

The Catholic Record.

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

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LONDON, ONTARIO, SATURDAY, APRIL 15 1905

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LONDON, SATURDAY, APR. 15, 1905.

RELIGIOUS OPPRESSION.

The individuals who are trying to kill us with their mouth take themselves too seriously. They are all honorable gentlemen, to be sure, and solicitous for our welfare, but they should not think that they only are the custodians of law and justice in Canada. And if they must think so there is really no need of waxing boisterous over it. We regard it as a mere delusion to be suffered by those who know there is more hope of a fool than of a man wise in his own conceit. And to hasten their return to their normal state let us quote for them a few words of Dr. Thraendorf, a German-Protestant writer: "Where the spirit of religious indifference, the spirit of negation, gains the upper hand, there the life of a nation sickens in its innermost core. If the State, because it is not of any religion, will not allow children to be of any religion so long as they are in school, it adopts the old tyrannical principle of 'whose the region, his the religion' and falls below the moral level of Frederick the Great, who said: It is oppression if we deprive fathers of freedom to educate their children as they wish: it is oppression if we send children into a school of natural religion when their fathers desire that they shall become Catholics like themselves."

MISREPRESENTATION AND BIGOTRY.

We have heard a good deal lately about liberty and toleration, and many unnecessary words anent the attempt of Catholics to enslave Protestants. All this senseless talk has served to bring home to us that there are individuals abroad who when anything concerning Catholics is at stake know neither reason nor the most elementary rules of decency. Why did not our friends discuss the school clauses in a fair manner? Why did they prefer to further their views by misrepresentation and bigotry than by argument? Instead, however, of a dispassionate treatment of the matter we have had hysterics over an "intolerant and aggressive hierarchy" appeals to prejudice, portentous resolutions from preachers, abuse and slander in order to force the Dominion Parliament to abolish the Separate schools in Alberta and Saskatchewan.

BIGOTRY STILL AHEAD.

Despite the fact that these schools have a standing in law and the British North America Act provides expressly for the continuance and that consequently the constitutional rights of Catholics in the matter are beyond cavil, the bigots call upon the Government to wipe these schools out of existence, or to leave them to be dealt with by the Provinces. In one word they ask the Dominion Parliament to be recreant to its obligations and to stultify itself for their pleasure. And the Orangemen have given proof that they still adhere to the doctrine that no faith must be kept with Catholics.

THE TIME FOR SPEAKING.

The Orangemen plume themselves on their superior enlightenment and tolerance, and wonder why we do not cheerfully endorse their self-given certificates of character. Now we do not claim such enlightenment as our friends rejoice in, but not being hopeless idiots we have learned from experience what Orange talk stands for. We are justified in saying, as every unbiased reader of history will admit, that a Catholic minority unprotected in its rights by law would be awarded little justice by the majority.

We have seen the Orangemen at work with his bullying and blustering methods. Their actions within the last few weeks reminds us of the tolerant citizens of Limerick who represented that "they were greatly damaged in their trade by the great number of Papists residing in the said city and praying to be relieved therefrom. But as we happen to be at some distance from the Limerick of that time, and as we are not cured by the penal code which Edmund Burke denounced as "the most proper machine ever invented by the wit of man to disgrace a realm and degrade a people," we cannot conceive why we should do the bidding of Orangemen, or be judged by their rules, or be rifled of our rights in the name of hypocritical gush miscalled tolerance. We merely ask for a fair deal—no favor but justice. To our readers we say in the words of New-

man: "There is a time for silence and a time to speak:" the time for speaking is come. And after exhorting them to know their religion, and to be able to explain the charges brought against the Church to the satisfaction not indeed of bigots, but of men of sense of whatever cast of opinion, he goes on to say: "And the immediate effect of your being able to do all this will be your gaining that proper confidence in self which is so necessary for you. You will then not have the temptation to rely on others, to court political parties or particular men: they will rather have to court you. You will no longer be dispirited or irritated (if such is at present the case) at finding difficulties in your way, in being called names, in not being believed, in being treated with injustice; you will fall back upon yourselves; you will be calm; you will be patient. Ignorance is the root of all littleness; he who can realize the law of moral conflicts and the incoherence of falsehood and the issue of perplexities and the presence of the Judge becomes from the very necessity of the case philosophical long suffering and magnanimous."

AN INDISCREET EDITOR.

