a lawyer might be communicated to souls unto meet her. She is called upon to sign a the end of time. Let us look at it more paper renouncing all right to any closely, that we may call attention to property. She who thought herself the one thing which reached and held poor cannot understand it. But the the poor through all the centuries. It dictatorial tone of the priest and the is the grace of Christ. To bless the appeal to her religious duty soon prcduce the result. The next day another translate them from the slavery into paper is to be signed which the nun refuses to do before reading it. Maintaining this stand in spite of remonstrance, she is sent away to another convent--on the ground of her mind giving way. She no doubt escapes, for there is a rich brewer's son around and in the plot. Thus we have what claims to be the terrible dangers of convent Mfe and the grasping selfishness of the Church typified in the priest. And all this with thirty chapters back of it, and most likely thirty more to comedished up to young Presbyterians to poison them against the whole system for the rest of their lives. We do not like secular teaching : we are always inveighing against its irreligious tone. But what are secular, evolutionary lessons compared to this insidious poison? With the license of a poet the lettered, robed priest and layman with author calls our Church the Woman of head uncovered, rich and poor. No Babylon, casts slurs upon her methods has price was ever set upon these gifts. and belies her priesthood. Under the guise of a romance the Presbyterian have they ever been given. The poor perpetuates prejudice, calumniates its neighbor and corrupts its own readers. Maria Monk is dead. And even long before her death she was proven to have falsified everything which she should have held most sacred. The spirit of Maria Monk still hovers around the Kirk, and parades a fiendish form under another name. Let it not vorces and standing for the unity and be claimed that this novel is not meant oul will live again to share in the indissolubility of the marriage tie dis- for Catholics but for Protestants. We by the Government against religion. vouchsafed them.

do not suppose it is intended for Catholics. We should be really sorry if it were so. We should be sorrier still, if reversing the shield, any Catholic would write such stuff about Protestants. And our sorrow would be severest if we saw such a diatribe in the able. columns of any respectable Catholic journal. Our contention goes another step. It is important-a matter of justice-that the Catholic Church or her methods should not be falsified before any Protestant generation. This is what the Presbyterian is doing in the name of religion and under the guise of innocent romance. "Thou shalt not bear false witness against thy neighbor." The wolf is about in sheep's clothing.

ATA St. Patrick's day demonstration in Wolverhampton, England, a speech was made by John Redmond, a passage in which is fraught with cause for thoughtfulness by all Irishmen. He asked the "young men to sit at the feet of Generals Boths and De La Rev He said the South African premier had conquered the conquerors. Botha was now a minister of the Crown (being premier and minister of native affairs of the Transvaal) and Irishmen might see the time when John Redmond was the Premier of Ireland. He said that he believed that in the victory of the Boers the Irish policy had been vindicated." Home Rule is coming and coming in the near future, the "West Britons " and the followers of William of Orange, who hold nearly all the public offices in the country, and who would, in the event of a change, have to accustom themselves to a policy of

#### THE BATTLE WITH THE FRENCH INFIDELS.

ing.

fair play, to the contrary notwithstand

The French Republic has been for years remarkable for the suddenness of the changes which take place in the personnel of its rulers and the consequent changes of the policy which is pursued in regard to any single question relating to internal matters. Bat the most remarkable charges of its policy have undoubtedly been on the question of the Government's attitude toward the Church. Nevertheless the trend of that attitude in all its changes has been for years towards a more marked hostility to religion, and this has been effected chiefly by the driving of religious teaching from the schools So far Atheism has triumphed, but that triumph has been attained at the cost of the morality of the nation.

We have noticed several times in our columns the growing prevalence of divorce in France since the laws have made divorces so easily procurable. But recently a new feature in the progress of the country has been brought to light, and that is the prevalence of crimes of every description, and especially of crimes accompanied by violence M. Clemencean was recently sharply questioned in the Chamber of Deputies in regard to the number of robberies and assassinations, which are reported as increasing rapidly in all parts of the country. M. Georges Berry, who represents

one of the Arrondisements of the Seine, stated recently in the Chamber that in two months there have alone eighty-eight assassinations or attempts at assassination, many of which crimes were committed in open day, while M. Henri Cochin, of the Arron disement of Dunkirk, declared that the gendarmes in the Department of the North, instead of attending to their duties of preserving the peace, are employed as messenger boys to carry the letters of the high Government officials from one place to another, while criminals of every degree are allowed to

The sooner these things are made known clearly to the people of France the better will it be for the nation, for they will be roused to indignation against the Government to which such a state of affairs is directly attribut-

The negotiations for the restoration of the churches to the Church have been now suspended for several weeks. but the edifices are still used illegally by the parish priests. This state of affairs cannot last, and the public must soon become tired therewith. We may, therefore, look forward to another change of government before long, and any change which may occur can scarcely be for the worse. Let us hope, at all events, that it will be for

the better. THE PROSPECT OF HOME RULE.

