therefore nothing incongruous

# The Catholic Record.

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When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, January 29, 1898

BAPTISING WARSHIPS.

Bishop Nicholson, of the Protestant Episcopal Diocese of Milwaukee, has published a protest against the practice of calling the act of naming of warships a christening. Christening, he says, is essentially a religious act, meaning coming to Christ, and he considers it a sacrilege to use the word for the naming of a warship, by break ing a bottle of wine on the prow, as was done in the case of the battleship Kentucky recently. He deems the sacrilege so great that he declares he would not be surprised to hear soon that the Kentucky will be at the bottom of the sea.

## AN ELECTION IN DUBLIN.

A by-election was held on Friday in the St. Stephen's Green Division Dublin to fill the vacancy caused by the appointment of Mr. Wm. Kenny, Q. C., Solicitor General for Ireland, to a High Court Judgeship. The Unionist candidate, Mr. J. M. Campbell, was victorious by a majority of 138 over his Nationalist opponent, Mr. George Noble-Plunkett. Stephen's Green is a Conservative constituency, as it is the place of residence of nearly all the em ployes and officials of Dublin Castle, but there is evidence of the progress of the Nationalist cause even in this Unionist stronghold, as the majority of 432, by which Mr. Kenny gained the seat at the last election in 1895, was reduced by nearly 300. Mr. Plunkett announced that he will protest the elec tion as it was won by forgery and fraud. Mr. Campbell attempted to thank the electors when his success was announced, but the populace refused to listen to him, and followed him with groans as he withdrew from the scene.

# "CLERICALISM."

The Frenc'i Chamber has had before it once more the question of the "Dangers of Clericalism." Mons. Berard denounced the Government as being composed of clericals and subject to pontifical dictation. This was denied by M. Meline, the premier, who very justiy remarked that the cry of perils from clericalism is put forward by enemies of France to cloak the perils to which the country is exposed from socialism, anarchy, and threatened revolution, from all of which there is more danger than from clericalism Ex Minister Goblet then moved the separation of Church and State, which was defeated by a vote of 309 to 193 A motion was then proposed by De puty Dutroix to denounce the con cordat between the Government and the Vatican. This was also defeated by 316 to 171. It is one of the signs of a reaction throughout France, in favor of religion, when the Govern ment is so well sustained in its deter mination to preserve the existing relations between the Government and the Church. This is undoubtedly to be attributed in a great measure to the atrocities perpetrated by anarchists during the last few years.

# "THE ITALIAN REPUBLIC."

As we anticipated, the statement of the Press correspondent at Rome to the effect that the Pope had inspired an article in the Civilta Cattolica to the effect that it is desirable that a Republic should be established in Italy to replace the monarchy, is now ac knowledged to be unfounded. Another despatch - on which too much re liance should not be placed -is to the effect that the article in the Civilta against the known wishes of the Pope, who ignores the Savoy dynasty, not because he is opposed to a mon will greatly increase the Irish Catholic archy, but because the dynasty influence. has extinguished the Pope's tem-Rome regarding the affairs of the against Catholics, uttered by Mr. S. H. theory of his own, which would be a We do not mean to assert that all

from mere street rumors or by backstairs methods which are totally unreliable. Even if the Civilta Cattolica had really such an article in its columns, that would express merely the sentiments of the editor and not the fixed policy of the Pope or Papal officials.

#### A FANATIC.

The Templar, a paper published in Hamilton, is engaged in a very vigorous campaign in favor of prohibition of the liquor traffic. The editor seems to have a special dislike to Principal Grant, of Kingston, because he will not see eye to eye with him on this question. Here are two of the headings appearing in The Templar: "Dr. Grant's Idiotic Error," and "Trouble in the 'Amen' Corner of Mr. Hardy's Legislature." It seems that a messenger was sent about the city on Sunday notifying some members of the House to be present in their places early on Monday morning. This, seemingly, was considered such a horrible outrage - this desecration of the Sabbath daythat the good and holy man who edits The Templar would, it seems to us, had he the power, inflict condign punshment on the person who issued the order. Indeed, it would not be going too far to say that the gentleman who occupies the editorial chair in on Monday for having killed a mouse on Sunday. He lives in the wrong age. A shining light he would have been had helived in New England in the days of Myles Standish. The abolition of the liquor traffic is a ligitimate sub ect for discussion, but it will not bring any strength to the side voting "Yea" to have an advocate like The Templar, paper which appears to be rapidly forging its way into the ranks of yellow journalism.