The Springfield Republican says the Christian Guardian rebuts sharply to Sir Wilfred Laurier's assertion that the lynchings, etc., are the fruits of the public school system. And as to the statement that Christian morals are not taught it replies that "the common schools of New England and of a number of other States were wont to teach religion and would have continued to do so but for the clamor of the Roman Church."

Our contemporary forgot to tell its readers why the Roman Church clamored. Catholics protested because these schools were wont to teach the Protestant religion: they refused to submit to what was a tyrannical infringement of their religious freedom. Our contemporary also informs us "that the same reply holds good in this country so far as our Public schools are accused of godlessness."

Must we then infer that the Protestant religion is being taught in our Public schools? We fear that the editor in his eagerness to think any stick good enough to beat a yellow dog was indiscreet. He does not wish to banish religion from the school, but he insists that religion as he sees it is good enough for our children. Nor does he like dogma, though he dogmatizes about a good many things, and with an assurance that a man with all antiquity behind him would never dare to assume. Science may have its dogmas but religion must have none.

ESSENTIALLY DOGMATIC.

We contend, however, that Christianity is essentially dogmatic, and we are sure that any reader of the New Testament who can discern that the Christianity as revealed to us in it, taught truth and condemned error will agree with us. But once again let us assure our friends that we have no intention of teaching dogma to Protestant children. The non-Catholic can teach religion as best suits him in his own schools. We admit that his belief is entitled to respect, and we beg to suggest to him that the sincerity of his pleadings for equal rights may be evidenced by an acknowledgment that we also have consciences that must be respected. But we fear it is hopeless to expect this from an editor who permits a reverend gentleman to say in his paper that the School Question is a contest of modern Christian statesmanship against the aggressive, sleepless, unscrupulous sinuosity of a hierarchy, ally of autocrats, sworn foe to light and liberty and progress, reaching after another grab.

MINISTERIAL INTEREST.

The assembled ministers of the Methodist Church of Toronto inform Sir Wilfred Laurier that they view with alarm the introduction into the Autonomy Bill of that clause relating to Separate schools against the wishes and contrary to the vehement protests of the peoples most deeply affected in the new provinces of Alberta and Saskatchewan.

The member from East Assiniboia said recently that the members from Ontario assumed to take a great interest in North-West affairs. If the people of the North-West were satisfied he did not see why Ontario should be so greatly troubled about it. In the West there was practically no opposition to the Bill.

BY LAW ESTABLISHED.

We are told that the Magna Charta of Canada is the British North America Act. "Under its provisions education is specified as one of the things entirely under provincial legislation and control." This does not state the matter accurately. According to the B. N. A. Act the Provincial Legislatures may exclusively make laws in relation to education provided that nothing in such laws shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law in the Province at the Union.

Such schools exist by law in the North-West and the B. N. A. Act provides for their continuance. And yet the Premier is invited by some Canadians to violate the Federal Constitution. More than this, he is threatened with a defeat at the polls if he does not surrender the constitution of this country to religious fanatics of the Dr. Sproule stripe, who, to quote from Rossmore's repudiation of Orangism, are seeking to establish the worst mental slavery, and whose policy is solely negative,—over in opposition, ever seeking to sow dissension. It is a source of deep regret that individual moderate Orangemen do not think out such matters for themselves. To me they appear to be following blindly the lead of some few professional politicians, whose advice seems invariably to be the result of a contemplation of their personal interests and hardly ever the outcome of a desire for peace.

AT THE FOOT OF THE CROSS.

Antigonish Casket.

"Mercy and truth have met each other: justice and peace have kissed." (Ps. 84: 11.) Ever since the fall of man there had been, as it were, a conflict between God's justice and His mercy. Justice demanded that man should suffer eternal punishment in satisfaction for his sin: mercy held back the avenging arm. Only Infinite Wisdom could reconcile the two. And this reconciliation took place when the Son of God became man and shed His blood, gave His life, died a victim to His heavenly Father's justice, and obtained mercy for us.

Man had sinned against God, and the wickedness of that sin was infinite. Man must give satisfaction, and that satisfaction must be infinite. To give this infinite satisfaction, the victim must be equal to God, therefore must be God Himself. And Jesus Christ is this victim. No satisfaction that we could make would be enough; therefore He offered Himself to suffer in our stead. As He hangs dying upon the cross, He is suffering not for His own sins but for ours. There was no sin in Him; it was impossible for Him to commit sin. He is holiness itself; near the end of His life He opens His lips, not calling on His Father to strike them dead with lightning, but begging Him to have mercy on them. More than this, He even tries to excuse them: "Father, forgive them, for they know not what they do."