The news comes to us from London, England, that certain residents of Ulster, some fifty in number, headed by the Duke of Abercorn and Lord Lansdowne, waited upon Mr. A. J. Balfour, the Leader of the Opposition in the British House of Commons, to request him to take active steps to begin a propaganda against the granting of Home Rule to Ireland, according to the programme which was recently announced by the Liberal Government of Mr. Campbell-Bannerman, and which has been accepted as satisfactory at the present moment to the Irish Nationalist Party.

The Government Bill by which it is proposed to give a large measure of elf-government to Ireland is promised to be brought before Parliament after Easter, and nothing else was to be expected from the false patriotism of the Tory peerage and their obsequious followers, than that they should oppose

tooth and nail the partial measure of justice which the Government has promised to Ireland. It is, however, from Ulster alone of the four provinces of Ireland that this unpatriotic opposition proceeds.

But it cannot be said that Ulster is opposed to Home Rule, for even the Ulster members of Parliament have been for many years as equally divided as it was possible to be on this question, there being at one time a majority of one for. and at another a like majority against the granting of a reasonable Home Rule nessure.

The British colonies, where whites predominate, have now all been granted Home Rule, and even in the Transvaal the Boer General Botha who, five years ago, was waging war with the British Empire to secure independence for his country, is now premier of that same country, with the good-will of the British Government and people, and proclaims his loyalty to the British flag. In fact, there is not a British colony of whites to-day which would remain loyal for a week if it were deprived of Home Rule; and yet Lords Abercorn and Lansdowne desire to prevent Home Rule from being given to Ireland, though Ireland demands it almost to a man. The reason for this is clear alien rule means the oppression of the majority by an insignificant minority which now enjoys ascendancy in its worst form. Of course the Ulster Orangemen are the men who will back up the demands of the fifty delegates from Ulster who have asked Mr. Balfour to begin his agitation for the continuance of their ascendancy, which means, even under a Liberal Government like the present, that nearly all the officials of the country shall continue to be chosen from the minority, which is but one fourth of the whole population. The principle laid down by the Ulster Unionists is that, because they are Protestants, they must continue to have the lion's share of all Government pickings, and nearly all Government posts must be filled by them. Such a affairs is the direct consequence of the policy as this is selfish, unpatriotic. and intolerant ; and yet Mr. Balfour religion ; for where there is no religion assured the deputation that every Unionist member of Parliament is of every kind. It was foretold by the pledged to oppose Home Rule, and Catholics in the Chamber that the maintain the policy of ascendancy which has hitherto been the watchword proved to be, while Messrs. Jaure and |||We cannot believe that, after the his followers, and the friends of the utter rout of the Unionist party at the last elections, the people of the three kingdoms will now become so reaction ary as to refuse to sustain the Govern ment in granting a long delayed act of justice, while they sympathize with every other nationality that is seeking for autonomy, whether within or without the bounds of the British Empire.

## MARCH 30, 1907.

## THE LAW AND MARRIAGES.

An article in a recent issue of the London Express gives much useful advice to young women of England in regard to marriage with European for. bigners who have not become British subjects. In such cases besides the laws which govern marriage within the British dominions, the laws of the country of the intended foreign husband or wife should be taken into account, as if this be neglected, the marriage will be held as null by civil law in that foreign country. These advices are equally applicable to young men and women in all parts of the British Empire, and apply, therefore, with full force to Can-

In Belgium, the Netherlands, Den. mark, France, Germany, Italy, Spain, Sweden, Norway, Russia and Greece, it is the law that the subjects of these countries must have the notices of their intended marriages published in the countries to which they respectively belong. If the foreigner be a soldier, he must also have the consent of the military authorities of his country to his marriage in another country. There is, however, an agreement on the part of the British Government with the Government of France and Belgium. that on application to the French Ambassador or the Belgian Min ister by a subject of either of these two countries who in . tends to marry a British subject, said Ambassador or Minister will ascertain whether the laws of those conntries have been complied with, and if so, will issue a certificate to that effect. In the case of marriages to be con-

tracted in Canada, the Consuls of the two foreign countries named will fulfit the duty thus assigned to the Ambassador minister. The consent of the parents is requis-

ite for the foreigner who is a minor and who intends to contract a marriage with a British subject, or a person of any other nation. The age when a person ceases to be a minor differe in the different countries named. In Austria, it is twenty four years : in Belgium, twenty-one; in Denmark, twenty-five ; in France, twenty-five ; in Germany, for a man twenty five ; and a for a woman twenty-four ; in Italy for a man twenty five, for a woman twenty. one; in the Netherlands, twenty one for both sexes. In Spain the consent of the parents is required for a man up to the age of twenty-three ; and for a woman to twenty-five ; in Sweden and Norway it is required up to twenty one years for both sexes.

In all these countries the consent of the legal guardian is requisite if the parents are dead. There are other conditions laid down in some of the countries named. Thus, in Belgium, between the ages of twenty-one and twenty-five a man or woman must make a formal and respectful request for the advice of his parents before contracting marriage, and if the parents object they may apply to the court of law in their district to support their objection, stating their grounds of refusal, and if the court upholds them, the marriage is barred. In France this same request must be made, and this must be repeated three times at intervals of one onth, and another n allowed to give the parents an opportunity to apply to the courts to prohibit the marriage. Should the objections of the parents not be sustained, the young man may legally marry. In the Netherlands the same respectful petition for the advice of parents must be made as in Belgium, and the marriage will be barred under similar conditions.