### WHAT BECOMES OF THEM Mr. Charles T. Beaty, who has been

till now Supreme Secretary of the A. P. A. of the United States, was condemned in December to occupy a cell in the Eastern Penitentiary of Pennsylvania, for forgery. Since his incarceration and final conviction be has written on account of his life, under the title, "Life Experiences of a Smart Fool." It is not surprising that an or ganization which was established for plunder, under the cloak of zeal for religion, should be made notorious by a large number of its prominent officials being condemned to the various penal institutions of the country, but the A. P. A. has had this distinction to a greater extent than any other society which has ever deluded its dupes by false promises and false professions of patriotism, for the reason that no smart people would join such an organization except for the purpose of preying upon their fellow-members, or of making the society a steppingtone to lucrative positions under th Government. Those members who were not smart were made the dupes of whom the smarter ones made use for their own evil ends. But such people scon come to grief.

Americans should profit by the lesson not to be duped again so readily. Canadian P. P. Aists should also learn wisdom from the event.

# A NEW IRISH CATHOLIC CLUB

The Irish Catholic Liberals of Ottawa have organized a Club under the name of the "Edward Blake Club," the ob ject of the organization being to secure for Irish Catholics a fair share of Government patronage. Mr. P. O'Reilly, a leading merchant of the city, was elected President. Mr. O'Reilly, in ex plaining the object of the organization, stated that, on account of a lack of organization, the Irish Catholics do not obtain a fair share of the lucrative positions which are at the disposal of the Government. He anticipates, however, that when the new club will become strong it will exercise a great influence towards securing for the Irish Catholics of the city, and the Province generally, the share of Government patron age to which they are justly entitled .

Several speakers pointed out that the French Canadians are able to exercise a powerful influence because they are better organized than the Irish Catho-Cattolica was published through the lies, having two influential organizainspiration of Cardinal Rampolla, and tions, named respectively the National and the Liberal Clubs, and the expectation was expressed that the new club

There was a lively discussion in reporal sovereignty. We may prob gard to the selection of a name for the bably soon have some other new Club, it being at first proposed modification of the news, for, as a rule, that it should be called the "Blake

name the organization after Mr. Christian society. Edward Blake, who, though now out of This living authority can be no which characterizes his brother, Mr. S. H. Blake.

RELIGIOUS TEACHING IN THE SCHOOLS.

Mr. G. A. Patullo, Chairman of the address at the closing meeting of the

Board of 1897: "The public are occasionally inclined to expect too much from schools. spects take the place of the church or Respect for religion and its the home. eachings should undoubtedly pressed upon the pupils of our schools, religion itself, and the virtues which it inculcates, will best be learned at the church or family altar. So, too, of many of the ordinary graces which go to form high character in boy and girl, man or woman. If they are they can scarcely be taught by the teacher.

It is not to be denied that parents should teach their children religion at home, and that religion should also be taught in the Church, for it is one of the chief purposes for which churches are built that religion may be taught in them, but it is a fallacy to argue The Templar office would hang a cat that because religion should be taught by parents and by the clergy, that it should therefore not form part of the teaching in the school.

Parents are not usually competent to instruct their children in all the oranches of education, and even when they are competent, they have not the time necessary to devote to the complete education of their children, and it is for these reasons that they employ teachers and send their children to schools to be taught.