He makes a promise, and it is a promise of mercy. He has been crucified between two thieves. At first, they join in reproaching Him because He will not save Himself and them. But in a little while the heart of one of them is touched; he admits that he and his companion have received what they deserved, but that Jesus is an innocent man; he responds to the grace which has been given him in answer to our Saviour's prayer; and now he gets more grace; all at once he sees the cross in Jesus more than man, and he speaks to Him as his Lord and King: "Lord remember me when Thou comest into Thy kingdom." Then the blessed promise of mercy leaps from the dying Saviour's lips: "Amen I say to thee, this day thou shalt be with me in paradise."

He bequeaths a legacy, and it is a gift of mercy. He had no earthly property to give; His very garments are now being doled for by the soldiers. But looking down from His cross, He sees standing there His Mother and His beloved disciples. "Woman," He says, "behold thy son." And to St. John, "Behold thy mother." He was not merely providing a home for her who had given a home to Him. St. John at that moment stood there as the representative of all the disciples of our Lord; our Lord wishes that His Blessed Mother should adopt all of us as her children; that she should be our Mother and our intercessor; and He wished all of us to honour her as our Mother, as St. John did: "From that hour the disciples took her to his own."

He makes known His thirst. Nothing causes such a burning thirst as loss of blood, and now our Lord's body is drained almost to the last drops. But this bodily thirst is only the image of a thirst a thousand times greater, the thirst of His soul for our salvation. The work of redemption will not be accomplished till the hour of His death, and therefore, he has longed for that hour to come. Now it has come. "It is consummated." "Mercy and truth have met each other; justice and peace have kissed." He resigns His soul into the hands of His Heavenly Father. "Father, into Thy hands I commend my spirit." And saying this He gave up the ghost.

The sun was darkened, the rocks were rent and the graves opened. What then should be the effect upon our hearts? It is true that the highest and best of all motives for obeying the commandments of God is gratitude and love, but at the same time a holy fear of God's justice and of His punishments is very wholesome for our souls. The lesson that we should learn from meditating upon our Saviour crucified is that "it is a fearful thing to fall into the hands of the living God." We know that His justice did not spare the angels; "God spared not the angels that sinned, but delivered them to be drawn by infernal ropes to the lower hell unto torments." But when that thought falls to move us, let us remember that "He spared not His own Son, if He punished His Son, Who was bearing not His own sins but the sins of others, with such terrible severity, how will He not punish those who, dying without repentance appear before Him in the dreadful Judgment Day bearing their own sins!"

But God forbid that we should think of His justice in such a way as to forget His mercy. We are surrounded by His mercy as the fish is surrounded by water. Into one place alone His mercy never enters—hell; because there is no one there to exercise it upon. But nowhere does God's mercy pour itself forth so abundantly as in the sufferings and death of our Saviour. Man could do nothing to save himself, therefore it was necessary that the Son of God should become man to suffer and die. It was necessary—yes, if God wanted to save us? But why did He want to save us? He might have cast us off altogether; He might have let us lie in the pit we had fallen into; He was not in any way obliged to lift us out; our destruction would not make Him any the less happy. Why, then, did He make this wonderful plan to save us? Simply because of His infinite mercy. He had no need to pity us, but He did pity us. The Son of God preferred to become man, and redeem us by shedding His life's blood, rather than that we should be lost eternally. He offered Himself upon the cross not merely as a victim of justice, but also as a victim of mercy.

When His life is drawing rapidly to a close, His mercy grows more and more active in these last hours. He utters a prayer, and it is a prayer of mercy; He makes a promise, and it is a promise of mercy; He bequeaths a legacy, and it is a gift of mercy; He makes known His thirst, and it is only an image of a thirst in his soul a thousand times more burning, a thirst which comes from His mercy.

He prays, and it is a prayer of mercy, for He prays for the enemies who have persecuted him to death. He prays for the Jewish priests who have plotted against Him, for the false witnesses who have lied about Him, for the people who have insulted Him, for Pilate who has condemned Him, for the executioners who have crucified Him. If His enemies were showing some signs of repentance, we might not wonder; but they are not; they stand at the cross mocking and blaspheming Him. And in the midst of this He opens His lips, not calling on His Father to strike them dead with lightning, but begging Him to have mercy on them. More than this, He even tries to excuse them: "Father, forgive them, for they know not what they do."

