

# The Catholic Record.

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

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## LEAGUE OF THE SACRED HEART.

General Intention For July.

"ELEMENTARY CATHOLIC SCHOOLS IN ENGLAND."

Messenger of the Sacred Heart.

The General Intention for the month of July, which was first approved, and blessed by the Holy Father, was the religious mental culture of the children of the People; but during his recent visit to His Holiness Leo XIII., Cardinal Vaughan begged the Pope to designate as General Intention of the Apostleship of Prayer the Elementary Catholic schools of England.

Seeing how urgent and of what vital importance this question was for England, and eager to favor the cause of religion in that country, in hopes of bringing it back to the unity of Catholic Faith, the petition of His Eminence Cardinal Vaughan was favorably received.

Elementary education in England is imparted either in Voluntary or Board Schools. The voluntary schools are built by private contributions, and, provided certain conditions, which seem reasonable enough, be complied with, they are entitled to State aid. With this Government subsidy, about half the expense may be defrayed; the balance must come from the voluntary subscriptions of the faithful.

The board schools are founded and supported at the public expense, and are all, whether secular or religious, placed under State control.

These latter schools were instituted to supply any deficiency of voluntary schools. They are to be opened only when and where the former are insufficient for the needs of education. Formerly they received children of all denominations without distinction. This state of things could not last, and the question of religion came to the front and demanded a solution. Thereupon it was enacted, in 1871, that the instruction given in those schools should be distinctly religious and based on Holy Writ, but so modified as to leave in abeyance the peculiar doctrinal tenets held by the various denominations. This compromise was accepted for what it was worth by many Protestant parents. Since then, to save themselves the trouble of building new schools or enlarging those already existing, the Protestant directors of voluntary schools accepted in many cases the proposal of the Government, and leased their schools with a view of placing them under board management.

Catholics have invariably held aloof from this movement; for it was manifest to them from the beginning that in board schools proper religious instruction could never be imparted to their children. It must be remembered—and it was loudly proclaimed when the measure was first proposed—board schools were devised solely to come to the relief, when needed, of the voluntary system; but it did not take long to find out that the aim of the promoters of the board school system was not to help the voluntary schools, but to supplant them. At liberty to draw largely on the public funds, and openly favored by the administration, board schools prospered and developed rapidly. At the outset, it is true, there was some show of keeping within the bounds of impartial dealing, and the voluntary schools came in for some share of consideration and patronage.

But if it were once so, it is no longer. The records of what has taken place of late make this but too painfully evident. The public funds set apart for education are expended for the sole purpose of crushing the voluntary schools. For it now becomes impossible for them, owing to their slender resources, to compete at all advantageously with their wealthy rivals.

Our own Manitoba school question is a fair illustration of the injustice perpetrated, and gives us a perfect understanding of the thing. Our English co-religionists are actually heavily taxed to maintain the board schools—schools to which they may not in conscience send their children; and after they have thus, at their own expense, enriched their rivals, the situation requires that, at the cost of much hardship and unceasing effort, they fit out their educational establishments with the same rich appointments and costly apparatus as do the directors of the board schools with so little trouble at the expense of others. Could there be a more flagrant act of injustice? To levy upon a class of citizens heavy contributions with which to work their very ruin exceeds all measure.

It is to help Catholics in England to secure more equitable legislation for their schools that Leo XIII. has asked the prayers of the members of the Apostleship.

On Jan. 4, 1895, a council of Catholic Bishops of the ecclesiastical province of Westminster was held, with His Eminence Cardinal Vaughan presiding. They read the report of the committee appointed to draw up a bill intended to remedy the grievances of Catholics in the matter of education. The council consisted of the Cardinal and five Bishops, of the Duke of Norfolk and of five members of the committee on Catholic schools.

The draft of the bill was unanimously adopted.

The action of this meeting was brought to the notice of the faithful by the following joint pastoral letter emanating from the united hierarchy of England:

"The Cardinal Archbishop and Bishops of the province of Westminster cannot allow the occasion of their annual end-of-week meeting to pass by without renewing their appeal to the Catholics of England to rally in close and determined union around their chief pastors in support of the great cause of denominational education.

