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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

Ottawa, Canada. March 7th, 1900. e Editor of The Condon Cont. indon, Ont. in one time past I have read r Sir: For some time past I have read r Sir: For some time past I have read to the manner in the control of the manner in the control of the manner in the control of the contro Dear Sir: To spaper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good: and a wruy Catholic spirit pervades the whole.

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

Blessing you, and wishing you success.

Believe me, to remain,
Yours faithfully in Jesus Christ,
Yours faithfully in Jesus Christ,
Apost. Deleg.

LONDON, SATURDAY, JUNE 20, 1903.

THE HOLY FATHER, POPE LEO XIII.

It is once more reported by the Roman correspondent who furnishes telegraphic items to the press, that the Holy Father has been gradually declining in health, so that the opinion is generally expressed at the Vatican that he is fast breaking down.

Implicit credit cannot be given to such rumors, as it is known by experience that apparently for the mere purpose of creating a sensation, the Roman correspondents of the press make a practice of reporting the Holy Father to be either on the point of death, or at least seriously ill when there is no foundation for such reports. We have several times known it to be reported of Leo XIII. that he was on the point of death, when it was soon afterwarl known that at the very moment to which the correspondents referred, he was engaged in some public function at which it was specially noted that he was unusually vigorous, and even more than once his death was reported when his health was really good. Similar reports were also issued in regard to his predecessor, Pius IX., when there was no foundation for them

This being the case, we do not me tion the present report of Pope Leo's ill health as if it were to be implicitly accepted, the more especially as other despatches indicate that he is taking special interest in the preparations which are being made for the celebration of the fiftieth anniversary of the proclamation of the doctrine of the almost at the same time. Immaculate Conception of the Blessed Virgin, the decree on which was issued was first in public declaration; Mary-Dec. 8th, 1854. The Jubilee celebra- land first in practice. And that Rhode tion of this anniversary will take place Island granted toleration to all, but on Dec. 8th, 1904, and every effort did not always keep to its promise-an will be made to make it exceed in express refusal of toleration to Roman splendor any similar festivity which | Catholics found its way into the statute has taken place in Rome. The Bishops | book-while Maryland restricted tolerof the world are to be invited, and the ation to Christians; though in practice Holy Father has expressed a wish that it seems to have extended it to others. as many as possible shall be present on Is it something of the: "'I will not this great occasion, and the Holy Father, go; but afterwards he repented and it is said, appears to be fully of the went;" versus "'I go, sir;' but went opinion that he will be able to take not?" part in the festivities.

any time we learn from authentic sources that he is seriously ill; in the meantime Catholics throughout the world will hope and pray for his con- of Religious Liberty in America's tinued life and health for many years to come.

The Rev. Dr. J. Munro Gibson, the distinguished Presbyterian divine, lectured or preached vigorously in the Presbyterian Church here on Tuesday evening the 9th inst., on the English Educational Bill.

He claims that the Educational Bill is a link in a vigorous Roman Catholic ants : propaganda which is going on in England, and toward the end of his discourse recited a poem which was a passionate appeal to the people of England

to unite to defeat the Bill. The voluntary or denominational schools of England, are sustained by Catholics, Anglicans and Methodists, and it is known that a very large majority of the children throughout England maintain these schools.

Dr. Gibson declared that the crux of the question is the giving of public money for the schools without public control of the places where the young

that the real crux of the question appears to us to be that Dr. Gibson and these Nonconformists who are with him wish to prevent a majority of the people of England from educating their children religiously, as they are doing at present. The doctor maintains that public money is being used for the teaching of religion. We did not think that the money of taxpayers became public money until it was gathered in by the State for legitimate purposes, or at least till it was levied by the people's representatives for purposes approved by the people-and we think thus still.

It would be a piece of Turkish

tyranny to force a considerable minority of the people to educate their children in the mold made for them by the majority; but it is a very Cromwellian measure to force the majority to educate their little ones after the fashion dictated apparently by a minority of a different way of thinking. But at the present moment the minority which is so dictatorial appears to be carried away by the idea that all persons who desire to educate their children religiously are controlled by Catholies, and in fact, Dr. Gibson thus puts his case. We do not believe that the British people will be bullied by a noisy fraction of the people who declare that the bugaboo Popery will dominate the kingdom unless their views of edueation be adopted.

The question is at present, shall the schools in which a large majority of the children of England are taught be starved into inefficiency, while secularized or godless schools are to be pampered with Government aid?