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at the foot of the cross as the sacred Body is taken down, and that the Blessed Mother speaks to us and tells us that we may kiss those feet which have been pierced with the nails. What ever would be our feelings then, the same should be our feelings as we kiss the crucifix on Good Friday morning. If we are in the state of mortal sin, and perform this sacred ceremony without feeling any contrition, our hearts must be harder than the hearts of many of those who took part in the crucifixion. For we read that the multitude returned to the city beating their breasts in sorrow for the awful deed they had done; and the centurion who drove his spear into the Sacred Heart was converted at that very moment, and is to day honored as one of the saints. If we are in the state of grace, then it is at the foot of the cross that we shall get the strength to persevere in the practice of virtue. If we are sorrowful or afflicted in soul or body, it is at the foot of the cross that we shall receive the grace which will make our sorrows and afflictions easier to bear.

Let us kiss the crucifix on Good Friday morning in the same spirit in which we would gladly have done it if we had been really present on Calvary, in the same spirit in which we shall wish to do it at the hour of our death. In that solemn hour when we shall hear a voice speaking within us, "Prepare to meet your Judge;" in that solemn hour when the thought of the evil we have done, and the good we have not done, shall terrify us; in that hour, the priest who stands beside our bed will hold the crucifix up before us; he will put it to our lips; he will bid us call upon the name of Jesus, our crucified Saviour; he will remind us of the lesson which the crucifix teaches, that if God be a God of infinite justice, He is also a God of infinite mercy. If we have studied well that lesson of the crucifix during life, we shall not forget it in the hour of death. The last words of our dying Saviour will be our last words, and we shall say with confidence: "Father, into Thy hands I commend my spirit."

"THE CURSE OF DUALISM."

When Lord Rosebery, by a very discreditable intrigue, became British Premier for a few months, it was as head of a Home Rule Government, kept in office by the Irish Nationalist vote. Nobody was aware that Lord Rosebery, on accepting office, had practically pledged himself against Home Rule; but that was really what occurred; and so this trickster secured office and obtained the satisfaction of his ambition by one of the most disreputable intrigues in political history.

He now appears in the city of London, and, addressing a more or less Liberal Unionist and Tory audience, he points out that no one need have any fear that the Liberal Party will again attempt to introduce "the curse of dualism" into the Government of the Empire. By "the curse of dualism" he means, a legislature in Ireland for purely Irish affairs.

It is not so long since Lord Rosebery announced that he had washed his hands of politics, but he is still ready to intrigue and to show his anti Liberal proclivities when the opportunity arises for so doing. His references to Austria and Hungary, and to Norway and Sweden, are curiously perverse and beside the mark, for there has been no proposal to make the proposed legislature for Ireland equal to the Imperial Legislature at Westminster and Scotland. Gladstone's scheme did so, and many Irish Nationalists were much dissatisfied thereat.

But Lord Rosebery is not merely opposed to an "independent" legislature in Ireland; he is equally opposed to a subordinate legislature, and, in these circumstances, it is extremely dishonest that he should quote as parallel Austria and Hungary, and Norway and Sweden, while ignoring all other parallels which are applicable and which have been so eminently successful.

Canada is just now creating a new legislature in the North-West, in addition to the existing legislatures in Australia. The whole federal system of America is based upon local legislatures, and the same is true in South Africa, not to speak of Germany and Switzerland. But Lord Rosebery ignores all this, and, in his efforts to injure and misrepresent the Irish cause, he gives whatever weight attaches to his name to a deliberate falsehood.

The character of Lord Rosebery is gradually coming to be understood. In certain respects it would be too much to say that he has any character at all; but, as a politician, the Liberal Party will find that no drastic measure of reform will ever be carried if Lord Rosebery's views are to have influence in Liberal circles. It would be an evil day indeed for Liberalism, if the control of the Party should fall into the hands of a discredited trickster such as this man Rosebery is now known to be.

It is interesting, however, to note that this opportunist confession of faith by Lord Rosebery has not reconciled a single Unionist, nor qualified in the least degree the bitterness of Tory hostility to the Liberalism which Lord Rosebery is condescending enough to profess.—London, England, Catholic News.

A Prominent Brooklyn Convert.