## MARCH 30, and such violation

#### of dissension in the The children rec care of both parent properly trained t their duties to ( Church, and their p not have this consta parents are Cathol requisite for their life that both part should be Catholics pen that when the tion between a

young woman of dif that is needed is party to propose t that he or she she olic, and consent to In this case the di diminished, and m the non-Catholic pains to study can religion before th the return to the s be a step in the da with a fall knowl she is doing.

But if there the non-Catholic Catholic, it is far such a marriage a

### DEDICATION . TION OF "D. W.," of

enquires what art blessing or conse Church.

Answer.-There one of which is c Benediction in w priest delegated or chants a num David besides oth directed by the ( the occasion. Ho and with it the both within and w tions of the church with holy water. previously bless form prescribed i book to be used in water for use eve congregational M the blessing of t the symbol of w salt remains pe and is used for ke incorrupt and pu

The use of ho monies of the C in the blessing of derived from its God under the ( of holy water is 17: viii. 7. In t called " the wal The use of sa of the Old Law

tioned in (Lev. ii " Whatsoever thou shalt seaso in all thy obla salt."

See also Num. In the rite churches which of chrism is pre walls of the cl This chrism is sweet scented b We read in G Jacob poured which he was re God made the ] him and in his Christ) all the should be bles was made holy a God. The nan the anointed, o to God by con oil. Thus we s Old Law was gi was in use for t sons and object This use of pressed through Levitions, and anointing of pr Oil is signific used for, the s before their c also as a food, ates, it expres therefore, aptl tion of church are strengthen to resist tempt with the vivif truth. Balsam or b ties, and thus used with the healing from takes place b grace. Our correst what should crated spot wh to another pl the object con is that God s when the build being no long inal purpose, l Ashes are a tion of churc our last end, to seek heav

There is no democracy on all the earth poor and give them of His riches; to the glory of sons, to throw open to all the fountains of life - this was the reach and sweep of the Uncreated Wisdom, the hold He will ever retain by reason of His regeneration and feeding and unction - in a word, by His sacraments. The barrier between God's chosen people and the Gentiles was broken down by Our Blessed Lord. This was His first democratic move. He died for all. Not for Jew only but also for Gentile. And if the Jew might glory in the promises the Gentile might glory still more in their vocation. All must be born again of water and the Holy Ghost. The same transcendant giftsmore precious far than gold or silver, and far more dearly bought, are for all -king and peasant, learned and un-Freely they have been received; freely know it and nothing helps them so much to bear their burthen. The rich know it, and their mercy is touched as of those who need mercy most. All are welcome. There is one sacrament which has much to do with the sanctification of society. It is matrimony. The Catholic Church in rejecting di-

run riot at their pleasure. It is needless to say what every one can see at a glance, that this state of war waged by the Government against there must be anarchy and immorality results of the war waged against religion would be exactly what they have of his party.

Government, jeered at these predictions. It is to be hoped, however, that the Catholic Deputies will keep the facts of the case prominently before the public, for if the truth be forced upon the attention of the French people, they will soon wreak their vengeance upon the Government which been the direct cause of these evils.

The attention of the Government was also called months ago to the fact that in a year the number of deaths exceeded that of births throughout France by ten thousand and eighty-seven. This cannot be accounted for by any other cause than the facilities given to the procuring of divorce decrees, and to crimes against nature committed by married persons. All these matters are

A SPECIAL despatch to the Ottawa Free Press of the 18th, from Winnipeg, contains the gratifying intelligenc that on St. Patrick's day, at St. Mary's church, in that city, forty-three converts from Protestantism were received into the Church by His Grace the Most Rev. Archbishop of St. Boniface. These good people will not hereafter be cast about by every wind of doctrine. the direct consequence of the war waged May they prove worthy the grace

The laws of Russia and Greece render the marriages of subjects of these countries more difficult still, and the best advice we can give to Canadian girls is not to marry natives of these countries unless they become British subjects.

To these rules we would add as our own well-grounded advice, applicable to both sexes who are Catholics : Do not marry persons of a different religion from the Catholic Church. Such marriages as these are strongly repugnant to the wish of the Church, which in discouraging such marriages seeks the best interests of intending husbands and wives, and their families. It is well-known to all that a difference of religion between husband and wife is the most fruitful cause of dissensions, not only between these two. but also between them and their children when the latter have reached the age of discretion and understanding.

If a mixed marriage is to take place with the assent of the Church, the dispensation having been obtained, non Catholic party is required by laws of the Church to promise solemais that the children shall be reared in the Catholic faith, and that the Oathour party shall have complete liberty to practice the duties required by the laws of the Catholic Church. But it is well known by sad experience that it frequently happens that the non-Catholic party violates these sacred promises,