THE ISLAND OF IONA.

The report cabled some time ago that the Duke of Argyle had found a purchaser for the historic Isle in the Carthusian Monks expelled by the French Government, has been contradicted. The news was apparently too good to be true. It is stated that the Duke now insists that whoever the purchaser may be the historic ruins and character of the island must be preserved. No thanks to the Royal Society of Canada,

THE UNITED STATES AND RELIGIOUS TOLERATION.

Two brochures have lately been published by the Rev. Lucian Johnston: Religious Liberty in Maryland and Rhode Island," (International Catholic Truth Society, N. Y.,) and "Religious Liberty in the United States."

The latter formed an article in the Bulletin of the Catholic University, where Father Johnston formerly taught.

The little work on Maryland recalls what is always interesting to us, the establishment of religious toleration in the Catholic colony. Rhode Island also gave toleration. Which was the pioneer? As Father Johnston says, the mere matter of a few years is not so important as is the fact of this tolereration granted by these two colonies

His conclusion is that Rhode Island

The paper on Religious Liberty Gen-Owing to the great age of the Holy erally, in the United States, traces the Father, it will not be surprising if at history thereof; the author basing his remarks on the recent book, "Eminently Fair and Courteous to all Parties Concerned," Sanford H. Cobb's "Rise

(1902). The critic notes, however, that "His admiration for Roger Williams THE ENGLISH EDUCATIONAL Island never 'admitted into statute or practice any spirit of repression,' since is well known that Catholics were disfranchised at least by 1728 if not

earlier." One paragraph has special interest, considering the refusal of the New Hampshire legislature, in 1903, to take off its books the words implying exclusion from civil right of all but Protest-

"To New Hampshire must be awarded the palm of intolerance. Up to 1881 the Bill of Rights contained this section: 'Every denomination of Protest nt Christians, demeaning themselve quietly and as good subjects of this State shall be equally under the protection of this law.' And the State yet continue to "authorize the towns to provide for the support of Protestant ministers." Repeated efforts have been made to do away with these last relies of intoler ance, but to no avail. As late as 1889, they were retained with characteristic stubbornness, and for all we know, still

remain. [As just mentioned, 1903 sees ther still preserved]. "Of course the law is a dead letter in practice, but never " Of course the law Our columns are already very full in this issue, and we can only say now this issue, and we can only say now

cern on the part of New Hampshire citizens who are not Protests. Stranger things than the rehabitation of supdly defunct laws have happen posedly history.

It is true, the Constitution of the United States and its amendments contain the passages:

" No religious test shall ever be required as a qualification to any office or public trust under the United States ;" and, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise there-

The Puritan of Massachusetts-there are political historical hand books calling him an apostle of liberty-shuddered at office, and that Popery and the Inquisition may be established in America.' He it was who protested when England had given non - Puritan liberty to French Canadians, and what the Boston Inquisitor against Catholics called 'idolatry.'

We may close by adding a reference to Mr. Sidney Fisher's "True History or the American Revolution," (Philadelphia, Lippincott Co., 1903,) wherein an American makes confession of the Fathers, those "umbrageous people," as even Burke called them, who smuggled, and rioted, and had among them so many informers, plotters, plunderers and unprincipled receivers if not of dollars yet of sterling bribes. What a mercy, says Professor Charles Eliot of Harvard, has the coming of the Irish been to Boston to break up the most narrow-minded bigotry that ever solidified in ignorant provincials.

One sentence of Father Johnston's. in " Religious Liberty in the U. S." as to the State Church in England will not stand :

" Parliament appointed and removed (an Anglican Bishop) at will, and sustained him out of public taxation, and often endowed him with important civil powers—like a 'Bishop of Durham.'" (p. 65) The English Establishment is no Concordat. W. F. P. S.

THE BALFOUR GOVERNMENT AND THE PEOPLE OF IRELAND.

The Balfour Cabinet is reported to be beset with difficulties owing partly to differences of opinion between Mr. Joseph Chamberlain and other members of the Government on the question of a preferential tariff.