It is desirable, of course, that home instruction be given to children, but that is no reason why religious teaching should be neglected in the schools. Religion and morals are the most important branches of study, and more attention should be given to them than to any other branch, as they contribute more than any other study toward the formation of the character of the child.

If it were impossible to have religious teaching in schools, there might be some reason for not attempting it, but the fact remains that it is taught successfully in the Catholic schools, and therefore it cannot be said to be impossible to teach it. It would be as reasonable to say that arithmetic and geography should be taught by parents at home, as to say that parents and the clergy should be the only instructors in religion.

#### THE DIVORCE EVIL AND CHURCH AUTHORITY.

Bishop Doane, the Protestant Episcopal Bishop of Albany, in a recent article on divorce, protests against the course which is now generally followed in the Protestant world, and especially in the United States, which is he got no opportunity to kill him. But a result of the present agitation. We to find some means "of coming to the his malice was more inflamed because extremest limit which is possible in his master and mistress, the two Orrs, the public will prevent such a result, conformity with the law of God." He warns the public, and says the Church should also give warning, to the present and future generations, that there is danger of tolerating adultery under the appearance of marriage.

The Bishop's way of putting the case trivial causes on account of which it is laws. We might remark that these sistent with each other, for if the exby taking advantage of it. But we

Reasoning, then, even from the true sense of Christ's teaching; on so important a subject, so that each indi- there are many lads who are being the cablegrams which are sent from Club," but owing to a recent insult vidual might not make and act upon a similarly brought up.

Church and the Pope are obtained Blake, it was deemed advisable to state of things totally subversive of

Canadian politics, is deservedly held other than the Catholic Church itself, by Irishmen in the greatest respect which has alone continued to exist ever and esteem, as he is not animated by since Christ gave His disciples the comthat spirit of hostility to Catholics mand to hear the Church, under penalty of being, equally with the heathen and the publican, outside the pale of His fold.

Bishop Doane implicitly recognizes that this is the case, since he also declares the necessity which exists for the Toronto Public School Board, said in his Church to pronounce definitely on this point. But he implies that it is his own Church, the Protestant Episcopal, which should speak thus plainly. To what use would this be The latter cannot in all re- The Episcopal Church has no more authority to pronounce a definite sentence than has Anglicanism, from which all its jurisdiction is derived, if it possess any. But Anglicanism cannot assert anything authoritative on the subject, since it is itself subject to the State, and it cannot even re neglected at home by the parents, fuse to open its churches for the mar riage of those who have been divorced by the courts on the most trivial pretexts.

#### THE BOY MURDERER'S CON. FESSION.

It has been several times stated that the boy Allison, aged 18 years, who was sentenced to death at Galt for the murder of Mrs. Orr, had made a confession of his guilt. Some weeks ago it was stated that the confession had been made to the Methodist minister who attended him, and it was then stated that the jury who had convicted him might quiet their consciences on the score of having found him guilty We are aware already that it has been sometimes the practice with Protestant ministers to obtain a confession from condemned culprits with a view to afterwards making such confession public, a practice which cannot be too strongly condemned, as the natural seal of secrecy exists in the communications thus made to a clergyman under the pretext of a religious secret, a seal which ought not to be violated under any circumstances. We are therefore happy to be able to state that the clergyman in the present instance denies having received such a confession. But a confession was made to the jailer, which was afterwards made more full and was published in the daily papers of the 8th inst.

From this confession it appears that the murder was most deliberate, and a strange delusion seems to exist in the culprit's mind that his guilt is the of revenge and not of lust, as on this ground he takes to himself some credit. Mrs. Orr, the murdered woman, slapped Allison's face some weeks be fore the murder, and thus his diaboli-

cal betred was aroused to such an extent that he resolved to kill both Mr. Anthony Orr and Mrs. Orr. Two weeks before the crime was committed, on a Sunday, he dug a grave in a swamp, intending it for Mr. Orr, but a strong anti Semitic party created as

refused to give him permission to go on an excursion to Niagara Falls on Aug. 9. This increased his anger to such a degree that he fully made up his mind to kill both at the first opportunity.