"The justice of the claim put forward in the draft Bill adopted unanimously by the Cardinal Archbishop and Bishops in January last ought to be more and more urgently pressed home upon the minds of the electorate of the country, and upon statesmen and politicians. No efforts should be spared to convince the English people that the public elementary schools set up by parents determined that the secular education of their children shall be associated with definite religious training cannot be thrown upon private charity (and thus be placed at a fatal disadvantage with board schools) without national reproach and dishonor in a Christian country like England.

"The electorate must be persuaded and convinced that all denominational schools, faithfully complying with the requirements of the Education Department, have a right to receive an equal proportionate share with board schools of all public moneys, whether paid from rates or taxes, for educational purposes, and that liberty should be granted to open new denominational schools wherever required by a sufficient number of parents and children.

"The Bishops feel that their educational policy should be made a test question at the polls, and that no candidate or Government is worthy of their support which refuses to meet the just claims of the denominational schools. They have resolved to invite all Catholic members of both Houses of Parliament to support their policy and to press its acceptance upon the Government of the day. They invite all the Catholic clergy and laity of England to use their best endeavors to inform and convince the public mind of the justice and the importance of giving full recognition to these parental claims which form part of the natural law, and this with a view to the permanent happiness and welfare of the country.

"Finally, the Bishops have appointed the committee who drew up their draft Bill to take counsel with experienced statesmen as to when the Bill shall be brought before Parliament, and they have commissioned their committee generally to watch the educational movement in the country and in Parliament, and to advise upon the practical measures to be adopted as circumstances develop, and as the mind of the country becomes more clearly defined."

Such are the words of the Bishops of England in their appeal to the faithful under their pastoral care. It is not possible for us to remain cold and idle lookers on in presence of that great struggle for religious educational liberty in the Mother Country. We shall aid them with our prayers all the more fervently, as we ourselves have a school question of the most vital importance for our co-religionists in Manitoba. With all our heart, then, shall we heed the invitation of the Holy Father to make their cause the object of our supplications during the month of our special General Intention, but we shall not forget to ask at the same time that a similar burden of injustice be removed from our suffering brethren nearer home.

### PRAYER.

O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer; in particular that the Catholics of England may secure the enactment of laws protective of their dearest educational rights, and that a like blessing may be accorded us. Amen.

### A Reported Convert.

Report says that the Church is soon to receive another recruit in the person of Mrs. Orden Goeliet of New York. The lady is now in England and those who presumably should know, say that immediately upon her return she will be baptized and confirmed.

It is said that she has been anxious for some time to become a Catholic, and since last winter she has made frequent visits to the church of St. Francis Xavier in West Sixth street, where she was received by Rev. Harman C. Donning, who was her spiritual adviser.

In society few women are more widely known than she. The Goeliet house at Newport is a beautiful one, and attention has been recently drawn to it by the rumor that the Prince of Wales may be a guest there this summer.

## ARCHDIOCESE OF TORONTO.

Dedication of the New Church of St. Gregory.

Mell and Empire, June 21.

Oshawa, June 21.—(Special.)—The opening and dedication of the new St. Gregory Roman Catholic church took place here today. So long a time has elapsed since such an event was celebrated here that the people of the town and surrounding country took more than passing interest in the ceremony, and turned out in large numbers to attend the services. The special train from Toronto arrived at Oshawa at 10:30 a.m., and the church was opened at 11:00 a.m. by the Rev. Dean Harris of St. Paul's, Toronto, who officiated at the altar.

In opening the service Bishop O'Connor explained that their first duty was to dedicate the edifice to the service of God, to be kept forth set apart for the purpose of, and for the furtherance of, holy religion, prayer and sacrifice. The ceremony of the dedication then took place, and was performed by the Right Rev. Bishop O'Connor of Peterborough, assisted by Vicar-General McAnn of Toronto, the Rev. Dean Harris of St. Paul's, and the Rev. Fathers Rodden of St. Paul's, Toronto, Gallagher of Pickering, Mulcahy of Toronto, and Mulcahy of Oshawa. The party, headed by the sanctuary boys, proceeded to the front of the principal church doors, where they recited the 50th psalm, after which they walked round the outside of the church, saying prayers and sprinkling the walls with holy water. Arriving at the front entrance more prayers were said, followed by the Litany of the Saints. The solemn Mass followed, and the Rev. Dean Harris preached a powerful sermon from the 5th chapter of Ephesians, 25th verse, taking for his text, "The sanctity of the Church." The choir of the day was composed of members picked from the various churches of Toronto, and the singing, both morning and evening, was above criticism. The soloists were Miss Kate Clark of St. Mary's, Miss Elliott and Mr. Anglin of St. Michael's cathedral, and Misses Ward and Kirk of St. Basil's. The organ was Mr. W. E. Baker of the church.