Mr. Balfour's speech before the adjournment of the House did not commit the Government to a distinct policy on this question, but Mr. Chamberlain went much further in the announcement of his views, and it is said that the proposals he set forth are extremely distasteful to many Conservative members, so that unless the differences between the members of the Conservative party proper and the Liberal-Unionists tralia, and some other British colonies who follow Mr. Chamberlain's lead be settled by some compromise it will become necessary for Mr. Chamberlain to ender his resignation of the Colonial Secretaryship. The Daily News, a Radical organ, positively asserts that many Liberal-Unionists who support Mr. Chamberlain are of opinion that Mr. Chamberlain's resignation will

actually submitted to the King. The dissent from Mr. Chamb proposals is said to be so pronounced on the part of some members of the Cabinet that the speech of Mr. Ritchie, the Chancellor of the Exchequer, is expected to be strongly hostile to Mr. Chamberlain. On the other hand, Mr. Chaplin, who is a Conservative and a protectionist, it is believed, will attack severely the Governmental policy of GRAND MASTER SPROULE, AND

withdrawing the corn duty. The Government's London Education Bill has also excited the people of London, or at least those in the great Metropolis who are opposed to the Government policy in regard to the Voluntary schools.

On May 24th the Labor party and the Non-conformists held a joint public meeting to protest against certain features of the Bill, and a resolution was passed condemning the Bill on the ground that "it destroys the School Board, excludes women from control of the schools, and imposes religious tests

on teachers.' Among the speakers against the Bill was the Rev. Dr. John Clifford, who, since the death of Rev. Hugh Price Hughes, is regarded by many as the leader of the non-Conformists. He denounced the Bill in the strongest terms, and one of the speakers declared that "if the Government destroy the London School Board, the voters of

London will destroy the Government." A sensation was created by the playing of the tune "Men of England, rally," by the bands, the immense throng taking up the refrain. The resolution was put after a bugle call inviting attention, and was carried amid great cheering, after which the gathering dispersed.

The declaration made by speakers at

vociferously applauded, some of the speakers declaring that they "would oppose the Bill even to imprisonment."

The Committee appointed to promote the wishes of the meeting then visited the residences of Mr. Balfour and Sir Henry Campbell Bannerman, the Liberal leader, to leave with them copies of the resolution.

It adds much to the force of this demonstration that it was so largely attended, it being the greatest demonstration of the kind which the Metropolis ever had, the number of people present being variously estimated at from 300,000 to 500,000. At all events his idea, that "Roman Catholics, Papists | the Government bent before the storm and Pagans might be introduced into and withdrew the most important features which were objected to by the demonstrators.

It must be admitted that even at the lowest figure given as representing the number present at the meeting, it was a very formidable demonstration, though with so large a population as London has, of over 5,000,000 it, by no means represented an actual majority of the electors, even though the attendance reached the largest estimate of half a million, which is not at all likely to have been the case. It is probable, however, that with the promise of the Government that the principal causes of dissatisfaction shall be eliminated, the sting of the resolution will be taken away. It is admitted, also, that it is quite within the possibilities of the case, and even its probabilities, that the Government with its strong backing in the House will be able to avert the threatened danger of defeat. This is all the more likely to be the case as the Irish Land Purchase Bill has so mollified the Irish party in the House of Commons that it is almost certain now that their support will be given to Government measures in return for the very satisfactory solution to the land problem which this easure proposes.

As an evidence of the very changed disposition of the Irish people toward the people of England which has been brought about by the Land Purchase Bill it may be here mentioned that the Waterford City Council has decided unanimously to present a loyal address to King Edward VII. on the occasion of his visit to Ireland. A few months ago it would not have been deemed possible that such a thing should occur, but the fact that the changed attitude of the Government toward Ireland is attributed to the King is a sufficient explanation of this action. By it we have a confirmation of the opinion we have all along expressed that the people of Ireland have no settled hostility to the people of England, or even to the British Government as such, but that they would be truly loyal, if the Government should extend to Ireland the same autonomy which Canada, Aus-

This action of the Waterford Council is the more remarkable as it does not follow the course recommended by Mr. John Redmond, the leader of the Nationalist party, but is far in advance of Mr. Redmond in the direction of the conciliation of England, as Mr. Redmond advised a neutral attitude on the part of the Irish people toward the king on the occasion of his intended

Later.-The Government was sustained in the vote on the tariff question, so that the threatened crisis is averted, and the principle of Free Trade has been once more asserted by Parlia-

THE ORANGE GRAND LODGE.

The Orange Grand Lodge of British America met last week in Winnipeg, and, as usual, the address of the Grand Master, Mr. Sproule, was replete with bombast and bigotry, but this was somewhat modified by a certain strain of lugubrious lamentation.