There were no extenuating circumwould leave us to suppose that it is a stances. While Mrs. Ocr was milking matter of doubt whether the Christain her last cow on the fatal day, Allison law permits divorce for any of the pointed his gun at her and fired She fell dead, and then, dropping his granted in the divorce courts. Yet be gun, he seized an axe and struck her admits that there is real danger of on the head with the blunt sides to adultery in the present laxity of the make her death sure. Then finding that she was really dead, he buried her two views of the case are not very con- in the corn patch, as the grave in the swamp was too far away, but he inisting laxity is conformable to God's tended to move the body to the grave law there is surely no fear of sinning he had prepared, as soon as convenient.

This bloody deed leads us to the recontent ourselves here with stating that, flection that there are hundreds of boys from Carist's words, it is evident that He | growing up who have no moral sense. intended to make a law which would They have not been taught at school make sure the general indissolubility that they are responsible to God for of marriage, even if we admit the their acts whether good or bad. There ommon interpretation of Protestants | may be a fear of punishment held bethat under certain circumstances the fore them to deter them from such married parties may separate and crimes as theft and murder, but this is marry again. Tae Catholic interpre- not sufficient to keep them from the tation of this passage is quite different | commission of crime, for they have from this, however, as it does not per- hope of escaping the consequences mit the dissolubility of marriage, ex- of their evil deeds if they can cept by the death of the husband or only succeed in hiding them from the eyes and knowledge of men. In their code of morality, if they have any such premises which Protestants admit, we code, there is no crime except that court-martial, which was an outcome should have some living authority in which might be found out. It was the Church of God to determine the under such influence as this that James Allison received his education, and

ward, for God has given free will to mankind, and there are some who will abuse the gift, no matter how correctly they have been taught, but certainly the danger would be greatly diminished if Christian morality were taught in all the schools; and it is for this reason that Catholics insist so strongly that in the education of their children religious and secular instruction shall be imparted together, so that while the intellect is improved, the morals of the children may also not be neglected.

#### AN EXCITING TIME IN FRANCE.

The Dreyfus case is causing great excitement throughout France at the present moment, and there have been several duels in consequence of parties taking different sides in the discus sions which have arisen out of it.

Captain Dreyfus was found guilty by a court-martial of having betrayed France by selling military plans to Germany, and the evidence of what Catholic churches on festive occasions. was said to be his own hand-writing appears to be convincing of his guilt ; nevertheless, strenuous efforts are now being made in his behalf, powerful influences being invoked with a view to showing that he had not a fair trial, and to effecting his release from Devil's Island, where he is fulfilling the sentence of banishment which was inflicted

on him. Enile Zola, the novelist, who has made himself notorious by his immoral and anti-religious novels and other works, especially those entitled "Nana," "Lourdes," and "Rome," has put himself forward as the special defender of the Captain, and has brought wholesale accusations of bribery and special animosity against members of the Government and the high military officers who took part in the trial.

We would be sorry to say a word derogatory to the Captain's patriotism, if there were any serious doubt concerning the fairness of the trial which was given him, but the case which M. Zola has attempted to make out seems too improbable to be credited for a moment. Nevertheless, we trust that due consideration will be given to any. thing which may be brought forward, and which may go toward establishing the innocence of the accused, whose crime, if he was guilty of it, was certainly an atrocious one.