The morning service closed by an apology for the absence of Archbishop Walsh, and thanking the people, Catholics and Protestants alike, for the manner in which they had responded to the call to build such a grand edifice.

The non-Catholic community was represented by Mayor Cowan, Reeve Conlath, Dr. Hoag, Messrs. R. S. Hamlin, E. B. Morgan, J. S. Williams, Charles G. Gledhill, and many others. At the musical vespers in the evening the church was crowded, and the singing was a treat. In the singing, "Holy God, We Praise Thy Name," by the choir, and "Not Ashamed of Christ," by Mr. Pettie, were specially worthy of mention. Vicar-General McAnn delivered an instructive discourse on "The Blessed Virgin, and Our Lady of the Rosary."

The collection for the day amounted to about \$500. The church presented a scene of brilliancy, with its array of electric lights.

### EARLY CHURCH HISTORY.

Catholicity in Oshawa is said to have existed as far back as 1825, when a priest made occasional visits. In 1830 Mass was first celebrated by the Rev. Father O'Grady, in the house of the late Daniel O'Leary. Early settlers mention the names of Fathers McDonagh, Gibney and Quinn, of Toronto. From 1836 to 1842 this parish was under the pastors of Cobourg, and in 1841 Father O'Grady returned to Oshawa, and the erection of the old frame church, which was used as a place of worship up to the time of the commencement of the building operations on the new edifice in August, 1842. The first red brick church was built by the Rev. Father Nightingale (who during his term built St. Winifrid's church in Pickering), and these two priests alternated in the charge of this mission between the years 1842 and 1848. Father Nightingale, during his pastorate lasted until August, 1848, when Father Prout took charge, and for twelve years he labored in the Oshawa mission, which then included the whole of the present city of Oshawa. During which time he enlarged the church, built the school and established the Sisters of St. Joseph. In 1849 he was succeeded by Father John O'Keefe, a man of great piety and ability. In 1852, during which time he built the parish church at Whittby. His death a few years ago was deeply regretted by all who knew him. Father McAnn, now Vicar-General, came to Oshawa in 1852. During his stay, which lasted five years, he enlarged the school and built the present priest's residence. He was followed in 1857 by Father McEneaney, who remained here for three years. In 1860, Father Hand, at present at St. Paul's, Toronto, assumed the duties of pastor; and he commenced the work of the erection of the present handsome structure, which was continued by Rev. J. M. J. O'Keefe, who became pastor in October, 1862, and by his untiring energy and the co-operation of his congregation, the edifice was raised up in the place of the old frame building, which for many years was so familiar a feature and center of the life of the community in the county of Ontario, and one of which the citizens of Oshawa have every reason to be proud. In 1887 Whittby was separated from Oshawa, but since 1891 has been attached to here.

### THE NEW CHURCH.

The new church stands in one of the best situations of the town, on an elevation to the north of the town, and is erected on the site of the old church, with a frontage of 47 feet and transverse of feet in width. The tower is erected on the north-east corner, and is 110 feet in height. The structure bears the inscription: "This edifice was erected by the Church of St. Gregory in the year 1842." The church is a fine specimen of architecture, having a seating capacity of 1,000 people—80 in the body and 200 in the galleries. It is built of Don Valley pressed brick, with slate roof and terra cotta window sills. The foundation is of the Order of the Knights and dressed field stone, and the walls are of brick and sills of Ohio sandstone. The front entrance is of cut stone with granite columns and carved caps. The front is relieved with a large stained glass window, presented by the St. Gregory Club. There are large rose windows in the transepts on either side, and the side windows—eight in number—were donated in memory of departed friends, and contain the size figures of Matthew, Mark, Luke, John, St. Peter, St. Paul, St. Patrick, and St. Michael. The sanctuary contains three stained glass windows, one in memory of St. Gregory, donated by the Rev. Father Jeffcott; St. Joseph, donated by the Altar Society; Our Lady of the Rosary, the gift of the Society of the B. V. M. The church will be brilliantly illuminated with 145 incandescent lights—72 in the sanctuary, 70 in the body, and 6 in the entrance. The altar is a very handsome piece of workmanship, and is of polished carved oak, inlaid in oak, the altar rails and pews being of the same material. There is a beautiful pipe organ, situated in the gallery. The windows were put in by Messrs. McCausland and Son, Toronto. The brick work was done by Thos. Deverall, of Whittby; the carpenter work, by Wm. Noble,