Quite a stir has been created in church circles in Brooklyn, N. Y., by the announcement of the conversion, on his death-bed, of Leonard Moody, a well known real estate dealer, who had long been treasurer of the Brooklyn Tabernacle and one of the Rev. Dr.

Talmage's closest friends. His wife and daughters had been Catholics for several years, and it was Mrs. Moody's daily prayer that her husband might have the grace to see the truth before his death. She regards his conversion as a direct answer to her prayers. Mr. Moody was ill only five days. He had only one interval of consciousness, and at that time asked for a priest, was baptized and received the last sacraments. The Rev. Edward McCarty, pastor of St. Augustine's Church, officiated at the funeral services, which were held last Saturday. Mr. Moody was a prominent citizen and churchman.

A World wide Battle.

In an article on the present agitation of the school question in Canada. The Tablet, of London, makes the following thoughtful observation: "All over the world the battle between religious and secular education is becoming in a rapidly increasing degree the test of parties. In Ireland it rages on the university question; in England round the elementary schools. In France it opened the campaign against the Church, first attacked in the expansion of the teaching orders, and in other countries, even if temporarily suspended, it is only in order that the assailants may rally their forces for a fresh effort. The laicization of the schools is always in the forefront of the radical programme, and parties in different countries which have nothing else in common share this war-cry and are solid on this question."

A "Good Friday" Observance.

A very beautiful and truly devout custom is that of keeping strict silence during the hours from 12 to 3 on Good Friday, in honor of our Blessed Saviour's agony upon the Cross. Let us make the resolution to do this much for Christ our Lord. A good many of us, I fear, have been exceedingly selfish, indolent and undisciplined during the whole Lent; but even in that case, let us not become despondent thinking about it, for what does St. Francis say? That sadness is of the devil. So we must not get out of patience with our poor selves for in nearly every case, the spirit is willing. It is the flesh that is weak.

CATHOLIC NOTES.

Notre Dame University this year has selected Mr. Thomas B. Fitzpatrick of Boston upon whom to confer its highest honor, the Laetare medal.

The pallium will be conferred upon Most Rev. J. J. Glennon, D. D., the new Archbishop of St. Louis, Sunday, May 11. Cardinal Gibbons will officiate and Archbishop Ryan will preach.

Following the example of Cambridge, Oxford University has conferred on the distinguished English Catholic composer, Sir Edward Elgar, the honorary degree of Doctor of Music.—Antigonish Casket.

There is at present some talk of restoring the ancient chateau of the Popes at Avignon, France. If done, it will be remodelled to suit the period of Gregory XI. The chateau is now used as a museum of religious art.

The death is announced of Rev. Wm. Neville, of the Oratory, Birmingham, at the great age of eighty nine years. He was private secretary to Cardinal Newman, and was appointed one of the Cardinal's literary executors. R. I. P.

The German Emperor has urged that a strict inquiry be made into the killing of the German Franciscan by Greek monks at Jerusalem last month. It is intimated that if the Greeks are to blame he is resolved punishment shall follow.

On the King of England's recent scholarship list appeared a record of the Sisters of Notre Dame, of which the Catholic body may well feel proud, they heading the list. The Christian Brothers secured the highest Catholic place among the men.

Lord Kenmare, who died at London recently, was a devout Catholic and took an active part in the reception given Cardinal Vanutelli on his visit to Ireland last August. The deceased earl was eighty years old, and at one time represented County Kerry as a Liberal in Parliament.

Mgr. Ritchot, one of the pioneer Catholic missionaries of western Canada, and for forty-three years parish priest at the French settlement of St. Norbert on the Red River, died March 16, after a long illness, aged 80 years. He was born at L'Assomption Quebec in 1820, and was connected with L'Assomption College before coming west in 1862.

The Pope has sent his blessing to the Comtesse Clotilde de Hamel de Manin, London, foundress of the "Universal Association of Catholic Children," or the Universal Children's Crusade of Prayer for the preservation of Christian education in Great Britain, Ireland, and in all civilized countries. The association was founded in 1897, and numbers at the present day over two million little crusaders of different nationalities.

There are at present 340 young men studying in the Seminary Rue de Bac, Paris, the famous missionary nursery of the Society of Foreign Missions. They are all for the missionary field. Founded in 1663, this noble institution has sent, since 1840, more than 2,000 priests to the Orient. Seventy-seven martyrs are written on its golden book, and of these two were executed by formal sentence for the crime of being Christians.—The Missionary.

APRIL 8, 1905.

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