The Government appear to be fully persuaded of Dreyfus' guilt, and as Zola has ostentatiously defied them to prosecute him they have taken up the challenge, and Zola is now to be tried. less because he was actuated by motives He will thus have an opportunity to prove his accusations if they are true, but it is generally believed that the novelist is aiming at notoriety in mak. ing them, and that he will be unable to substantiate them. Captain Dreyfus is a Jew, and most

> nationality. This fact has turned popular sentiment against the Jews, and there are signs that there will be It would be, of course, a great injustice to hold the whole Jewish race responsible for the want of patriotism of some individuals of that nationality. even if it be put beyond doubt that Captain Dreyfus has been guilty of all that has been charged against him but it is difficult to control public sentiment when it is strongly moved in a much injustice perpetrated under color | Church " is thus condemned. of patriotism unless the present tend.

been the result of the agitation are an indication of the extent to which the public mind has been excited. The Semitic, and Les Droits des Hommes, duel settle the right or wrong of a honor was satisfied with the result.

ency of public opinion be checked by

prudent counsels.

In addition to the prosecution of M. Zola by the Government, he has also handwriting, whom he charged with of the Drevfus case.

Zola charges that the acquittal was the

who are brought up under a religious will sully with suspicion the decisions training will be good citizens after- of all future courts martial." The experts place their damages at 200,000 francs, equal to \$40,000.

Zola has announced his intention of basing a novel on the incidents of the Drevfus case, and the present excitement will be a good advertisement for him, though it is doubtful whether the mode of advertising adopted will not be rather expensive for the results to be expected from it.

#### EPISCOPALIAN SOLEMN HIGH MASSES.

It is announced in Philadelphia papers that on Tuesday, the 28th ult., a "solemn High Mass" was celebrated in a prominent Protestant Episcopal church in commemoration of the twenty-fifth anniversary of the pastor's, Rev. Dr. Townsend, ordination to the priesthood. The Church was beautifully decorated for the occasion, and the "altar" was brilliant with lighted tapers, and gorgeous with flowers, somewhat after the manner usual in

An immense congregation was present, filling the church to overflowing, to pay honor to the rev. pastor, and probably animated also with the desire to worship God by the sacrifice of the New Law, which is the highest act of worship commanded in Holy Scripture, and which was foretold by the prophet Malachias, saying:

"For from the rising of the sun even to the going down, My name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a clean offering ; for My name is great among the Gentiles, saith the Lord of Hosts. " (i. 11.) Of late years it has been no uncommon

thing for clergymen of the Church of England, and of its daughter, the Protestant Episcopal Church of the United States, to announce the celebration of solemn Mass, but it is unnecessary to remind our Catholic readers that such masses are but a delusion. In Canada, we believe, the courage of the High Church party has not reached such a degree as to bring them to claim publiely that their clergy offer up the unbloody sacrifice of the New Law. Popular sentiment is scarcely ready among Canadian churchmen to assent to such a claim, or to accept such a teaching as that there is a continual sacrifice in Christianity, and the pretence of any Anglican minister in this country that he offers up the sacrifice of the Mass would be universally scouted by Anglicans, and a relentless war would be carried on against the minister who would make such a claim, and the end would be his expulsion from his parish, unless he should have the grace to retire from it voluntarily. Nevertheless, High Churchism has a certain power even in Canada, and is dominant in certain dloceses, and we presume that in time it will as boldly proclaim the doctrine of the Christian sacrifice here, as it has done elsewhere. of his defenders are of the same

To offer up the Holy Mass a real priesthood is necessary: a priesthood which derives its authority from our Blessed Lord Himself, and from the days when He was in the flesh dwelling hope, however, that the good sense of among men. Such a priesthood Anglicanism does not possess, nor until the past few years did it claim to possess such.

> The Church of England's Articles expressly condemn the celebration of Masses, and especially Masses for the dead, as a "blasphemous fable."