of Whittby; the painting, etc., by John Brewer, of Oshawa; and the roofing by Messrs. Stewart and Kilbackey, of Toronto. Such an elegant piece of architecture is a credit to the firm of Messrs. Post and Collins, of Toronto, and Whittby, who had charge of the work.

### Keep a Lookout for Talent.

An up-to-date priest, in a recent conversation, related an incident with a very practical moral. He missed from his school an exceedingly bright lad and on inquiry found that the poor mother was obliged to send the boy out to make a few pennies by helping around stores and market-places. The priest sent the boy back to school at once, and in a quiet way he gave out little premiums in money, which the boy studied to win and which soon equaled the paltry sum which he would have received for his labor in the market.

The children of our poor must go to work at the age of fourteen or fifteen, though they may have talents of a high order. "Slow rises worth by poverty oppressed" is as true now as in Dr. Johnson's day. To add to the complication of the problem, illiterate parents cannot be convinced of the value of education. Johnny or Jimmy can earn a dollar or two a week. That settles the question.

Instead of spending money on beautifully-bound books and handsome pictures our schools should put up cash prizes. The priest to whom we referred above by giving little prizes of money saw that the mother was not deprived of the scanty earnings of her talented son, who was also enabled to continue his studies. With the immense expenditure for public education the fact remains that only the rich can afford to educate their children thoroughly. Many thousand dollars are wasted on the college training of Tony Lumpkins, and the highly educated son of a poor man lives and dies in obscurity and neglect.

When will Catholics, Bishops, priests, parents and all, realize that they who think shall and must by a law of nature govern those who toil? What priest has not sighed to see a class of his brightest boys broken up after a few years of schooling and doomed for life to the drudgery of the mill and the mine?

Our real Catholic jewels, like those of the Roman matron Cornelia, are the intelligent and really good children of our parish schools. If we lose them, it is only a question of time when our grand churches will mock us by their emptiness.—Philadelphia Catholic Times.

### A COMMON-SENSE VIEW

Regarding the Conversion of England to the Catholic Faith.

So much has been written in a hopeful vein regarding the conversion of England that there is a danger of losing the true point of view. Cardinal Vaughan and the English Bishops, for instance, are surely as zealous for the conversion of their fellow-countrymen as Americans can be, yet none of the English prelates is deliriously hopeful. The same may be said for the Catholic press of England. The Liverpool Catholic Times, for example, speaks thus soberly of the prospect:

"It is well to dispel delusions. They are mischievous, by reason of the reaction which follows on disappointed hopes. Now, a delusion it certainly is to imagine that England is ripe for the conversion to the Holy See. When for three centuries the mass of the people have considered themselves individually as the ultimate authorities in religious matters, have carved and fashioned their own doctrines according to their own tastes and inclinations, and have preserved only a fragmentary knowledge of Catholic truths, it should readily be understood that such a change as will enable them to accept Catholic dogmas and submit to the spiritual power of the Supreme Pontiff can not be effected in a brief span of years. No; England is not ready to return to the faith; and, except by a special favor of Divine Providence, will not be for many generations. More tolerant Englishmen have become more just towards Catholicism, more respectful towards the Pope; but between this state of feeling and conversion there is a wide gulf. A percentage of Ritualists there are who are not far removed from us, and amongst these the Letter of the Holy Father will undoubtedly exercised such an influence as may, sooner or later, bring them within the Catholic fold."