He opened with a reference to the discussion which took place within the last couple of years on the "coronation oath" of King Edward VII. and declared that

"It was pleasing to know that notwithstanding the efforts put forth by Roman Catholic fellow-citizens to pre vent it, his Majesty had taken same oath and coronation declaration as his predecessors since the reign of William III. Prince of Orange, and is now the Protestant ruler of the British Empire.

A more narrow-minded and immoral statement than this was never uttered ant Association. by any man whose ancestors are supposed to have emerged from the state of resolution introduced into the Canadian barbarism.

It was admitted by a select committee of that very Protestant body the in favor of Home Rule for Ireland. House of Lords that the "accession oath," which Dr. Sproule designates as diminishing its efficacy as security for the maintenance of the Protestant succession:" and Lord Salisbury and his believe that it would do the same for some previous minor meetings to the Government proposed accordingly in Ireland? effect that they would refuse to pay the June 1901 to so modify it. But the

a change which did not remove the cause of complaint.

If it is necessary for the maintenance of Protestantism and Orangeism that the King shall take a false oath which his order are in favor of equal rights is at the same time insulting to many millions of his subjects, it is well that effort to prevent Ireland from having its absurdity and falsity should be the right of ruling herself, which is strikingly palpable in order that the now enjoyed by all the important true character of the religion which calls for such an oath to be taken may can see the motive of the two-facedness. be seen in all its deformity. Such is It is religious bigotry which induces the oath as it stands now, and may it the Grand Master to favor the keeping so stand until it is completely repudi- of Ireland under oppression, while ad ated by the common sense of the people of Great Britain. It was not Orangeism or its influence which prevented the repeal of this obnoxious oath.

It declares Catholics to be idolaters! and further that the Pope, who is, of course, meant by the "foreign prelate" referred to, has no jurisdiction in the British realm, which is contrary to the fact, which has existed since Pope Eleutherius sent missionaries in the year 183 to receive the British King Lucius and his subjects to the Christian faith. It declares that a foreigner ought not to have ecclesiastical jurisdiction in England, and by implication elsewhere, a doctrine which would exclude the twelve Apostles from preaching the gospel as Christ commanded, to all nations " of the earth. To all these absurd statements the

Orange Grand Lodge has committed itself through the address of its Grand Master, just as the Lodge No. 762 of this city in February, 1901, did in protesting against "any alteration either in the Coronation Oath or the Bill of Rights or Act of Settlement." But the bigotry and hate of Dr. Sproule and the Orangemen does not extend beyond Catholics and the Catholic Church. Thus the lodges do not busy themselves by demanding in their zeal for the salvation of their Mahometan and Pagan "fellow-subjects" that His Majesty should swear that the muleteer of Mecca was an impostor, or that the adoration of the white elephant as practiced by the Siamese and Burmese is an abomination, and that it was an act of idolatry for Her Majesty Queen Victoria as the Supreme Head of the Church of England to receive the tributed to Confucius. The sage laid decoration of the Order of the White Elephant from the Siamese King and to the following terms: wear the same to please that potentate.

As the Orange Order sees fit to pose as the special protector of Protestantism in British dominions, it ought surely not to ignore such matters. But as a matter of fact it is more concerned to persecute and calumniate Catholics than to convert Paynim nations to Christianity.

King Edward VII., we believe, knows perfectly well what value to place upon the Grand-Master's officious professions of loyalty to the British throne, for he must remember how the Orangemen persisted in publicly insulting himself on the occasion of his visit to Canada in 1860, and he must know also of the Christ says: "All things therefore attempt the Orangemen of England and Ireland made to set aside Queen Victoria do to you do you also to them. For from the throne in 1837.

But the Grand Lodge and its Grand Master are well enough aware that the influence of their Lodges is among the things that are passed away. " And it looked flaurishing - a little

'Tis pass'd, we know not whither, but 'tis

There is no doubt now that in spite of the vigilance and loud protests of Orangeism, which Grand Secretary Lockart hypocritically proclaims to be the " watchman on the tower, to guard and protect equal rights," the insulting Tobias, which foretells the destruction language of the Accession oath is doomed to be abolished before long.

Dr. Sproule also expresses regret at the recent visit of King Edward to the Pope.

Majesty should desire to visit His Holiness the Pope who is head of the Church which believes in his infallibility, and which has since time immemorial been the enemy of much that Protestants hold dear. The protest against this visit wired to the King by the Protestant Association of England had his commendation because the history of the past had left behind it a lingering suspicion that such visits and secret conferences might be the forerunner of something not in the interest of the sacred rights that Orangemen hold.