We are aware that High Churchmen explain this to mean only that what is called "the shameful traffic in Masses, particular direction, and there may be prevalent in the Roman Catholic

This hypothetical shameful traffic has really no existence in the Catholic Church. All trafficking in Masses is The numerous duels which have strictly forbidden by the laws of the Church. It is allowed for the priest to accept an offering or honorarium for the application of the special fruit of most recent of these encounters was the holy Sacrifice for some person or fought with swords last week by intention in particular, because pro-Messrs. Verowst and Adjalbert, the vision must be made for the support of editors respectively of Le Jour, a the priest, according to the teaching of St. Paul, that they who are employed a Radical paper. In no case does a in the temple and at the altar have the right to live on what belongs to the cause. In the present instance both temple and the altar. (I Cor. ix., 13.) combatants were wounded, but not But all trafficking, such as freceiving very severely, and the seconds stopped | two honoraria for one Mass, or paying the fighting under the usual plea that another priest a smaller sum to celebrate Mass than that which the first priest has himself received, is carefully prohibited. Besides, it been prosecuted by three experts in must be remembered that when Mass is celebrated, all the faithful, making false reports at the Esterhazy being regularly remembered therein, receive the general fruit, and' if the obligation is assumed by a priest to Count Esterhazy was acquitted, but apply the special fruit for any particular purpose, additional labor and exresult of false reports of the experts, pense are entailed upon him beyond who thus, "in obedience to orders' what he is obliged to do for the gensecured an iniquitous verdict which eral welfare of his flock. There is lawful in the permission given Church for him to receive a sum for his support and extr The infallible Church of Christ the authorized judge of the law of this, and the practice of the is sufficient to establish what lawfully done in the case. T Thomas, the "Angelic Doctor "The priest does not receive a as the price of the consecration Eucharist, or of the singing Mass, for this would be simon as an offering for his suppor course, knowing of the frai passions of humanity, we s deny that there have been in instances of unlawful traffiel these cases should naturally f the jurisdiction of the diocesa ities for correction. They basis for the sweeping cond of a lawful practice. But there is no doubt that

Church view of the matter afterthought. It is only of that they have put their pres pretation on the words of the Article of Faith, the intentior was to abolish the Mass, and in the real presence of Ch Eucharist, for without the rea there cannot be a sacrifice, as the sacrifice implies the p the victim, who is Christ whose death on the cross the of the Mass shows forth patuates.

It was the aim of Cranmer both belief in the real presen the Mass. Thus he said in l to the Bishop of Winchester:

"Christ is present in His b as that boly council saith, er is present in baptism, but no corporally and naturally, as out ground imagine. And so present, yet He is not th ficed again for sin. For the first sacrifice upon the cross

His whole book on the "o sacrifice of Christ" is to the And the opinion even of the Oxford University was sin cently as 1844, since in that published his writings with ment that "he was burned for the confession of Christ' trine, Anno, 1556."

It is well known that the England's Edwardine Ar framed to accord almost v Cranmer's views, and the views which were constant Anglican polemists, until t ian movement, which has si into Ritualism or High gained strength at Oxford

last half of the present cent From all this we can only Anglicanism, with its vari nearly equal in numbers, a all sorts of doctrines from High Churchism, is totally to fulfil the duty assigned His Church to teach all things which He revealed manded.

## LEO XIII. ON TEMPI For the Catholic Rec

There has been so muc

ate language used by son

of temperance, and so m ical schemes have been its promotion, of late year people seem to have bed gusted as to lose sight of genuine temperance is on dinal virtues. At least seem to be the reason why who imagine themselves Catholics, sneer at those temperance, and treat as heresy total abstinence, an of that virtue in a heroic such people the follow from a letter from Leo 2 bishop Ireland, of St. Par quoted in "Temperance will, no doubt, be a re let us hope, an incentive respect and love for such "Above all. joiced to learn with who zeal, by means of vari association, and especi the Catholic Total Absti you combat the destructi temperance. For it is us how ruinous, how der injury, both to faith a that is to be feared from praise the prelates of the who recently, in the Pl of Baltimore, with wei condemned this abuse, be a perpetual incentiv fruitful root of all evils, families of the intemper ruin, and dragging nu down to everlasting planning, moreover, that who yield to this vice of become thereby a scand olics, and a great hin propagation of the true

commendation the no your pious associations, pledge themselves to from every kind of into: Nor can it at all

and truly efficacious r