This is a judicious statement of the case. If the Anglican body, as a whole, held the same faith with us—if Anglicanism, to speak plainly, were a schism instead of a heresy—we might hope for the return of our estranged brethren as a unit. But "the Spirit breatheth where He wills;" and, although individual conversion alone seems probable, co-operation with the Holy Father by fervent and unrelenting prayer is the duty of the hour.—Ave Maria.

If men made Me any return, what I have done for them would seem but little to My Heart; but they have only coldness for Me.—Our Lord to B. Margaret Mary.

As long as we live in this world we cannot be without tribulation and temptation.—Imitation.

## REASON AND REVELATION.

In reference to our article on the nature of proofs of the existence of God a friend sends us a clipping from a German paper, and asks what we think of it. After a careful reading of it we find nothing in it that antagonizes our thesis. The writer insists on revelation as necessary to a knowledge of the nature and attributes of God, in so far as the finite mind can grasp them. Our thesis does not deny this. It simply asserts the logical necessity of a knowledge of God's existence as a preliminary to a belief in revelation. We cannot believe in revelation until we believe in the existence of a revealer, as we cannot believe in the existence of speech without a speaker, or in an effect, as such, without a cause. In the logical order, then, we must first know of the revealer. As this knowledge cannot come from revelation, which presupposes it, it must come in some other way, and as there is no other conceivable way but reason, we must affirm that reason can lead us to a knowledge of the existence of God. This the article sent us does not deny. It says: "Dass es einen Gott gibt, lässt sich beweisen," etc. ("It can be proved that a God exists; but that He is holy, eternal, infinite, and almighty, all-wise, omnipresent, all-knowing, Christian revelation alone can teach us with certainty.")

By the first sentence in the above quotation our friend will see that the article he sent us admits our thesis, namely, that the existence of God can be demonstrated by reason alone, enlightened by primary, intuitive, self-evident truths that depend in no way on what is ordinarily understood by revelation.

We do not concede that the attributes of God noted in the above quotation can be known only by revelation; for once the idea of the perfect Being is clearly apprehended by the mind, these attributes of perfection follow necessarily. Here the ontological and the logical orders run parallel. When we say that these attributes can be known, we do not mean that they are in fact so known to the mass of mankind. We simply assert the possibility to the human mind in *hac via* to come to a knowledge of them without revelation. This by no means obviates the necessity of revelation; as a matter of fact man has never been without revelation since God spoke to Adam in the terrestrial paradise, revealing to him language and the names of things.

The writer of the article errs when he speaks of the great minds of Pagan times as being without revelation. The wisdom of the great men of antiquity was not the result of reason alone. The primitive revelation came down to them through tradition, obscured indeed by errors, but yet it never entirely failed. The farther we ascend in antiquity the clearer this revelation becomes. Idolatry and polytheism were a falling away from the true religion, which rested on primitive revelation. Powerful and great as reason is, God never left man to its unaided efforts. To the internal light of reason He always added the external light of His revelation, and from the direct or indirect influence of the latter no man who ever lived in human society has ever been entirely free. Hence, when men of pagan antiquity—as Zoroaster, for instance—speaks of God as the Living Creator of the Universe, the Sublime Truth, the Creator of Life, the Essence of Truth, the Primordial Spirit, the Source of Light, the Most Holy Spirit, the Author of the World and of Law, the Most Powerful of Beings, etc., we are not to infer that they came to these sublime conceptions by the aid of reason alone. These great pagans used the light of the primitive revelation which was handed down through the ages.

But all this is aside from our original thesis, which is that we can come to a knowledge of the existence of God by the natural light of reason alone. Whether we can come to a knowledge of His attributes by the same means is another question, one which we may discuss at another time.

In considering geometric truth as of the divine essence we did not refer to any particular proposition or to the lines, angles, circles, etc., that are printed on paper and which can be seen by the physical eyes. We meant that eternal and necessary truth which is ever one and the same, however diversely manifested by particular symbols; that truth which is seen by the eyes of the mind only, and which is back of and independent of all external symbolism.—N. Y. Freeman's Journal.