The absolute disregard shown by the king to this protest should be an assurance to Dr. Sproule of the non-existence of the influence of Orangeism and its sister society, the British Protest-The Grand Master complains of the

Parliament by the Hon. John Costigan.

and passed by a remarkably large vote Why should not Canada pass such a resolution? We enjoy Home Rule here or Zorvaster. "the coronation declaration," would be in Canada, and it has been instrumental 'advantageously modified without in making our prosperous Dominion the strongest outside support of the British Empire. Is there not good reason to

Dr. Sproule boasts that "all our

many more who assisted them by both voice and vote."

He should be ashamed to admit that while proclaiming loudly that he and for man, they are thus united in the colonies of Great Britain. Every one vocating liberty and equal rights for Great Britain's Protestant poss

THE IDEAL CHRISTIAN.

M. Delpech, a French Senator of the anti-clerical party, has given expression to his views of "the Christian ideal" in the columns of a newspaper called The Action published in Paris as the organ of the anti-clerical faction.

This Senator does not conceal the truth that his faction aims at overthrowing the Christian view of man's duties, which he calls the "doctrine of despair, calculated to dry up the sources of all activity and all joy.'

In order to belittle the morality taught by Christ, he spends some time in endeavoring to show that the golden rule of charity inculcated in Jesus Christ's Sermon on the Mount, and exemplified in the parable of the good Samaritan are found in the books of Confucius and Buddhism written "long before the gospels were written by the disciples of Christ."

It is not to be denied that in the books of Confucius and the Zend-Avesta there are to be found wise savings, the dictate of earthly wisdom, but these are only as grains of gold amid a heap of rubbish, but the morality of the Bible as well as its teaching throughout, its statements concerning the creation of the world out of nothing, the duties we owe to God, our neighbor and ourselves are not found in either of these books, or in both of them together.

It is remarkable that the golden rule of charity is found in the writings atdown this rule with great clearness in

"What you do not like when done to yourself do not do to others.'

Confucius died in about the year 478 before Christ. Two hundred and twenty five years later, or about the year 257 before Christ, under the emperor Ts'in the books which he wrote were destroyed by that emperor's order, and were rewritten by memory by one of his adherents about the year 236 before Christ. We cannot have any assurance, therefore, that these books were really the work of Confucius.

Now we know that Christ in giving us the golden rule of charity, does not say that He has enunciated it for the first time. In St. Matthew vii. 12, whatsoever you would that men should this is the law and the prophets.

We shall not argue the question whether or not Confucius drew out this thought from his own studies into human nature, or borrowed it from the Jewish Scriptures. But it is far more probable that he derived it from the Bible. It is found in the Old Testament in the Book of Tobias iv., 16, thus: "See thou never do to another what thou wouldst hate to have done to thee

by another."

The history narrated in book of of Nineveh, to avoid which the younger Tobias left that city with his wife and children, must therefore have occured some time before the year 606, when Ninevah was destroyed, and even if the golden rule was really written by Confucius, it were many years after it was laid down clearly in Holy Scripture, from which probably Confucius obtained it. It is scarcely necessary to add that the parable of the good Samaritan was Christ's own, showing in a most striking manner in what sense the golden rule must be understood, namely, that our neighbor whom we should love as ourselves, includes all mankind, even those who differ from us in race and religion. This is made the more evident by the fact that the good Samaritan differed from the wounded Jew both in race and religion, and so great was the enmity between the two nations that we are told in St. John iv. 9, that the Jews have no communication (or dealings) with the Samaritans.

Again, the golden rule as laid down by Christ is further explained in St. Matt. v. 44 in a manner which from all that we can ascertain is not to be found in the works of either Confucius

"But I say to you, love your enemie do good to them that hate you, and pray for them that persecute and calumniate you . . . For if you love those that love you, what reward shall you have? Do not even the publicans the same? And if you salute your brethren only, what do you more?
Do not also the heathens the same?

It is the height pare these subl give us not mere meanor toward o only true reaso with the maxim avowedly speak his fellow-man Supreme Being sponsible for or not responsible t or if there is no mon sense will to responsibility is ally, and there the golden rule conduct will be fort or pleasure inference which ophers of ancier Rationalism ha of our existence the late Colone examples of this The golden r fucius was, ther In fact the p

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