### SAM SMALL ON BIGOTRY.

Sam Small, the noted evangelist, is editor of the Evening News, Norfolk, Va. Under the caption, "The Anti-Catholic Crusade," he says:

"What is it all about, anyhow? This is a land of religious freedom, and the faithful devotees of the Roman Catholic religion have as good a right to the liberties of the land as Episcopalians, Methodists or Baptists. No matter where they come they are entitled, when they are citizens, to wor-

ship God according to the dictates of their consciences. Any feeling of enmity fomented against them because of their faith and religious allegiance is un-Christian, un-American, and unjust and indefensible. Those who are guilty of such incitements are neither good men, good patriots nor good followers of Jesus Christ.

"The honest, manly Catholic is no more, and often times not as much, the servile subject of the Pope as most Methodists are of the Bishops, who often rule them with an autocratic power that Romanism cannot well match. No Catholic can ever become more a heretic, even by denying the dogma of Papal infallibility, than Dr. Briggs is said to be for refusing point blank submission to certain Presbyterian standards. And a Roman priest would hardly bring down upon his head for a repudiation of the Blessed Virgin's offices a greater swarm of stinging rebukes than the Episcopal priest, Dr. Heber Newton, has suffered for his opinions of the Resurrection.

"But it is charged that the Roman Catholics take part in politics. Do not the other Churches do the same? What caused the present division of the Methodist Churches North and South? Likewise of the Baptist and Presbyterian denominations? What of the ten thousand resolutions affecting politics and national policy adopted from time to time in denominational assemblies throughout the Union? Beware the glass house!

"Well, they get money from the public treasuries for their schools and charities! Yes, and Protestant politicians vote it to them. And other denominations share the appropriations with them. We could wish very heartily that all national moneys were as well deserved and well spent as the appropriations made to aid government schools for Indians and hospitals for the indigent conducted by deputies from the Catholic orders.

"Last of all, it is charged that the Romanists want to rule the nation. If they are in the majority in the United States, or can command a majority of the votes, what law is there to prevent them from dominating the government? Until such law is made we see no way to keep them from that right whenever they can cast votes than the Protestants.

"The truth is that all this anti-Catholic talk is worse than lunacy. We are in no more danger in this country from Pope and priests than we are from Presbyterians and 'perfectionists. The nation will live and prosper and the people will never more readily and easily give up their religious than their civil and political liberties."

### ELOQUENT TRIBUTE TO THE CHURCH.

By a Methodist Divine.

We doff our hat to the Rev. A. M. Courtney, a Methodist minister of Allegheny city, because he is an honest man. He has convictions of his own, and he is not afraid to express them, even if they should not agree with the notions of his brother clergy, concerning the Catholic Church. "I have nothing but words of charity for the Roman Catholic Church," said Mr. Courtney recently in a lecture.

"First, the name Catholic is admirable. It means universal. It is the expression of the Lord's aspiration that all the Churches may be one. The Roman Catholic Church, more nearly than any other on earth, represents this universality. These Church divisions are shameless and useless. It is an inestimable waste of energy in Christian effort—a burning, blistering shame on Protestantism. The world owes an overlasting debt to the Roman Catholic Church for the preservation of the noblest art and architecture the world has ever produced. The music of the hymns you have heard to-night was written by monks, and I have seen in Catholic books of devotion John Wesley's and Toplady's hymns. Protestantism owes much to the Catholic devotional literature. I admire, also, the firmness of the Catholic Church in asserting her authority. We ought to thank God that in many regions this Church can hold masses of men, whose sudden release from some controlling influence would threaten society. I honor the Roman Catholic Church for its enforcement of the sanctity of the marriage vow, and its staunch opposition to divorce. Lax divorce laws are the nation's curse. Again, the Catholic Church never turns out her children. She takes them as babies, and though they may become the veriest outcasts, she welcomes them to her sacrificial grace, whenever they may care to come. She prays for them, degrades as they may become. I wish we had some such hold on our people. The Roman Catholic Church is extremely wise in its exclusiveness. It has a place for its scholars, orators, musicians and executive brains in the Church. The Catholic Church will never disintegrate. Dynasty after dynasty has fallen into dust, and the lines of the Popes go on. We thank this generous Protestant clergyman for his words in our behalf, especially at a time when it is the fashion to malign us. Would that there were hundreds—yes, thousands—like him in the non-Catholic denominations.—Catholic News.